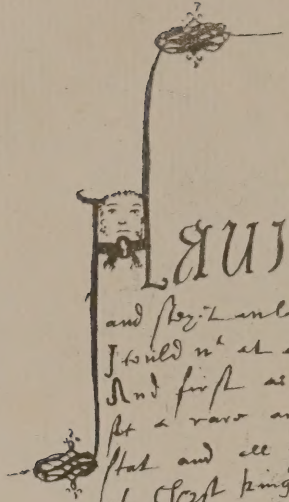
36363/C

To the godlie fathers and breithrene convenit in this present generall Assemblie at Brunteyland, May 1602. J. M. wisheth grace mercie and peace from God throw Jes. Christ wt the spreit of fredome uprightnes and faithfulnes



LAUNCE mairr Boyde a talleng to be proposed at yis assemblie (godlie fathers and dei bretheren) and sayis I am lier be infirmitie of body after a lang and soar sickness, I could nt at first but ernistlie mynd at yis tyme (thairfor) in Christ. And first as tuitching his mation, Gif it be yis pleasur of God to mak him use ful at a tyme and singular ones as to wse him to bring him self his stait and all yis of God his offices him in possession ayr efter for glorifeing of Christ king of kings in ye meanthrae cause of his Gospell and treu religion and mak to yis hand to insist against impietie abrode and all ye enemies of treuth in scotland by treuth and proofe of his word.

The Epitaphes of a maist vpright and faithfull Pastor Jhone Durie ministar of Montrois who died the first of Marche 1600.

IN Edinbrough the thrinedome of Jhone Durie cloth clad Hardie, Ebin Comelie Eboldest from Christis flok he fligged and debard Nocht in Montrose to Israbin he flitted, he graist ye he can nought be, The Comelie Eboldest debare from Christ ye Iewis bought be.

Munro's lithog

87708.

THE DIARY

OF

MR JAMES MELVILL.

1556—1601.

PRINTED AT EDINBURGH,
M.D.CCC.XXIX.

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PREFATORY NOTICE.

MR JAMES MELVILL'S DIARY, comprehending the period from 1556 to 1601, has long been known as a work of authority and importance in the ecclesiastical and political affairs of Scotland: From it Mr David Calderwood enriched his History of the Church, and, latterly, Dr M'Crie his interesting Life of Mr Andrew Melvill. While it comprises the autobiography of a man, whose mild and conciliating disposition, yet honest and stedfast principles, rendered him peculiarly fit, amidst the violence of conflicting factions, to advocate and describe the interests of the Reformed Church of Scotland, it forms a faithful record of a momentous period in the ecclesiastical and civil polity of the nation,—interspersed with many valuable notices regarding the state of learning in our universities and schools, and the characters of the more eminent men in church and state, during the latter part of the sixteenth century.

Although this work may be more strictly denominated *Memoirs* than a *Diary*, the latter term has been assumed on account of its being the title under which it is most generally known, and also to avoid confounding it with SIR JAMES MELVILLE'S MEMOIRS.

The original Manuscript is preserved in the Library of the Faculty of Advocates, and consists of 371 folio pages, closely written in the author's hand,

in a small but distinct character, of which a fac-simile is prefixed. It would appear from the following notice, in an unknown hand, inserted in a copy in the possession of Adam Gibb Ellis, Esq., that the original MS. at one time belonged to Mr David Calderwood, who, it is well known, drew largely on its contents in compiling his History of the Church of Scotland. 'The following, "At Anstruther," &c. and "The "Historie of the Life of J. M." were tran-'scribed from an old MS. lent to me by S^r^ W^m^ Calderwood of Poltoun, one of 'the Judges in the Courts of Session and Justiciary, who had it among other 'papers that belonged to his grand-uncle, Mr David Calderwood, author of 'Altare Damascenum, History, &c.'

Sir William Calderwood was elevated to the bench in 1711, and having died in 1733, Mr Ellis's copy must have been prepared between these periods; and as it bears internal evidence of having been transcribed from the Faculty MS., it would, therefore, appear that the "old MS." alluded to in the above notice, is the one now in the Advocates' Library—more particularly as there is no other copy of the Diary of an earlier date than the beginning of the eighteenth century. It is probable that Sir William Calderwood afterwards presented this MS. to the Faculty of Advocates, of whose body he was a distinguished member.

There is another transcript of the Diary in the Signet Library, apparently of the same age with Mr Ellis's copy. Excepting these no other is known to exist; and in preparing this work for the press, both of them have been consulted; but, being inaccurately transcribed, they have not afforded much assistance in elucidating any ambiguous expression in the original. Mr Ellis's MS. is contained, along with a copy of Mr John Maule's HEAVEN NO HELL, OR DEATH NO DANGER, in a folio volume, which formerly belonged to the late Rev. Adam Gibb, and which bears the inscription, 'James Erskine's Book,' on the inside of the board. The copy in the Signet Library, contained in a

small quarto volume, belonged to Mr Patrick Cuming, minister in Edinburgh, at the sale of whose books it was purchased by the late Mr George Paton, at whose death it was transferred to the Signet Library. From various corrections and interlineations in this copy in the well-known handwriting of Mr Robert Wodrow, it appears to have been at one time in his possession.

It may be observed that, throughout the following pages, the abbreviations of the MS. have been for the most part avoided; while the orthography of the original has been scrupulously retained, even occasionally at the expense of perspicuity. In some instances, however, it was found necessary to depart from such strict accordance, where errors of a clerical nature occurred. Where these have been corrected, they will be found in a list of ALTERATIONS AND CORRECTIONS at the end of the book, from which the reader may judge of the propriety of the change from their original to their altered form.

MR JAMES MELVILL'S DIARY.

1556—1601.

JAMES SMITHE, JHON DYKS, AND MR SWEIT,
STRANG EXERCEISES TO MY SPREIT;
BALDOWY MILUIN-ANDRO'S FLIGHT
OF MYND AND BODIE MAR'D THE MIGHT.

MR JAMES MELVILL'S DIARY.

At Anſtruther, the 10 of Auguſt, in the yeir of the laſt age 1600.

Forsamikle as the corruption of man is readie not onlie vngratlie to forget the benefittes of God, bot alſo moſt ſacrilegiuſlie to aſcrybe to thamſelues the praiſe of anie thing commendable and weill done, I haiff thought it maiſt neceſſar to inregiſtrat in this book the warks of God for the miniſterie of his worſchipe, and ſaluation of his peiple within this congregation of Kilrynnie, for amendiment of vnthankfulnes, and remembring and ſteiring vpe the hartes of all the members thairof to acknawlage fra tyme to tyme the graitnes of his cair, loue, guidnes and grace; and that all thanks and praiſe may be giffen to his Ma^tie, all haill and alleanerlie.

In the yeir 1583, Mr Wilyeam Clark of maiſt happie memorie for godlines, weſdome, and loue of his flok, departed this lyff, leaving four congregationes wharof he haid the charge, deſtitut of miniſterie, v^z. Abercrombie, Pittenweim, Anſtruther, and Kilrynnie, whaſe deſolat miſerie was the mair, that it fell in the yeirs of feirfull plages and confuſion bathe vpon the kirk and comounweill; to wit, the yeirs fourſcore four, and fourſcore fyve yeirs, in the quhilk vnhappie tyme Biſhop Adamſone of St Andros, tyrannizing in the kirk, obtrudit to thame ane of whome they lyked nathing, whaſe name I ſpair, for the maiſt part, be occaſion wharof thair enterit in verie grait diſſentioun in thair bowelles, quhilk vexed tham with anguiſh of mynd, grait peanes and expences during the ſaid twa yeirs, and mikle of the fourſcore ſax alſo.

To the remead and compoſing wharof ſupplicationes war gevin in to the preſbyterie of St Andros, of the mercie of God newlie erected and reſtored againe, whilk directed commiſſionars at dyvers tymes to viſit the eſteat of theſe kirks, and travell to draw the peiples harts togidder in ane, and aggrie vpon a paſtor. Amangs the quhilk commiſſionars was James Meluill, ane of the maiſters of the Collage of Theologie, whaſe doctrine and dealling when they

haid hard and war acquented withe, they condiſendit all in ane to craue at the preſbyterie that his peanes might be imployed and continowed with thame, nocht onlie for compoſing of thair controuerſies, and reconceiling tham in Chryſt, bot alſo for vndertaking of a paſtorall charge amangs tham. So the ſaid Mr James being erneſtlie delt withall, bathe be the preſbyterie and the congregatiounes, yeildit to the calling of God and his kirk, and enterit in the ſimmar ſeaſone, in the monethe of July 1586, to teatche at the kirk of Anſtruther, ſituat in the middes of the ſaids congregatiounes.

It pleaſit the Lord of the herveſt to bliſs his travelles, ſa that all debattes and controuerſies amangs the congregatiounes, and within the bowelles of euerie ane of thame (quhilk war bothe grait and in number,) being takin vpe and removit, with grait ioy and comfort the communioun was miniſtrat in the kirks of Anſtruther and Kilrynnie in the Spring tyme of the yeir 1587.

Therefter finding the four congregationes a burding intolerable and importable with a guid conſcience, whowbeit the ſaid Mr James haid brought with him at the beginning a fellow laborar, v^z^. Mr Robert Dury, yit nather could the ſaid Mr Robert be provydit of a ſtipend, nather could they find thamſelues able to diſcharge ſo grait a cair of ſaulls; therfor, the ſaid Mr James ſett himſelf cairfullie for the ſeparating and ſeuerall planting of the ſaid congregatiounes, reſoluing to tak himſelf to Kilrynnie alean; and delt with Pittenweim, and cauſit thame prepeare ane auditorie and kirk within thair awin town, in the quhilk he teached to theme bathe on the Sabathe and ouk dayes, nocht intermitting his ordinarie doctrines in the vther kirks, vntill Pittenweim was prouydit and planted with a miniſter of thair awin, and that without hurt or impearing of the ſtipend of the kirk of Anſtruther Waſter; the quhilk be grait faſherie and trauell at the Plat, and dyvers actiones of pley befor the Lords of Seſſioun and Exchacker, be the ſpeciall bleſſing of God he haid augmented from fourſcore pounds to a hunder lib. and thrie chalders victuall, with gleib and manſe recouered and repeared. And ſa Pittenweim being planted with Mr Nicol Dalgliſh, the ſaid Mr James quyttes and reſignes the ſaid new purchayſt ſtipend, with the kirk of Anſtruther, gleib, and manſe, to his fellow-laborar Mr Robert Dury, and freithing himſelff of the charge bathe of Anſtruther and Pittenweim, with all the ſtipend and commodities thairof, whowbeit diſponit to him ſtedfaſtlie vnder the Kings priuie ſeall, and tuik him to the kirk of Kilrynnie alleanerlie.

1589.—For ſoone therefter the parochinars of Abercrombie aggreit with Mr Alexander Forſythe, and cravit of me their vicarage, with ſaxtein pounds money

peyit out of thair teind ſcheaves, quhilk I haid alſo diſponit to me for my lyff-tyme, bot I quyt all in lyk maner, and incontinent efter admiſſion of the ſaid Mr Alexander to that miniſterie, delyverit him my pices and rights of vicarage and ſtipend, togidder with the burding of the ſaid peiple and congregation.

Now in this mean tyme, the ſtipend of Kilrynnie was but fourſcore lib. but ather gleib or manſe, but God moved the peiples hartes to haue a cear of me, and mak me ſufficient ſecuritie of four hounder markes in ſtipend; the town of Anſtruther Eiſter bund for the twa part, and the gentlemen to Landwart for the thride, and fordar obleſit thamſelues to big me a hous vpon a piece of ground, quhilk the Lard of Anſtruther gaiff frielie for that effect. This was vndertakin and begoun at Witſonday in an. 1590, bot wald neuer haiff bein perfyted, giff the bountifull hand of my God haid nocht maid me to tak the wark in hand myſelff, and furniſhed ſtranglie to my conſideratioun all things neidfull, ſa that neuer ouk paſt bot all ſort of workmen was weill peyit, never a dayes intermiſſion fra the beginning to the compleitting of it, and never a ſoar fingar during the haill labour. In Junie begoun, and in the monethe of Merch efter, I was reſident therin. It exceides in expences the ſoum of thrie thowſand and fyve hounder marks, and of all I haid nought of the paroche, bot about a thrie thowſand ſleads of ſteanes, and fourtein or fyftein chalder of lyme; the ſtanes from the town, and lyme from the landwart, ſkarſlie the half of the materialles, lyme and ſtean, and thairfor iuſtlie I may call it a ſpectakle of Gods liberalitie.

The hous being endit, and I reſident thairin, I becam mikle in deat, and my familie thairwithall to increas; for bearing the burding wharof I fand my four hounder marks to com far ſchort, ioyning thairwithall a grait part tharoff vnpleaſendlie peyit, and out of tyme, quhilk did caſt me in grait heavines and perplexitie, ſa that I was mightelie tempted to haiff abandonet this miniſterie of Kilrynnie, and yeildit to maiſt erneſt callings in vther places; for Edinbrugh, Sterling, Dondie, and St Andros alſo, haid dyvers tymes erneſtlie dealt with me. Yit finding my deir peiples hartes, thair obedience to my miniſterie, and the wounderfull bleſſing of God growing alwayes with me, I durſt na wayes waver or mint away, bot ſtand ſtedfaſt in that roum and ſtation wher he haid placed me; and ſa fand in notable experience the treuthe of Chryſtes words, ſaying "Seik firſt the kingdome of God and the righteouſnes tharof, and the reſt ſalbe caſtin in to yow." As to the grait glorie of his name I continow this narration.

For the ſam yeir 1590, meining myſelf to the Plat, I gat fourſcore pounds in augmentatioun, and the yeir following, maiſt eaſelie, by expectatioun, four chalders of victuall. Sa I fand be ſure experience that it was guid to len and giff to God, and nocht ſtand for his honor to quyt whatſumeuir, for he wald repey twyſe als guid, and nocht ly lang in na mans comoun. Whowbeit, alas! what can we giff him bot his awin. Bot behauld yit the gopine.

It pleaſed his grace indeid to twitche my conſcience with a ſoliſt cear of my charge and flok, ſa that whowbeit my diſtractions and occupations war in grait and maiſt weightie and neceſſar effeares of the kirk, yit his fear ſufferit me nocht to leaue my peiple without daylie attendance and confort, and ſa of unſpeacable mercie and fawour the Lord ſteirit vpe a young man, indewing him with ſingular graces, and ſetting the cairfull affectioun of his hart to ſupplie my abſence and weaknes, yea as a fathfull yok fellow to vndertak the halff of my burding, v^z. Mr Johne Doig, in whaſe roum in the ſchole, the Lord ſend another youthe alſo of ſpeciall godlines, and cair of Chryſts honor and of the weill bathe of young and auld. Thir twa, my happie halff marrow (of whome I man wryt to the glorie of God, as he is witnes I do in all this reherſall, that ſche euir haid als grait a cear of my calling as I haid myſelf, delyting aboue all things to ſie the wark of God to grow and go fordwart, and eſteiming that onlie rightlie and weill beſtowit that was warit that way, neglecting and caſting aſyde the cair of prouiſion for hirſelff and childring, whowbeit now growing ſeiklie and impotent) hald a ſpeciall cair of, and delyt into for the helpe of my charge bathe amangs the young and auld, and tharfor interteaned them in houſhauld; ſa that the burding of houſhaulding and deattes contracted in biging, with verie grait expences in the comoun effeares of the kirk, wherin almaiſt the halff of ſum yeirs I was employed, maid me aboue ſit æque at the yeirs end.

Bot my guid God and maiſter, whom I ſeruit, and whoſe turn and wark I haid in hand, prouydit ane vther helpe be a purpoſe, and in a maner, quhilk I could nocht haiff deuyſit nor luiked for; firſt, he moued the Lard of Anſtruther to be willing to diſpone and quyt the right of the teind fiſche to the paroche and toun, ane or bathe, for the ſoum of thre thowſand marks, quhilk annes being beſtowit, might purchas a ſtedfaſt ſtipend to thair miniſter for euer. Nixt, when bathe town and paroche haid refuſit the blok, it pleaſit God to moue the Lard to offer it to myſelff a thowſand marks better cheape, to be acquyrit to me and myne. And God alſo put in my hart to accept of the blok; bot nocht ſacrilegiuſlie to purchas a leiving to me and myne, of that

quhilk ſuld ſuſtein the miniſterie of God's worſchipe and ſaluation of the peiple, but to acquyer it for the ſuſtentatioun of the miniſterie of the town of Anſtruther Eſter. When we haid aggreit vpon the blok for twa thowſand mark, the ane halff to be peyit befor and at Mertimes in an. 1592, and the vther at Witſonday in an. 1593, I knew nocht whar nor whow to gett the ſoumes: I conveinit tharfor the haill Eldars of the paroche to brouche and land within the ſeſſioun-hous in the kirk, and thair I maid them this offer; to be content with my preſent leiving, and let the revenew of the teind fiſches be taken vpe yeirlie till twa thowſand marks and the profit war peyit comptlie, and thereftir to quyt them thair augmentation, and tak me to my aſſignation and theſe fiſches, to liue vpon and ſuſtein a fellow-labourar with me, quhilk might be therefter a conſtant prouiſion for thair miniſterie in all tyme to come. Manie ſhew guid will to the mater, when they ſaw that I was na way ſeiking my awin commoditie, bot the weill and prouiſion of thair miniſterie; bot in end and effect, as it feares with comoun turnes, when it cam to the preparing and deburſing of ſoumes it fealled. And then giff it haid nocht pleaſit God to moue the hart of a ſpeciall freind of myne (to whom I was regrating the mater, and to whome, in that ceas, the miniſterie of Kilrynnie is mair behauldin nor to all the paroche and parochinars) to get me the ſoum I ſould delyver at the firſt term, I wald haiff bein forcit to quait the blok againe, and left the purchas of the ſpeciall moyen and prouiſion of this miniſterie, quhilk now, of the ſpeciall gift and prouidence of God, is acquired vnto it.

Now the firſt termes ſoum being delyverit, and the Lardes right put in my hand, it could haiff avealit the miniſterie nathing, vnles I haid the tytle of the vicarage, quhilk was in Jhone Anſtruthers poſſeſſioun, with whome it behoued me to blok of new againe for his diſmiſſioun, the quhilk I did, and contented him with thrie hounder marks and reſeruatioun of the dewtie of the Siluerdyk. Sa yit I haid threttein hounder marks to delyver and purchas, for the quhilk I meined myſelf againe to my ſeſſioun, and was compellit in end to ſell tham my augmentatioun, quhilk they war bund to pey me yeirlie, to thair grait eaſe and my grait hurt, (war nocht thair eaſe culd nocht be my hurt, whaſe eaſe and weillfear in God was all my cair and reſpect in the mater;) for haiffand the town of Anſtruther bund be ſufficient contract in wrait to me, for twa hounder marks yeirlie, during my miniſterie, and the gentlemen to landwart for a hounder, I quat tham bathe for thrie yeirs dewtie, v^{z}. nyne hounder marks, wharas ſen ſyne I might haiff gottin of tham twyſe ſamikle, and my right ſtanding to the fore. The quhilk I wald nocht ſa particularlie

ſett down, war not ſum, forgetting themſelues and the grait benefit of God, hes alleagit that they deburſit ſoumes for acquyring of the teind fiſches to the miniſterie, quhilk is far from the treuthe; for indeid, giff God haid nocht done that turn without thair ſoumes or cair, thair haid ſkarſlie bein a miniſterie in Kilrynnie this day. And this I wryt nocht to impear the praiſe of guid men in the paroche, wharof I thank God thair is a guid number, and als weill affected as in the land agean, bot to repreſs the vnwarrie ingratitud of ſum that conſidders nocht the bountifull guidnes of God in the planting and preſeruation of thair miniſterie.

Bot to return to the narration.—With this nyne houndrethe marks, and four hounder of my brethir ſonnes gear, I ſatiſfeit the next termes ſoum, and enterit be preſentation, collation, and inſtitution of the vicarage, as actuall miniſter in poſſeſſion of the ſaid teind fiſches, and na way be the tytle recevit fra the Lard as Taxman, to mak it cleir and ſure that I ſought the prouiſion of the miniſterie, and nocht a leiving to me and myne. Quhilk I ſett down partlie to ſtope the mouthes of calumniators, giving out my doing as a conquaiſt of the kirk gear to me and myne; partlie to reſolue my warldlie frindes, who thinks I wald never be ſa daft as to tak on ſoumes ſa grait to acquyre and bring hame to the kirk hir teinds againe; bot it is not the warlde, bot my God whome I ſeik to pleaſe, and I thank his bontè continualie, hes in ſa doing fund mair of the warlde, nor ſic as hes done vtherwayes, or euer I ſought or luiked for. The haill expences of the proces and pices of the tytle lyand in a ſeuerall buſt be themſelues in my lettron, I eſtimat to a houndrethe marks, ſa in deburſit money the haill is to me four-and-twentie houndrethe marks.

The quhilk ſoum, by the ſpeciall bleſſing of God, in the fiſchings I might haiff eaſelie vtreade ſen my firſt poſſeſſioun, giff the burding of my forſaids fellow-laborar and ſcholmaiſter haid nocht lyen vpon me, the grait expences of the comoun effeares of the kirk, and the lang and heavie diſtres of my wyff. Now this my frind wald aſk, What I haiff for my releiff of ſic ſoumes? I anſwer the fawour and prouidence of my guid God. For giff God ſpear my dayes with reſt in his kirk, I hope he ſall vtreade all my deattes, that it may be left frie to the intrant. Giff nocht, and the intrant be worthie of the roum of this miniſterie, God and his conſcince will moue him to pey the deat reſting. Giff he will nocht, the greiff and loſs wil be graitter to haiff ſic a man in that roum, nor of myne to pey my deattes, whowbeit they ſell the books and pleneſhing for that effect. As for the bernes, giff they lern to be Gods ſervants and bernes, he will provyde for them as he hes done for me: giff nocht (as God for-

bid) they ar mair wordie to beg nor to bruik (Nehem. v. ver. 4.) For my reward at the hands of God, the Lord of his infinit mercie and grace friethe me from the iuſt deſert of my vyle ſinnes, for the merit of the deathe and pretius bloode of his Sone my Sauiour, the Lord Jeſus Chryſt, wha is God over all, bleſſit for euer. For when all is done, as he and my conſcience beares witnes againſt me, a maiſt wretched, vyle, vnworthie ſervand in his ſight, vnles he behauld me in his Chryſt, whas I am, and nocht my awin. And far be it fra me to glore in anie thing bot his cros, wharby, wald to God, this warld war fullie crucified to me, and I to it.

As for the town and paroche, the benefit indeed is thairs, let them tharfor, as I hope they will, conſidder thair dewtie in conſcience befor thair God, to whome, for thair miniſterie, I am ſuir they ar mair addettit nor anie paroche I know, the Lord mak them to acknawlage it and be thankfull. This onlie I beſeik them for the mercies of Chryſt, let never that be takin away or abuſit from the right uſe quhilk God hes annes applyed it vnto, ſa far as may ly in thame, as they loue the honour of God, and his worſchipe to ſtand in the middes of tham, ioynit with the ſaluation of thair ſaulles. And namlie I man erneſtlie admoniſche the hous of Anſtruther never to mein to acclame againe the tytle or poſſeſſion of thay teinds, whowbeit they might find a corrupt and ſacrilegius periured perſone to put in the roum, be whome they might gett a new ſett and poſſeſſion of thay teind fiſches; for I pronunce heir a curs and maledictioun from God vpon whoſeuer ſall intermet and draw away the commodities tharof from the right vſe of ſuſteining of the miniſterie of Gods worſchipe, and of the ſaluatioun of Gods peiples ſaulles within the town of Anſtruther, and congregation of Kilrynnie. And God forbid that euer that hous ſhould bring on it the feirfull effect of this curs, quhilk of dewtie I man loue beſt of anie hous in the Land.

In the yeir 1598, I cawſit print my Catechiſme for the profit of my peiple, and beſtowit tharvpon fyve hounder marks, quhilk God moued the hart of a maiſt godlie and lowing frind to frilie offer to me in len for that effect. Of this I remean addettit, bot could never, to my knawlage, attein to a hounder marks again for the buiks.

THE HISTORIE OF THE LYFF OF J. M.

THOW does manie things, O Jehoua, my God. Thy merveals and thoughts toward ws cannot ordourlie be recompted before thie; giff I wald ſet me to ſchaw and ſpeak tham out, they ar mo in number than I can rehearſe.—PSALME XL. VERSE 6.

I will ſing the mercies of the Lord for euer: with my mouthe will I declare thy treuthe from generation to generation.—PSALME LXXXIX.

Thow art my hope, Lord Jehoua; my confidence fra my bernhead.

I lean vpon thie from the wombe; from my mothers bowels thow cacht me; in thie ſall my praiſe be continualie.

Let my mouthe be filled with thy laude, even all the day with thy glorie.

Caſt mie nocht away in my auld age; when my ſtrainthe fealls me, leaue mie nocht.—PSALME XCI. VERSES 5, 6. 8, 9.

O whow deir ar thy thoughts towards mie, O ſtrong God! whow grait is the ſoum therof!

I wald recount tham, bot they are ma then the ſand: I wake that I may bie yit withe thie.—PSALME CXXXIX. VERSES 17, 18.

I KNAWE a man in Chryſt, brought from the wombe of his mother be God, the 25 day of the monethe July (dedicat of auld to S. James the Apoſtle and Martyr) in the yeir of our Lord 1556;* wha, for thankfulnes of hart to the praiſe and honour of his gratius God and deir father in Chryſt, and for edification and comfort of his childring, and ſic as ſall reid the ſaming heirefter, is movit to ſett down in monument of wryt the benefits of God beſtowit on him ſen his firſt conception and day of his birthe foremarked, ſa far, at leiſt, as his weak vnderſtanding and freall memorie in maters that ar eſteimed of importance can conceaue and recompt. Whowbeit, as I haiff profeſſed, in the words of the Pſalme with Dauid, that the ſmalleſt of his vnknawin benefits paſſes the graitteſt reatche of my apprehenſion and vtterance.

And firſt, God wald haiff me begottin of godlie, fathfull, and honeſt parents, bathe lightned with the light of the goſpell at the firſt dawning of the day tharof within Scotland, knawing and beleving that Couenant of Grace, and ſa the ſeid of the fathfull, expreſlie mentioned in that covenant, quhilk aſſures

* My vncle, Mr Andro, haulds that I was born in an. 1557.

mie of the benefit tharof, yea of that root and wealſpring of all his benefites, my eternall election in his Chryſt befor the foundation of the warld. Theſe parents be name war Richard Melvill of Baldowy, and Iſobell Scrymgeour, ſiſtar to the Lard of Glaſwell for the tyme. My ſaid father, brought vpe in letters from his youthe, and gentlemanie effeares till he was paſt twentie yeirs of age, therefter choſine Pædagog to James Erſkine appeirand of Donne, he paſt with him to Germanie, whar he remeaned at the ſtudie of letters, namlie, Theologie, firſt with Doctor Macabeus, in Denmark, and therefter a heirar of Philip Melancton in Wittenberg, be the ſpace of twa yeirs. Of the grait mercie of God haiffing the happe of ſic maiſters as war the graitteſt lights of that age within the countrey in the toune of Montroſe, and companie of that Lard of Donne,* and the maiſt godlie, lerned, and noble Scots martyre Mr George Wyſhart, and theſe nominat in Germanie. And the Lord bleſſing the ſeid ſawin be tham in his hart, at laſt, ſoone efter the firſt reformation of religion, thruſt him out into his herveſt, and placed him miniſter of his evangell at the kirk of Mariton, a myle from Montroſe, harde adiacent to his awin houſe and roum of Beldowy, in the quhilk he continowed fathfullie vnto his lyffes end. He died the 53 yeir of his age, in the moneth of Junie, an. 1575, in a Icterik fewar, maiſt godlie; for efter manie moſt comfortable exhortationes maid to the noble and gentlemen of the cowntrey, wha all reſorted to viſit him during his diſtres, and to his breither and frinds wha remeaned about him, about the verie houre of his deathe, he cauſed reid to him the 8 chap. of the Epiſtle to the Romans, and immediatlie efter his brother, Mr James, miniſter of Arbrothe, aſking him what he was doing; lifting vpe eies and hands toward hevin, with reaſonable might of voice he anſwerit, "I am glorifeing God for the light of his goſpell, and reſting in aſſurance of his ſweit promiſes of lyff maid vnto mie in my Sauiour, the Lord Jeſus Chryſt;" and na ma intelligible words therefter. He was a man of rare weſdome, iudgment and diſcretion, and therfor mikle imployed in the tryſts and effeares of the noble and gentlemen of the countrey, quhilk diſtracted him fra his calling, hinderit his vertew and ſhortened his lyff. The recompence quhilk he had, was eſtimation and affection of all. Ther was nane of his rank, and verie few aboue it, that was ſa honored and loued as he, quhilk kythed ſpecialie at his buriall, and hes bein often tauld me be men of all degries ſen ſyne.

My mother died about a thrie quarters, or at leaſt within a yeir, efter I was

* Jhone Areſkin of Dun, ſuperintendent of Angus and Mernes.

born, a woman exceidinglie belouit of hir huſbands frinds and nibours. I haiff diuers tymes hard when my father breither Roger, Jhone, Mr James and Robert, could nocht ſatiffie thamſelues in comending hir godlines, honeſtie, vertew and affection toward thame. And I haiff often hard Mr Andro ſay, that he being a bern verie ſeiklie, was maiſt lowinglie and tenderlie treated and cared for be hir, embraſing him and kiſſing him oftentymes with theſe words, "God giff me an vther lad lyk thie, and ſyne tak me to his reſt." Now ſche haid haid twa laddies befor me, wharof the eldeſt was dead, and betwix him and the ſecond, ſche bure thrie laſſes, ſa in end God granted hir deſyre, and gaiff hir an wha wald to God he war als lyk to Mr Andro in gifts of mynd as he is thought to be in proportion of bodie and lineaments of face, for ther is nane, that is nocht vtherwayes particularlie informed, bot taks me for Mr Andros brother.

The nixt benefit is of my education till I cam to the age of a man, and entered in my calling, wharin als manie moments, als manie benefits; bot the maiſt remarkable to my iudgment and memorie I will record. And firſt in generall to the praiſe of my heavinlie parent, I man confeſs with Dauid, "My mother has now left mie, bot Jehoua hes receauit mie," and with Eſai, "The mother hes forgot the fruit of hir wombe, bot the Lord hes rememberit me alwayes." I haid an evill inclyned woman to my nuris; therefter ſpeaned and put in a cottar hous, and about four or fyve yeir auld brought hame to a ſtep-mother; yit a verie honeſt burges of Montros,* hes oft tauld me, that my father wald ley me down on my bak, pleying with mie, and lauche at me becaus I could nocht rys, I was ſa fatt; and wald aſk mie what ealed mie; I wald anſwer, "I am ſa fatt I may nocht geang." And trewlie ſen my rememberance, I cam never to the place, bot God moued ſum an with a motherlie affection towards me. About the fyft yeir of my age, the Grate Buik was put in my hand, and when I was ſeavine, lytle therof haid I lernit at hame; therfor my father put my eldeſt and onlie brother Dauid, about a yeir and a halff in age aboue me, and me togidder to a kinſman and brother in the miniſterie of his to ſcholl, a guid, lerned, kynd man, whome for thankfulnes I name Mr Wilyam Gray, miniſter at Logie, Montroſe. He haid a ſiſtar, a godlie and honeſt matron, rewlar of his hous, wha often rememberit me of my mother, and was a verie lowing mother to ws indeid. Ther was a guid nomber of gentle and honeſt mens berns of the cowntrey about, weill treaned vpe

* Robert Clark.

bathe in letters, godlines, and exerceiſe of honeſt geams. Ther we lerned to reid the Catechiſme, prayers, and ſcripture, to rehers the catechiſme and prayers par ceur, alſo nottes of Scripture efter the reiding therof; and ther firſt I fand, (blyſed be my guid God for it) that ſprit of ſanctification beginning to work ſum motiones in my hart, even about the aught and nynt yeir of my age, to pray going to bed and ryſing, and being in the fields alan to ſay ower the prayers I haid lernit with a ſweit moving in my hart, and to abhore ſwearing, and rebuk and complean vpon ſic as I hard ſwear. Whervnto the exemple of that godlie matron, ſeiklie and giffen to reid and pray in hir bed, did mikle profit me, for I ley in hir chamber and hard hir exerceiſes. We lerned ther the Rudiments of the Latin grammair, withe the vocables in Latin and Frenche, alſo divers ſpeitches in Frenche, with the reiding and right pronunciation of that toung. We proceidit fordar to the Etymologie of Lilius, and his Syntax, as alſo a lytle of the Syntax of Linacer; therwith was ioyned Hunters Nomenclatura, the Minora Colloquia of Eraſmus, and ſum of the Eclogs of Virgill and Epiſt. of Horace; alſo Cicero his epiſtles ad Terentiam. He haid a verie guid and profitable form of reſoluing the authors, he teatched grammaticallie bathe according to the Etymologie and Syntax; bot as for me, the trewthe was, my ingyne and memorie war guid aneuche, bot my iudgment and underſtanding war as yit ſmored and dark, ſa that the thing quhilk I gat was mair be rat ryme nor knawlage. Ther alſo we haid the aire guid, and fields reaſonable fear; and be our maiſter war teached to handle the bow for archerie, the glub for goff, the batons for fencing; alſo to rin, to loope, to ſwoum, to warſell, to proue pratteiks, euerie ane haiffing his matche and andagoniſt, bathe in our leſſons and play. A happie and golden tyme indeid, giff our negligence and vnthankfulnes haid nocht moued God to ſchorten it, partlie be deceying of the number, quhilk cauſed the maiſter to weirie, and partlie be a peſt quhilk the Lord, for ſinne and contempt of his goſpell, ſend vpon Montroſe, diſtant from Ouer Logie bot twa myles; ſa that ſcholl ſkalled, and we war all ſend for and brought hame. I was at that ſcholl the ſpace of almoſt fyve yeirs, in the quhilk tyme, of publict news I remember I hard of the mariage of Hendrie and Marie King and Quein of Scots, Seingnour Dauies ſlauchter, of the Kings mourder at the Kirk of Field, of the Queins taking at Carbarri, and the Langſyd feild. Wherof reid Mr Bowchannan Cornicle, lib. 17, 18, 19.

Even at that tyme me thought the heiring of theſe things moued me, and ſtak in my hart with ſum ioy or ſorow, as I hard they might helpe or hender the relligion; namelie, I remember the order of the faſt keipit in an. 1566;

the evill handling of the miniſterie, be taking away of ther ſtipends, for Mr James Meluill, my vncle, and Mr James Balfour, his cuſing-german, bathe miniſters and ſtipendles, with guid, godlie, and kynd Patrik Forbes of Cors. The Lard of Kinnaber, and the godlie and zealus gentlemen of the countrey, partlie for thair bernes cauſe, and partlie for that notable inſtrument in the Kirk of Scotland, Jhone Erſkine of Done, ſuperintendent of Merns and Angus, his reſidence in Logy at certean tymes, did oftentymes frequent our hous, and talk of ſic maters. Alſo, I remember weill whow we paſt to the head of the muir to ſie the fyre of ioy burning vpon the ſtiple head of Montroſe, at the day of the King's birthe. Theſe things I mark for the grait benefit of that place and companie, wherin the Lord wald haiff me treaned vpe in my firſt and tender age.

Now, when my brother and I war come hame, our father examined ws, and was glad to ſie that we haid profited reaſonablie: Neuertheles, the eſteat of the countrey was ſo vncertean and trubleſome, the moyen he haid (wanting his awin ſtipend, and helping diuerſe that wanted of his breithring) bot mean and ſmall, and the occaſione of ſcholles nocht ſerving, we remeaned a wintar at hame, rememberit of our buiks bot now and then, as our father haid leaſer, quhilk was bot verie ſeindle. Yit the Lord ſufferit nocht that tyme to be fruitles nather, bot I remember therin twa benefites; ane the reiding of the Storie of the Scripture that wintar, quhilk ſtak in my mynd, and of Dauid Lindſayes book, quhilk my eldeſt ſiſtar, Iſbell, wald reid and ſing, namelie, concerning the letter iudgment, the peanes of Hell, and the ioyes of Heavin, wherbe ſche wald caus me bathe to greit and be glad. I louit hir, therfor, exceiding deirlie, and ſche me by the reſt. Sche ſchew me a day amangs vtheris, a ballet ſett out in print againſt miniſters, that for want of ſtipend left thair charge, beginning—

Who ſo do put hand to the pleuche,
And therfra bakward goes;
The Scripture maks it plean aneuche—
My kingdom is nocht for thoſe, &c.

With this ſche burſt furthe in teares, and ſayes, "Alas! what will com of thir at that letter day? God keipe my father, and Mr James Meluill, and Mr James Balfour fra this." And efter, cryes out the verſe of Dauie Lindſay:—

Alas! I trimble for to tell
The terrible torments of the Hell;
That peanfull pit who can deplore?
Quhilk ſall indure for euermore.

With hir ſpeitches and teares ſche maid me to quak and chout bitterlie, quhilk left the deipeſt ſtampe of God's fear in my hart of anie thing that euer I haid hard befor. I was giffen to a bernlie evill and dangerus vſe of pyking, the quhilk ſche perceaving, of purpos gaiff me the credit of the key of hir kiſt, and haiffing ſum ſmall ſiluer in a lytle ſhottle, I tuk ſum of it, thinking ſche ſould not haiff miſſet it. Bot be that occaſion ſche enterit ſa vpon me with ſa ſoar threatnings, and therwithall ſa ſweit and lowing admonition and exhortations, that I thank thie, my God, I abſteinit from it all my dayes therefter; and whereuer I was, giff I could haiff gotten anie thing to by, worthie of hir, I was accuſtomed to ſend it hir in taken of our affectioun, ſa lang as ſche leivit. This benefit I haid of God by hir meanes that wintar, for incres of his fear and honeſtie of lyff. The vther was for ciuill converſation and prudence. My father, that wintar, put in our hands Palingenius, wherin he delyted mikle himſelf, inioyning to ws, at his rydings fra ham, to lern ſa manie verſes par ceur. Therby I lernit weill, and euer keipit in memorie, for daylie practise ſenſyne, theſe precepts for winning of hartes, concilliating of affectiones, and peaceable converſation, quhilk he hes in Cancro from theſe verſes following to the end of the buik :—

Quicunque ergo cupit multum dum viuit amari,
Aut ſtudeat delectare, aut prodeſſe, vel in ſe
Virtutes habeat, quas compelluntur et ipſi
Commendare mali, et quamuis odere, verentur, &c.

Onlie a thing in the end (quhilk, he wald nocht haiff ws to lern) for ſubtill revenge is nocht Chriſtian, bot yit maiſt neidfull to be market, it is ſa in vſe in the warld in this our age, and eſteimed a mean point of prudence.

Nimirum magna eſt prudentia vincere blande:
Atque animi ad tempus preſſum cœlare dolorem.

Machiauel himſelff could nocht haiff preſcryvit it ſa weill as I haiff knawin it practiſed in this countrey; and as yit it is working on: God mak ws ſimple as dowes, and wyſe as ſerpents. I thank God fra my hart, that maid me to ken it fra my youthe to bewar of it, bot nocht to vſe it, as I bles my Chryſt I deteaſt all revenge as devillrie, and namelie ſerpentine.

About the ſpring tyme, my father reſolued to keipe my eldar brother at hame withe him, to lern him houſbandrie and experience of the warldlie lyff, now almoſt paſt from the age of bernheid; and to ſend me to the ſcholl againe

for a yeir or twa, that therefter he might acquent me alſo with houſbandrie, and prepear for me a roum, and that becaus he nather ſaw the meanes to mak ws attein to ſic lerning as we might liue vpon, nor when we haid gottin it, anie ſure interteinment in the countrey for it. Sa I was put to the ſcholl of Montroſe, finding, of God's guid providence, my auld mother Mariorie Gray, wha parting from hir brother at his mariage, haid takin vpe hous and ſcholl for laſſes in Montroſe; to hir I was welcome againe as hir awin ſone. The maiſter of the ſcholl, a lerned, honeſt, kynd man, whom alſo for thankfulnes I name, Mr Andro Miln;* he was verie ſkilfull and diligent; the firſt yeir he cauſit ws go throw the Rudiments againe, therefter enter and pas throw the firſt part of Grammer of Sebaſtian, therwith we hard Phormionem Terentii, and war exerceiſd in compoſition; efter that entered to the ſecond part, and hard therwith the Georgics of Wirgill, and dyvers vther things. I never gat a ſtrak of his hand, whowbeit I committed twa lourd faultes, as it war with fyre and ſword: Haiffing the candle in my hand on a wintar night, before ſax hours, in the ſcholl ſitting in the claſs, bernlie and negligentlie pleying with the beut, it kendlit ſa on fyre, that we haid all ado to put it out with our feit. The vther was being moleſted by a condiſciple, wha cutted the ſtringes of my pen and ink-horn with his pen-knyff, I minting with my pen-knyff to his legges to fley him, he feared, and lifting now a lag, now the vther, raſht on his lag vpon my knyff, and ſtrak himſelff a deipe wound in the ſchin of the lag, quhilk was a quarter of a yeir in curing. In the tyme of the trying of this mater, he ſaw me ſa humble, ſa feard, ſa greived, yeild ſa manie teares, and by faſting and murning in the ſcholl all day, that he ſaid he could not find in his hart to puniſhe me fordar. Bot my righteus God let me nocht ſlipe that fault, bot gaiff me a warning and remembrance what it was to be defyld with blude, whowbeit negligentlie; for within a ſchort ſpace efter I haid cauſit a cutlar, new com to the town, to poliſhe and ſcharpe the ſam pen-knyff, and haid bought a pennie-wourthe of aples, and cutting and eatting the ſam in the Linkes, as I put the cheiue in [my] mouthe, I began to lope vpe vpon a litle ſandie bray, haiffing the pen-knyff in my right hand, I fell and therwithe ſtrak myſelff, miſſing my wombe, an inche deipe in the inwart ſyde of the left knie, even to the bean, wherby the æquitie of God's iudgment and my conſcience ſtrak me ſa, that I was the mair war of knyffes all my dayes.

In Montroſe was Mr Thomas Anderſone, miniſter, a man of mean gifts, bot

* Miniſter at Fedreſſo.

of ſingular guid lyff; God moved him to mark me, and call me often to his chalmer to treat me, when he ſaw anie guid in me, and to inſtruct and admoniſe me vtherwayes; he deſyrit me ever to rehearſe a part of Calvin's Catechiſme on the Sabothes at efternoone, becauſe he hard the peiple lyked weill of the cleirnes of my voice and pronuncing with ſum feilling; and therby God moued a godlie honeſt matron in the town to mak mikle of me therfor, and called me hir lytle ſweit angle. The miniſter was able to teatche na ofter but annes in the ouk; but haid a godlie honeſt man reidar,* wha read the Scripture diſtinctlie, and with a religius and deuot feilling, wherby I fand myſelff mouit to giff guid eare and lern the Stories of Scripture, alſo to tak pleſure in the Pſalmes, quhilk he haid almoſt all by hart in proſe. The Lard of Done, mentioned befor, dwelt oft in the town, and of his charitie interteined a blind man, wha haid a ſingular guid voice, him he cauſit the doctor of our ſcholl teatche the wholl Pſalmes in miter, with the tones therof, and ſing tham in the kirk; be heiring of whome I was ſa delyted, that I lernit manie of the Pſalmes and toones therof in miter, quhilk I haiff thought euer ſen ſyne a grait bleſſing and comfort. The exerceiſe of the miniſterie was keipit ouklie then in Montroſe, and thair aſſemblies ordinarlie, quhilk when I ſaw I was movit to lyk fellon weill of that calling, bot thought it a thing vnpoſſible that ever I could haiff the abilitie to ſtand vpe and ſpeik when all helde thair toung and luiked, and to continow ſpeiking alean the ſpace of an houre. Ther was alſo ther a poſt† that frequented Edinbruche, and brought ham Pſalme buikes and ballates, namlie, of Robert Semples making, wherin I tuik pleaſour, and lernit ſum thing bathe of the eſteat of the countrey, and of the miſſours and cullors of Scottes ryme. He ſchew me firſt Wedderburn's Songs, wharof I lerned diuerſs par ceur with grait diuerſitie of toones. He frequented our ſcholl, and of him alſo I lerned to vnderſtand the Callender efter the comoun vſe thairof. And, finalie, I receavit the communion of the bodie and blud of the Lord Jeſus Chryſt firſt at Montroſe, with a graitter reuerence and ſence in my ſaull then oft therefter I could find, in the 13 yeir of my age; whar, coming from the table, a guid honeſt man, ane eldar of the kirk,‡ gaiff me an admonition concerning lightnes, wantonnes, and nocht takin tent to the preatching and word read, and prayers, quhilk remeaned with me ever ſen ſyne; ſa God maid everie perſone, place, and action, to be my teatchers: bot, alas! I vſed tham

* Jhone Beatie. Mr Thomas Anderſone.

† Jhon Finheavin.

‡ Richart Anderſone, brother to the former

never ſa fruitfullie as the guid occaſiones ſervit, bot was caried away in vanitie of mynd with young and fulliſhe conceattes, quhilk is the heavie challange of my conſcience. The tyme of my being in Montroſe was about twa yeirs, during the quhilk the comoun newes that I hard was of the grait praiſes of the government, and in end the heavie mean, and pitifull regrat, amangs men in all eſteatts for the traiterus murdour of James Erle of Murro, called the Guid Regent, anent the quhilk, ſie the 19 book of the fornamed Cornicle.

1571.—The eſteat of Montroſe ſchol changit be occaſion of the maſters taking of him to the miniſterie, I cam hame to Baldowy about the Lambes in an. 1571, the fourtein yeir of my age, now expyred, whar my father ſetts me about the herveſt-labour, wherin I haid litle pleaſour, for whowbeit I ſpendit nocht the tyme ſa fructfullie as I might at ſcholl, yit I lyked the ſchollars lyff beſt; bot my father held ws in ſic aw, that we durſt nocht reaſone with him, bot his will was neidfull obedience to ws. Sa to the glore of my God, I remember a certean day my father ſend me to the ſmiddy for dreſſing of hewkes and ſum yron inſtruments, the way lying hard by Mariekirk, wherin my father pretched, I begoude to weirie ſoar of my lyff, and as my couſtome haid bein fra my bernheid to pray in my hart, and mein my eſteat to my God; coming fornent the kirk, and luiking to it, the Lord ſteirit vpe an extraordinar motion in my hart, quhilk maid me atteans, being alean, to fall on gruiff to the ground, and pour out a ſchort and erneſt petition to God, that it wald pleas his guidnes to offer occaſion to continow me at the ſcholles, and inclyne my father's hart till vſe the ſaming, with promiſe and wow, that whateuer miſſour of knawlage and letters he wold beſtow on me, I ſould, by his grace, imploy the ſaming for his glorie in the calling of the miniſterie; and ryſing from the ground with ioy and grait contentment in hart, again fell downe and worſchipped, and ſa paſt on and did the earand, retourning and praiſing my God, ſinging ſum Pſalmes. Within a few dayes therefter, Mr James Meluill, my vncle, comes to Baldowy, and brings with him a godlie lernit man, named Mr Wilyeam Collace, wha was that ſam yeir to tak vpe the claſs as firſt regent of S. Leonard's Collage, within the Vniuerſitie of St Andros; efter conference with whome that night, God moues my father's hart to reſolue to ſend me that ſam yeir to the Collage. Trew it was I was bot weaklie groundit in grammar, and young of yeirs, yit the lowingnes of the gentleman, and promiſe of the benefeit of a burſare's place, and of taking peanes on me, maid the mater to go fordwart; wherof, when I was informed be my ſaid vncle, and haid ſein and ſpoken a

lytle with the man, Rebecca was never blyther to go with the ſervant of Abraham, nor I was to go with him. And trewlie this finding of God at a neid, was the beginning of a ritche treaſſour of the pruiff of his prouidence, mercie and grace continowallie increaſſing ſen ſyne, that I wald nocht giff for ten thowſand warlds.

Sa I cam to St Andros about the firſt of November in the forſaid yeir 1571, and enterit in the courſe of Philoſophie, vnder the regenterie of the ſaid Mr Wilyeam, wha haid the eſtimation of the maiſt ſolide and lernit in Ariſtotle's Philoſophie. And firſt hard vnder him Caſſander his Rhetorik; but at the beginning, nather being weill groundet in grammer, nor com to the yeirs of naturall iudgment and vnderſtanding, I was caſt in ſic a greiff and diſpear becauſe I vnderſtood nocht the regent's langage in teatching, that I did nathing bot burſted and grat at his leſſones, and was of mynd to haiff gone ham agean, war nocht the luiffing cear of that man comforted me, and tuik me in his awin chalmer, cauſit me ly with himſelff, and euerie night teatched me in privat, till I was acquented with the mater.* Then he gaiff ws a compend of his awin of Philoſophi and the partes thairof, of Dialectik, of Definition, of Diuiſion, of Enunciation, and of a Syllogiſme Enthymen, and Induction, &c., quhilk I thought I vnderſtood better. About the quhilk tyme, my father coming to the town, begoude to examine me, and finding ſum beginning was exceidinglie reioyſit, and vttered ſweittar affection to me then ever before; he interteined my regent verie hartlie in his ludging, and gaiff him grait thanks; he ſend me to him, efter he haid taken leiue, with twa pieces of gold in a neapkine; bot the gentleman was ſa honeſt and lowing, that he wald haiff non of his gold, but with auſtere countenance ſend me bak with it: Na, never wald receaue gold nor ſiluer all the tyme of my courſe. We enterit in the Organ of Ariſtotle's Logics that yeir, and lernit till the Demonſtrations. He haid a lytle boy that ſeruit him in his chamber, called Dauid Eliſtone, wha, amangs threttie and ſax ſchollars in number, (ſa manie war we in the claſs,) was the beſt. This boy he cauſit weat on me, and confer with me, whase ingyne and iudgment paſt me als far in the wholl courſe of philoſophie, as the aigle the howlet. In the multiplication of Propoſitiones, Medalles, Couerſion of Syllogiſmes, Pons Aſinorum, etc., he was als read as I was in telling an-and-threttie. This I mark for a ſpeciall cauſe of thankfulnes following.

Bot of all the benefites I haid that yeir was the coming of that maiſt nota-

* We hard the Oration pro rege Deiſtaro.

ble profet and apoſtle of our nation, Mr Jhone Knox to St Andros, wha, be the faction of the Quein occupeing the caſtell and town of Edinbruche, was compellit to remoue therfra with a number of the beſt, and chuſit to com to St Andros. I hard him teatche ther the prophecie of Daniel that ſimmer and the wintar following. I haid my pen and my litle book, and tuk away ſic things as I could comprehend. In the opening vpe of his text he was moderat the ſpace of an halff houre; bot when he enterit to application, he maid me ſa to grew and tremble, that I could nocht hald a pen to wryt. I hard him oftymes vtter theſe thretenings in the hicht of ther pryde, quhilk the eis of monie ſaw cleirlie brought to paſs within few yeirs vpon the Captean of that Caſtle, the Hamiltones, and the Quein hirſelff. He ludgit down in the Abbay beſyde our Collage, and our Primarius, Mr James Wilkie, our Regents, Mr Nicol Dalgleiſe, Mr Wilyeam Colace, and Mr Jhone Dauidſone went in ordinarlie to his grace efter denner and ſupper. Our Regent taried all the vacans to heir him, whowbeit he haid vrgent effeares of his brother ſonnes to handle, to whom he was tutor. Mr Knox wald ſum tyme com in and repoſe him in our collage yeard, and call ws ſchollars vnto him and bleſs ws, and exhort ws to knaw God and his wark in our contrey, and ſtand be the guid cause, to vſe our tyme weill, and lern the guid inſtructiones, and follow the guid exemple of our maiſters. Our haill collage, maiſters and ſchollars, war ſound and zelus for the guid cauſe; the vther twa collages nocht ſa; for in the New Collage, whowbeit Mr Jhone Dowglaſs, then Rector, was guid aneuche, the thrie vther maiſters and ſum of the Regentes war euill myndit, v^{z}. Mrs Robert, Archbald and Jhone Hamiltons, (wharof the laſt twa becam efter apoſtates) hated Mr Knox and the guid cauſe; and the Commiſſar Mr Wilyeam Skein could nocht lyk weill of his doctrine. The auld collage was rewlit be Mr Jhon Rutherfurd, then Dean of Facultie, a man lernit in philoſophie, bot invyus corrupt. This I mark for the ſetting furthe of the benefit I receavit in the collage and companie I was into. The public newes I hard that yeir was of the Engliſs armie that cam in vnder the conduct of Mr Druri, and brunt and ſlew throuchout Cliddiſdall and all the dominiones of the Hamiltones, for the ſlauchter of the Guid Regent; they brunt the caſtell and palice and town of Hamiltone, and caried away grait pray; they wracked all the Bordars waſt and eſt, and tuik the caſtell of Hume. Alſo Mathew Stewart, Erle of Lennox was ſchoſine Regent, wha that herveſt cam to Breachine, beſeigit the caſtell tharof, haldin be the ſuddarts of the Erl of Hountlie, compellet tham to rander, and hangit threttie tharof, qlk was callit the Bourde of Breachine.

This yeir in the monethe of July, Mr Jhone Dauidſone, an of our Regents maid a play at the mariage of Mr Jhone Coluin, quhilk I ſaw playit in Mr Knox preſence, wherin, according to Mr Knox doctrine, the caſtell of Edinbruche was beſiged, takin, and the Captan, with an or twa with him, hangit in effigie.

1572.—The ſecond yeir of my courſe we hard the Demonſtrations, the Topiks and the Sophiſt Captiones. And the Primarius,* a guid, peacable, ſweit auld man, wha luiffed me weill, teached the four ſpeaces of the Arithmetik, and ſumthing of the Sphere; bot the graitteſt benefit I haid of him, was his daylie doctrine at the prayers in the kirk everie morning, for he paſt throw the twa buiks of Samuel and twa of the Kings verie pleanlie and ſubſtantiuſlie, quhilk I rememberit the better ever ſince. He cauſit ſing comounlie the 44 and 79 Pſalmes, quhilk I lernit par ceur, for that was the yeir of the bludie maſſacres in France, and grait troubles in this countrey, the warres betwix Leithe and Edinbruche being verie hat. The caſtel of Dumbarten was notablie tean, and Jhone Hamilton, biſchope of St Andros hangit.

In the monethe of Auguſt, the Blak Parliament of Stirling haldin,† whar the ſecond Regent was ſlean in Wolmiſtones armes, &c. vide Buchan. Chro.

1573.—The thrid yeir of our courſe we hard the fyve buiks of the Ethiks, with the aught buiks of the Phyſiks, and *De Ortu et Interitu*. That yeir we haid our Bachlar art according to the ſolemnities then vſed of Declamations, banqueting and playes. And in the mean tyme tharof my father maried my ſaid eldeſt ſiſtar Iſbell, and ſecond, Mariorie, bothe on a day; bot efter that feſting, we gat hard newes of the defeat of the Forbeſſes at the Crab-ſtean beſyd Aberdein.

1574.—The fourt and laſt yeir of our courſe, quhilk was the 17 yeir of my age outpaſt, and 18 rinning, we lerned the buiks De Cœlo and Mateors, alſo the Spher, more exactlie teachit be our awin Regent, and maid ws for our Vicces and Blakſtens, and haid at Pace our promotion and finiſſing of our courſe. The beginning of this yeir was alſo maiſt dulfull to me by the departour of my deireſt ſiſtar Iſbell, wha died of hir firſt bern, in whom I loſſit my naturall mother the ſecond tyme.

* Mr James Wilkie.

† The parliament was haldin in Auguſt 1571, befor I cam to the Vniuerſitie.

The ordour of four kirks to a miniſter then maid be the Erl of Morton, now maid Regent, againſt the quhilk Mr Jhone Dauidſone, an of the Regents of our collage, maid a buik called the "Conference betwix the Clerk and the Courtieur," for the quhilk he was ſummoned befor the Juſtice-ear at Hadinton this wintar, the laſt of our courſe, and baniſched the cowntrey.

In the thrid and fourt yeirs of my courſe, at the direction of my father, I hard the Comiſſar, Mr Wilyeam Skein, teatche Cicero de Legibus, and diuerſs partes of the Inſtitutiones of Juſtinian. I was burdet in the houſs of a man of law, a verie guid honeſt man, Andro Greine be nam, wha louit me exceiding weill, whase wyff alſo was an of my mothers; I am ſure ſche haid nocht ſone nor bern ſche loued better. This lawier tuk me to the Conſiſtorie with him, whar the Comiſſar wald tak pleaſour to ſchaw ws the practiſe in judgment of that quhilk he teatched in the ſcholles. He was a man of ſkill and guid conſcience in his calling, lernit and diligent in his profeſſion, and tuk delyt in na thing mair nor to repeat ower and ower again to anie ſchollar that wald aſk him the things he haid bein teatching. Lykwayes my oſt Andro acquentit me with the formes of ſummonds and lybelling of contracts, obligatiounes, actes, &c.; but my hart was nocht ſett that way.

Mairower in theſe yeirs I lerned my muſic, wherin I tuk graitter delyt, of an Alexander Smithe, ſervant to the Primarius of our collage, wha haid bein treaned vpe amangs the mounks in the Abbay. I lerned of him the Gam, Plean ſong, and monie of the treables of the Pſalmes, wherof ſum I could weill ſing in the kirk; bot my naturalitie and eaſie lerning by the ear maid me the mair unſolide and vnreadie to vſe the forme of the art. I louit ſinging and playing on inſtruments paſſing weill, and wald gladlie ſpend tyme whar the exerceiſe therof was within the collage, for twa or thrie of our condiſciples played fellon weill on the Virginals, and another on the Lut and Githorn. Our Regent haid alſo the Pinalds in his chalmer, and lernit ſome thing and I eftir him; bot perceaving me ower mikle caried efter that, he diſhairted and left of. It was the grait mercie of my God that keipit me from anie grait progreſs in ſinging and playing on inſtruments, for giff I haid atteined to anie reaſonable miſſure therin I haid never don guid vtherwayes, in reſpect of my amorus diſpoſition, wherby Sathan ſought even then to deboiche me, bot my God gaiff me a piece of his fear, and grait naturall ſhamfaſtnes, quhilk by his grace war my preſeruatiues. Als I haid my neceſſars honeſtlie aneuche of my father, bot nocht els; for archerie and goff, I haid bow, arroſe, glub and bals, but nocht a purſs for Catchpull and Tauern, ſic was his fatherlie weſdom for my

weill. Yit now and then I lernit and vſit ſa mikle bathe of the hand and Racket catche as might ſerue for moderat and halſome exerceiſe of the body.

I wald haiff glaidlie bein at the Greik and Hebrew toungs, becauſs I red in our Byble that it was tranſlated out of Hebrew and Greik; bot tha langages war nocht to be gottine in the land. Our Regent begoud and teatched ws the A,B,C, of the Greik and the ſimple declinationes, bot went no farder. Be that occaſion he tauld me of my vncle Mr Andro Meluill, whom he knew in the tyme of his courſe in the New Collage to vſe the Greik logicks of Ariſtotle, to the quhilk was a wounder to tham that he was ſa fyne a ſchollar, and of ſic expectation. This maid me inquyre for Mr Andro when I cam ham the ſecond and thrid yeir of our courſe; bot my father and Mr James ſchew me they fearit he was dead, becauſe of the grait ciuill warres in France, and that they hard he was in Poicteors beſeiged; that it was aught or nyne yeirs ſen he paſt to France, and four or fyve yeirs ſen they gat anie letters or word from him. This twitched my hart wounder ſoar in reſpect of the grait comendation I hard of him be my Regent and diuerſe vthers. Bot ſoon efter, about the middes of our thrid yeir, Alexander Young cam ham from Geneu, from his vncle and my neir kinſman Mr Hendrie Scrymgour of honourable memorie, with ſum propynes to the King, and letters to Mr Georg Bowchanan and Mr Piter Young, that an the Kings maiſter, that vther his pædagog, and amangs the reſt brought letters from the ſaid Mr Andro to my father and his brother Mr James, and therwithall word of his weilfear and ſingular eſtimation in Geneu, whar he haid four yeirs profeſſit. Of theſe newes my hart was exceiding glade, and the ſaid Alexander being with all diligence to return againe to Geneu, I haid a letter in readines pennit at lainthe in Latin, the beſt I could, quhilk I delyverit to my cowſing Alexander, wha within a twa monethes put it in the hands of my ſaid vncle Mr Andro. And he tauld me at meitting, and oft ſen ſyne, it was a ſpeciall motion of his ham coming, then the quhilk I, nor Scotland nather, receavit never a graitter benefit of the hands of God, as will better appeir heirefter.

Bot becauſe in all my courſe, the graitteſt benefit was the ſight and heiring of that extraordinar man of God Mr Jhone Knox, ſa far as I then knew and hard of him, I man heir record. In the tyme of his being in St Andros, ther was a Generall Aſſemblie hauldin in the ſcholles of St Leonards, our Collage. Thair, amangs vther things, was motioned the making of Biſchopes, to the quhilk Mr Knox opponit himſelff directlie and zealuſlie. Yit a number of

commiſſionars of the kirk meatt at Leithe* with the lords that haid the guid caus in hand, (wharof euerie ane was hounting for a fatt kirk leiving, quhilk gart tham feght the faſtar,) and ther aggreit to mak Biſchopes; the warſt turn that euer was done for the kirk leiving, as experience atteanes declared, when they war named *Tulchains*, that is, calffs ſkinnes ſtuffed with ſtra, to cauſe the cow giff milk; for euerie lord gat a biſchoprie, and ſought and preſented to the kirk ſic a man as wald be content with leaſt, and ſett tham maiſt of fewes, takes, and penſions. Amangs the reſt the Erle of Mortoun gat the biſchoprik of St Andros, efter the hanging of Jhone Hamiltone, and preſented thervnto that honorable father of the Vniuerſitie, as Rector therof for the preſent, Mr Jhone Dowglaſs, a guid, vpright-harted man, bot ambitius and ſimple, nocht knawing wha delt with him. I hard Mr Knox ſpeak againſt it, bot ſparinglie, becauſe he louit the man, and with regrat, ſaying, "Alas! for pitie, to lay vpone an auld weak man's bak, that quhilk twentie of the beſt gifts could nocht bear. It will wrak him and diſgrace him." And indeid it cam to paſs ſa; for within twa or thrie yeirs he died, during the quhilk he haid nather that honour, welthe, nor helthe as he was wount to haiff, ever repenting that he tuk it on. That was the firſt tyme I hard Mr Patrik Conſtantine, wha, then new retourned out of France with young Mr James Macgill, the Clark Regiſter eldeſt ſone, thought, be the ſaid Clarks court, wha was grait with the Erle of Mortoun, to haiff bein preferit to the biſchoprik, bot coming ſchort, becam a zealus preatchour againſt biſchopes. I hard a ſermont of his the ouk efter the biſchope was maid, vpon ane extraordinar day that he might haiff the graitter audience, wherin he maid thrie ſorts of biſchoppes: my Lord Biſchop, my Lord's Biſchope, and the Lord's Biſchope. "My Lord Biſchope," ſaid he, "was in the papiſtrie; my Lord's Biſchope is now, when my Lord getts the benefice, and the Biſchope ſerues for na thing bot to mak his tytle ſure; and the Lord's Biſchope is the trew miniſter of the goſpell." Mr Patrik was then weill lyked, and of guid expectation with ſic as knew him nocht intus. The yeir efter was maid biſchope Geordie of Murro, whom I ſaw a haill wintar mumling on his pretching af his peapers euerie day at our morning prayers, and haid it nocht weill par ceur when all was done; and efter him Biſchope Patone of Dunkell.† This greivit the hart of the men of God to the dead; bot the warres war ſa hatt, and the Lords cryed they behud to leaue tham giff they gatt nocht the kirk

* The Conference at Leithe was in Januar, and the General Aſſemblie in Merche therefter, 1571.

† I ſaw tham bathe gett impoſition of hands be B. Dowglas and Mr Jhon Woundrom, ſuperintendent, whom I ſaw alſo inaugarat (as they cald it) B. Dowglas.

leiving, and monie knew nocht yit the corruption and vnlawfulnes of that invention of men, and ſa the mater paſt fordwart.

At Mr Knox coming to St Andros, Robert Lekpriuik, printer, tranſported his lettres and preſs from Edinbruch to St Andros, whar firſt I ſaw that excellent art of printing, and haid then in hand Mr Patrik Conſtant's Catechiſme of Calvin, converted in Latin heroic vers, quhilk with the author was mikle eſtimed of.

About the ſame tyme cam to St Andros to viſit Mr Knox, Johne Durie, fellow miniſter at Leith with Mr Dauid Lindſay, wha was then for ſtoutnes and zeall in the guid cauſe mikle renouned and talked of; for the gown was na ſooner af, and the Byble out of hand fra the kirk, when on ged the corſlet, and fangit was the hagbot, and to the fields. Him I ſaw firſt at St Andros with Mr Knox.

The town of Edinbruche recouered againe, and the guid and honeſt men therof retourned to thair houſſes; Mr Knox with his familie paſt hame to Edinbruche, being in St Andros he was verie weak. I ſaw him euerie day of his doctrine go hulie and fear, with a furring of martriks about his neck, a ſtaff in the an hand, and guid godlie Richart Ballanden his ſervand, haldin vpe the vther oxtar, from the Abbay to the paroche kirk, and be the ſaid Richart and another ſervant, lifted vpe to the pulpit, whar he behouit to lean at his firſt entrie, bot or he haid done with his ſermont, he was ſa active and vigorus, that he was lyk to ding that pulpit in blads and flie out of it. Sa ſoone efter his coming to Edinbruche, he becam vnable to preatche; and ſa inſtituting in his roum, be the ordinar calling of the kirk and congregation, Mr James Lawsone,* he tuk him to his chamber, and moſt happelie and comfortablie departed this lyff. Vide concerning his lyff and dathe, Mr Thomas Smeton's buik againſt Hamiltone the Apoſtat.

Ther was twa in St Andros wha war his aydant heirars, and wrot his ſermonts, an my condiſciple Mr Andro Yowng, now miniſter of Dumblean, wha tranſleated ſum of tham in Latin, and read tham in the hall of the Collage inſtead of his orations: that vther was ſervant to Mr Robert Hamilton, miniſter of the town, whom Mr Robert cauſit to wrait, for what end God knawes. The threatenings of his ſermonts war verie ſoar, and ſa particular, that ſic as lyket nocht the cauſe, tuk occaſion to reprotche him as a raſhe raler without war-

* A man of ſingular lerning, zeal, and eloquence, whom I neuer hard preatche bot he meltit my hart with teares.

rand. And Mr Robert Hamilton himſelff being offendit, conferrit with Mr Knox, aſking his warrand of that particular thretning againſt the Caſtell of Edinbruche, that it ſould run lyk a ſand glaſs; it ſould ſpew out the Captan with ſcham, he ſould nocht com out at the yet, bot down ower the walles—and ſic lyk. Mr Knox anſwerit, "God is my warrant, and yie ſall ſie it." Whill as the vther was ſkarſlie ſatiſfeit, and tuk hardlie with it, the nixt ſermont from pulpit, he repeates the thretnings, and addes therto, "Thow that will nocht beleiue my warrand ſall ſie it with thy eis that day, and ſall ſay, What haif I to do heir?" This ſermont the ſaid Mr Robert's ſervand wrot, and being with his maiſter in Edinbruche a twa yeir therefter at the taking of the Caſtell, they ged vpe to the Caſtell hill, ſaw the forwark of the Caſtell all demoliſched, and rinning lyk a ſandie bray; they ſaw the men of wear all ſett in ordour. The Captan, with a lytle cut of a ſtaff in his hand, takin down ower the wals vpon the leathers, and Mr Robert, troublet with the thrang of the peiple, ſayes to his man, "Go, what haif I ado heir!" and in going away, the ſervant remembers his maiſter of that ſermont, and the words; wha was compellit to glorifie God, and ſay, he was a trew prophet.

Ane vther ſtrange particular was recompted to me be Mr Dauid Lindſay, miniſter of Leithe: That efter Mr Knox haid taken bed, he cam in to viſit him, as he was accuſtomed, and aſked him whow he did. He anſwerit, "Weill, brother, I thank God; I haiff deſyrd all this day to haif yow, that I may ſend yow yit to yon man in the Caſtell, whom yie ken I haif loued ſa deirlie: Go, I pray, and tell him that I haif ſend yow to him yit annes to warn and bid him, in the nam of God, leaue that euill cauſe, and gif ower that Caſtle; giff nocht, he ſalbe brought down ower the wals of it with ſhame, and hing againſt the ſune: Sa God has aſſurit me." Mr Dauid, whowbeit he thought the meſſage hard, and the thretning ower particular, yit obeyit, and paſt to the Caſtell; and meiting with Sir Robert Meluill walkin on the wall, tauld him, wha was, as he thought, mikle movit with the mater. Therefter communed with the Captan, whom he thought alſo ſumwhat moved; but he paſt from him in to the Secretar Lithintone, with whom, when he haid conferrit a whyll, he cam out to Mr Dauid again, and ſaid to him, "Go, tell Mr Knox he is bot a drytting prophet." Mr Dauid returning, tauld Mr Knox he haid diſchargit the commiſſoin fathfullie, but that it was nocht weill accepted of efter the Captan had conferrit with the Secretar. "Weill (ſayes Mr Knox) I haif bein erneſt with my God anent tha twa men; for the an I am ſorie that ſa ſould befall him, yit God aſſures me ther is mercie for his ſaul; for that

vther I haif na warrand that euer he ſalbe weill." Mr Dauid ſayes, he thought it hard, yit keipit it in mynd till Mr Knox was at reſt with God. The Engliſs armie cam in with munition meit for the ſeage of the Caſtell, and within few dayes the Captean is fean to rander, and com down the leathers ower the wals; he is committed to a ludging in the town with a cuſtodie of ſouldarts. Mr Dauid, becauſe of grait acquentance, comes to viſit him, whom he employes to go to the Erle of Morton and offer him his haill heritage, the band of manrent of all his frinds, and to paſs af the countrie in exyll during his will. Mr Dauid goes that night and ſpeakes the Erle, then being Regent, proponing to him the offers. The Regent goes aſyde and conſultes with the Abbot of Dumfermling and Clark Regiſter, therefter Mr Dauid comes craving his anſwer. It was giffen, It could nocht be; the peiple could nocht be ſatiffeit, nor ther cauſe clerit and crowned, with[out] exemplar puniſment of that man and his counſellour the Secretar. Mr Dauid the morn be nyne hours comes agean to the Captean, the Lard of Grange, and taking him to an fore ſtare of the ludgin apart, reſolues him it behoued him to ſuffer. "O then, Mr Dauid," ſayes he, "for our auld frindſchipe and for Chryſt's ſeak, leaue me nocht." So he remeanes with him, wha paeſſing vp and down a whyll, cam to a ſchot, and ſeeing the day fear, the ſune cleir, and a ſkaffald preparing at the Corſs in the Hiegeatt, he falles in a grait ſtudie, and alters countenance and cullour; quhilk, when Mr Dauid perceaved, he cam to him and aſkes him what he was doing. "Fathe, Mr Dauid," ſayes [he], "I perceaue weill now that Mr Knox was the trew ſervant of God, and his thretning is to be accompliſſed;" and deſyred to heir the treuthe of that againe. The quhilk Mr Dauid reherſed, and addit thervnto, that the ſam Mr Knox at his retourning had tauld him that he was erneſt with God for him, was ſorie, for the loue he buir him, that that ſould com on his bodie, bot was aſſurit ther was mercie for his ſaull. The quhilk he wald haiff repeated ower againe to him, and thervpon was graitlie comforted, and becam to be of guid and cheirfull cowrage; ſa that he dyned moderatlie, and therefter tuk Mr Dauid aparte for his ſtrenthning to ſuffer that dethe, and in end beſeikes him nocht to leaue him bot convoy him to the place of execution; "And tak heid," ſayes he, "I hope in God, efter I ſalbe thought paſt, to giff yow a taken of the aſſurance of that mercie to my ſaull according to the ſpeakine of that man of God." Sa about thrie houres efter none, he was brought out and Mr Dauid with him, and about foure the ſune being waſt about af the northwert nuk of the ſteiple, he was put af the leddar, and his face firſt fell to the eſt, bot within a bonie whyll turned about to the

weſt, and ther remeaned againſt the ſune; at quhilk tyme Mr Dauid, euer preſent, ſayes, he marked him when all thought he was away, to lift vpe his hands that war bund befor him, and ley tham doun again ſaftlie, quhilk moued him with exclamation to glorifie God befor all the peiple. This laſt part of his execution I hard alſo of Jhone Durie, wha was preſent with him on the ſkaffald.

Sa in lyk maner whateuer he ſpak concerning the Hamiltones and the Quein, whowbeit in appeirance in the mean tyme bot contrar, and monie guid folks thought hard and ſtrange, yit cam to paſs, and was marked in particular to the grait glorie of God, terrour of the enemies, and ioy of the godlie.

Thus ending my courſe of Philoſophie in St Andros, whar vpon the part of God I haid offerit to me all guid occaſion of godlines, lerning, and weſdome, ſa mikle as was in the countrey for the tyme, and might fall in my age; bot on my part, wha throw wantones and vanitie neglected and miſpent the occaſiones, haid gottin na thing bot a nam and opinion of lerning, a babling of words without wit, at leaſt weſdome; for my light young nature was giffen mair to be ſuperficiall nor ſolid, circumferentiall nor centrik, deſyring to heir and haiff the names of manie things, bot never weill degeſting nor ryping out the nature of anie, bot fleiting and flowing, ſoon lyking and ſoone lothing euerie thing. Onlie now and then I fand ſum ſweit and conſtant motiones of the feir and loue of God within me.

I cam to Dondie, whar my vncle Roger, a man godlie, kynd, and wyſe, enterit with me to vnderſtand to what calling my hart inclynd, and gaiff out that my father's intention was to haiff me a lawer. I ſaid nocht mikle againſt it, bot wiſſed at God I might haiff the gifts and grace to be a miniſter. Coming ham my father tented me in the ſam maner, bot nocht ſa familiarlie; nather durſt I vtter anie thing againſt his opinion and iudgment, bot ſaid I was readie to obey his will and direction in all things. He commandit me then to occupie my tyme weill amangs his books till the vacans, at what tyme he wald haiff occaſion to meit with ſum guid man of law in Edinbruche, to whom he wald put me in ſeruice; giff ſa he meinde indeid, becauſe he ſaw na prouiſion for the miniſterie, or to eſſay my reſolution, I can nocht tell. Going a day to Bonitone, I paſt by the kirk of Maritone and place wher I haid prayed, and wowed to God, the ſam cam in my memorie with a grait motion of mynd and determination to pay my wow giff God wald giff the grace and moyen. Sa praying and worſchiping befor God, it cam in my mynd to pen a ſermont vpon a part of Scripture, and leaue it in a buik of my fathers, whar he might

find it, and ſa I tuk the beginning of the nynt of Jhone's Euangell of the blind man, and ſtudeing his comentares theron, Muſculus and Marlorot, wrot it and left it in Muſculus Comentars, quhilk when he fand it, lyked him weill; yit ſpak na thing, bot left me in ſuſpence till it pleaſit God to giff me full reſolution. For a lytle befor Lambes word cam that Mr Andro was com to Edinbruche, and within twentie dayes efter he cam to Baldowy, with whom when my father had conferit, and knawin what opinion he haid of me, he delyverit me ower vnto him, thinking he was diſburdenit of me; and ſa indeid he was, as the continuation of this narratione will declar. This was in the yeir of God 1574.

Becauſe I ſaid befor that Scotland receavit never a graitter benefit at the hands of God nor this man, I will ſchortlie ſett down, firſt, a litle diſcours of his lyff befor his coming ham, and ſyne what he brought with him. He was born in Baldowy, a place pleaſand, fertill, and weill aired, lyand within a myll to the town of Montroſe, vpon the ſouthweſt, hard be the Æſtuarium fluminis Æſkæ meridionalis, in the yeir of Chryſt's birthe 1545, the 1 day of the monethe Auguſt, begottin of gentill and honeſt parents, Richard Meluill of Baldowy, brother-german of Jhone Meluill of Dyſart, and Gills Abercrombie, douchter to Thomas Abercrombie, burgeſs of Montroſe, of the houſs of Murthle. He was the youngeſt of nyne breither, all left alyve when thair father was ſlean with the graitteſt part of the gentilmen of Anguſs, in the vangard of the field of Pinkie. His mother leivit an honorable widow till he was twall yeir of age, traned vpe in letters in the ſcoll of Montroſe, vnder Mr Thomas Anderſone, eſteimed the beſt maiſter in his tyme, whowbeit nocht the maiſt lernit. Sche left ſax of hir ſonnes in honeſt roumes, all even then or ſchortlie therefter, bearing office in kirk or comoun weill, and with the beſt eſtimed in thair rank and aboue; they war Richart Meluill of Baldowy, and miniſter of Chryſt's Euangell ſone efter, the eldeſt: Mr Thomas, a fyne ſchollar, weill trauelit in France and Italie, Secretar-deput of Scotland: Walter, burgeſs, and efter bailyie of Montroſe, a wyſe and ſtout man: Roger, burgeſs of Dondie, a man of ſingular giftes of nature and God's grace, bot was nocht traned vpe in lettres. I hard that fathfull paſtor of Dondie, Wilyeam Chryſtiſone, a lytle efter his deathe, with teares ſay, "Alas! when God tuk this Roger Meluill, he tuk from me my father, and the carefuleſt father that euer Dondie haid. His nam wilbe rememberit ſa lang as Dondie is a town."* Mr

* I haiff hard Mr Robert Bruce ſay oft of Roger, that giff he haid haid Mr Andro's lerning, he wald be the oddeſt man in Europe.

James, miniſter of Chryſt's Euangell: Jhone, then guidman and rewlar of his mother's effeares, and efter a miniſter in the kirk: the reſt war Robert, Dauid, and Andro, wharof the firſt twa was keipt at the ſcholl till they tyrde, and war put to Crafts; the laſt was a ſeiklie tender boy, and tuk pleaſur in na thing ſa mikle as his buik. Sa with the portion that was left him, he ſpendit a yeir or twa in Montroſe, namlie, heiring a France man, called Petrus de Marſiliers, teache the Greik grammer, and ſum thing of that langage, honeſtlie conducit to the ſam as a rare thing in the countrey, nocht hard of befor, be that notable inſtrument in the kirk, Jhone Erſkine of Done, of maiſt honorable and happie memorie; wherin he profited ſa, that entering therefter in the courſe of Philoſophie within the Vniuerſitie of St Andros, all that wes teatched of Ariſtotle he lerned and ſtudeit it out of the Greik text, quhilk his maiſters vnderſtood nocht. He paſt his courſe in the New Collage, tenderlie belouit of Mr Jhone Dowglaſs, provoſt of that Collage and rectour of the Vniuerſitie, wha wald tak him betuix his legges at the fyre in Wintar, and warm his hands and cheiks, and bleſſing him, ſay, "My ſillie fatherles and motherles chyld, its ill to wit what God may mak of thie yit." Sa ending his courſe of Philoſophie, he left the Vniuerſitie of St Andros with the commendation of the beſt philoſopher, poet, and Grecian, of anie young maiſter in the land; and with all poſſible diligence maid his preparation, and paſt to France. Be the way he was extreamlie tormented with ſie ſeiknes and ſtorme of wather, ſa that oft tymes, whylls be danger of ſchipwrak, whylls be infirmitie and ſeiknes, he luiked for deathe, he arryvit firſt in England, and again imbarking cam to Burdeaux, wher he taried nocht lang, bot embarking from that cam to Deipe; from that to Paris, whar he remeanit in the Vniuerſitie twa yeirs at his awin ſtudies, heiring the Lightes* of the maiſt ſcyning age in all guid lettres, the king publict profeſſors, Andreas Tornebus in Greik and Latine Humanitie; Petrus Ramus in Philoſophie and Eloquence; Jo: Mercerus in the Hebrew langage, whervpon he was ſpecialie ſett. In the laſt yeir of they twa, he grew ſa expert in the Greik, that he declamit and teatchit leſſones, vttering never a word bot Greik, with ſic readines and plentie, as was mervolus to the heirars. From Paris he paſt to Poicteors, whar he regented in the Collage of St Marceun thrie yeirs.† Ther he haid the beſt lawers, and ſtudeit ſa mikle

* Salinacus, Paſcaſius, Forcatellus, Mathematiciens; Balduinus the lawer; Duretus, Medicine; Carpentarius, Quinquarborius, Hebrew.

† Ther was grait emulation and contention in verſes, and harangs betuix the twa Collages, S.

therof as might ſerue for his purpoſe, quhilk was Theologie, wherto he was dedicat from his mother's wombe. And when the Collages war giffen vpe, becauſe of the ſeage leyed to the town, quhilk was lang and feirfull, he was employed be an honourable councellar to inſtruct his onlie ſone. The bern profited exceiding weill, and was of a ſweit inclination, takin away from him and his parents be a ſchot out of the campe, quhilk parted the wall of his chalmer and woundit him deadlie in the thie. He called incontinent for his maiſter, whom, whow ſoone he ſaw, he caucht him in his armes, and vttered the words of the Apoſtle in Greik; διδασκαλε, τὸν δρομον μοῦ τετεληκα,—"Maiſter, I haiff perfytted my courſe;" and ſa with monie vther godlie and ſweit words he died. That bern gaed never out his hart, bot in teatching of me, he often rememberit him with tender compaſſion of mynd. He taried in that houſs, quhilk was weill furniſit, during the tyme of the ſeadge. Ther was a corporall with a few ſuddarts put to keipe the houſe, who eſpyed him in his prayers and ſpeitches to be halie and deuot; and on day (being a Papiſt and man of warr,) with a grait aithe he challengit Mr Andro that he was a Hugonot, and wald helpe to betray the town, therfor becauſe the alarme was ſtrikken, he could nocht truſt him in that houſs. Mr Androw anſwers incontinent, "I am als honeſt a man to my God and magiſtrat and eſtet of the town, and maiſter of this familie, as thow art, and ſa ſall proue this day—do thy beſt." And with that ſtarts to the nixt armour and on with it, and all in armes to the ſtable, and takes the beſt horſs be the heid. This when the corporall ſaw, he comes with fellon fear termes and intreats him to leaue of and forgiff him. "O no, no!" ſayes he, "I ſall proue als honeſt and ſtout as thyſelff." "O Monſieur," ſayes the vther, "my Captean and the maiſter of this houſs will rebuk me and put me from it, giff yie be thus troublet; therfor I pray yow tak me obleſſit to my vttermaiſt, and tarie and forgiff me." Sa he tuk eaſe in guid part, and was never troublet therefter. Giff it haid com to the warſt, he was reſolued, being weill horſt, to haiff gottin him to the campe of the Admirall, wha was in perſone beſeageand the town.

The ſeage of the town being raſit, he left Poicteors, and accompanied with a Frenche man, he tuk iorney to Geneu, leaving buiks and all ther, and caried na thing with him bot a litle Hebrew Byble in his belt. Sa he cam to Geneu all vpon his fut, as he haid done befor from Deipe to Paris, and from that to Poicteors; for he was ſmall and light of body, but full of ſprites, vigourus

Marceun and Pivareau; bot during his preſence ther, S. Marceun haid without queſtion the vpper hand.

and cowragius. His companiones of the way, when they cam to the Ine wald ly down lyk tyred tyks, bot he wald out and ſight the townes and vilages witherſoeuer they cam. The ports of Geneu wer tentelie keipit becauſe of the troubles of France, and multitud of ſtrangers that cam. Being therfor inquyrit what they war, the Frenche man his companion anſwerit, "We ar pure ſcollars." Bot Mr Andro perceaving that they haid na will of pure folks, being alreadie owerlaid therwith, ſaid, "No, no, we are nocht pure; we haiff alſmikle als will pay for all we tak ſa lang as we tarie. We haiff letters from his acquentance to Monſieur di Beza: Let ws delyver theſe—we craue na fordar;" and ſa being convoyit to Beza, and then to thair ludging, Beza, perceaving him a ſchollar, and they haiffing neid of a Profeſſour of Humanitie in the Collage, put him within a twa or thrie dayes to tryell in Virgill and Homer, quhilk he could acquait ſo weill, that but farder he is placed in that roum of profeſſion, and at his firſt entrie, a quarters fie peyit him in hand. Sa that whowbeit thair was but a crown to the fore betwix tham bathe, and the Frencheman weak ſprited, and wiſt nocht what to do, yit he fund Gods prouidence to releiue bathe himſelff and helpe his marrow till he was prouydit. In Geneu he abead fyve yeirs, during the quhilk tyme his cheiff ſtudie was Diuinitie, wheranent he hard Beza his daylie leſſons and preatchings;—Cornelius Bonauentura, Profeſſour of the Hebrew, Caldaik, and Syriac langages;—Portus, a Greik born, Profeſſour of the Greik toung, with whom he wald reaſone about the right pronuntiation therof; for the Greik pronuncit it efter the comoun form, keiping the accents; the quhilk Mr Andro controllit be precepts and reaſone, till the Greik wald grow angrie and cry out, "Vos Scoti, vos barbari, docebitis nos Græcos pronunciationem linguæ noſtræ, ſcilicet!" He hard ther alſo Francis Ottoman, the renounedeſt lawer in his tyme. Ther he was weill acquented with my Eam, Mr Hendrie Scrymgeour, wha, be his lerning in the lawes and polecie and ſervice of manie noble princes, haid atteined to grait ritches, conqueſit a prettie roum within a lig to Geneu, and biggit theron a trim houſs called the *Vilet*, and a fear ludging within the town, quhilks all with a douchtar, his onlie bern, he left to the Syndiques of the town. About the end of fyve yeirs the Biſchope of Brechine and Mr Andro Pulwart with him cam ther, and tareing a whyll, purpoſit hamwart, with whom Mr Andro Meluill, efter the receaving of letters from his brethering and me, with grait difficultie purchaſſit leaue of the kirk and magiſtrates of Geneu,* and takin iorney cam hamwart. From Lions they traverſit the

* Wha wald on na wayes haiff contented to part with him, giff his conſcience haid ſuffered him

Franche Compté to the heid of the riuer of Loir, and cam down the ſam be water to Orleans, haiffing in companie, ſevin or aught dayes, a captean, a mediciner, and a preiſt, ſuperſtitius papiſts at thair meitting kythed in ther ſpeitche and meattes, bot be mirrie and ſolid reaſoning withall, becam flech-eatters on Fridday, and the captean nocht far from the kingdome of heavin or they parted. The portes of Orleans wer ſtreat keipet, (being bot a yeir and halff efter the horrible maſſacres,) Brechine and Mr Andro Polwart was on fut, and Mr Andro weill mounted on horſs, becauſe he haid wraiſted his leg, they paſt the twa futmen, and deteining the horſman, the ſouldarts inquyres what he was. He anſwerit a Schottes man. "O! yie Scottes men are all Hugonotes," ſayes the gard. "Hugonotes!" ſays he, "What's that? we ken nocht ſic." "O," ſayes the ſouldart, "yie haiff nocht meſs." "Forſuthe," ſayes he mirrielie, "our berns in Scotland gaes daylie to *meſs*." "Guid companion," ſayes the vther, lauching, "go thy way." Coming to thair ludging, he tells his nibours and garres them lauche: "Bot ſurlie," ſay they, "we war verie fleyed our paſport ſould haiff bein loked, and finding ws com from Geneu, ſould haiff bein troublet." "Yea," ſayes thair hoſt, "tak it for a ſpeciall prouidence of God, for within this twall monethe monie thowſands for les hes loſt thair lyves." Going out of the town again at the turn of a rew, they meit the proceſſion; Brechine and his Pædagog was befor, Mr Andro a lytle efter. Brechine turnes bak and ſayes, "What ſall I do!" "Fordwart," quod he; and ſo he does. Mr Andro haulds out his ſyde clok with his armes als thought he haid bein bearing ſum thing vnder his oxſtars, and ſo paſſes by. But his hart bet him therefter oft and ſear, that he ſould haiff ſa ſtoutlie counſellit the vther, and vſit a piece of diſſimulation himſelff. Coming to Paris, ther they remeaned dyvers dayes, where Mr Andro, meitting with the Lord Ogilbie his countreyman, is requeiſted be him to go to the Jeſuiſts Collage, whar he reaſonit with father Tyrie ſindrie dayes; bot the tyme being ſa dangerus, and of ſum minaſſing ſpeitches of the Biſchope of Glaſgw, he was counſellit to haſt af the town.* Sa they cam from Deipe ower to Ry in England, from thence to Londone, whar they remanit a ſpace, and bying horſſes, cam hame Loudon way be Berwik to Edinbruche. And this for a ſchort recitall of his lyff till his coming ham.

to reſerw his gifts anie langer onoffered to his cowntrey, and imployed for the benefit of his frinds. Beza, in his letter to the generall kirk of Scotland, alleages, that as the graitteſt taken of affection the kirk of Geneu could ſchaw to Scotland, that they haid ſuffered thamſelues to be ſpuiled of Mr Andro Meluill, wherby the kirk of Scotland might be inritched.

* At Whitſonday he cam out of Paris, the quhilk day King Charles, that maid that horrible maſ-

As to that he brought ham with him.—It was that plentifull and inexhauſt theaſſour of all guid letters and lerning bathe of humen and devyne things; and that quhilk ſuperexcelles, ane profund knawlage, vpright ſinceritie, and fervent zeall in trew relligion, and to put the ſam in vſe for the profit of his kirk and countrey; ane vnwearied peanfulnes and inſatiable pleaſour to giff out and beſtow the ſam without anie recompence or gean. Yea, rather ſa far as his ſmall moyen might reak, conducing and inviting all guid ingynes to receave and imbrace the ſaming. Wherby within theſe ſax and twentie yeirs he hes inritched his nation with incorruptible ſubſtance, mor without all compear nor in anie age ſen it was a kingdome, or manie nations in the warld this day, giff ther war honour and mentinance for lerning, quhilk the diduction of this Storie will verifie and cleir at large. The nixt ſimmer cam ham his librarie, ritche and rare, of the beſt authors, in all langages, artes and ſciences, cleirlie declaring be his inſtruments what a craftes man he was.

He was nocht weill come to Edinbruche, when word was of him at Court, and the Regent Erle of Morton called vnto him Mr George Buchanan, Mr James Halibourton, coronall, and Alexander Hay, ſoone efter Clark Regiſter, and directes tham to dell with Mr Andro to content to be my Lord Regents grace domeſtic inſtructour, and to giff a few notes vpon his chaptour read daylie, and he ſould be honorablie advanced at the firſt occaſion. The Regents meining was to haiff him and his giftes framed for his purpoſe, to reſtrean the friedome of application in preatching, and authoritie of the Generall Aſſemblies, and bring in a conformitie with Eingland in governing of the kirk be Biſchopes and iniunctiones, without the quhilk he thought nather the kingdome could be gydet to his fantaſie, nor ſtand in guid aggriement and lyking with the nibour land. For this form of polecie he vſit to mak ſchoſe of the men of beſt giftes, and firſt try tham at Court giff they would be conformable and ſerue his purpoſe, and ſyne prefer thame to biſchopries and government of the

ſacre, died of an iſſew of blod burſting out at all the conduits of his body; wharon in London he maid that Epigram:—

Naribus, ore, oculis atque auribus vndique et ano,
Et pene erumpit qui tibi, Carle, cruor.
Non tuus iſte cruor: Sanctorum at cede cruorem,
Quem ferus hauſiſti, concoquere haud poteras.

At neaſe, at mouthe, at ein, at ears, at wand,
That blud that burſts from all thy conduits weaſt
Is nocht thyne, Charls, bot of that holie band,
Quhilk thow did drinke, bot could nocht weill digeaſt.

kirk, as he did with twa therefter, and haid proceidit ferdar giff God had nocht diſapointed him. Mr Andro, whowbeit nocht weill acquented with thir purpoſes then, yit lyked nocht to be in Court, bot rather to be in ſum Vniuerſitie, and profeſs thair as the Kings Lectors in Pariſe, and ſa as God directed him, refuſit, and cravit his graces fawour to repoſe a whyll with his frinds till God callit him to ſic a roum quhilk he thought meitteſt.

Sa he cam to Baldowy to his brother, my father, whar he remeaned that herveſt quarter, and whar, within a few dayes efter his coming, I was reſigned ower be my father haillelie vnto him to weak vpon him as his ſone and ſervant; and, as my father ſaid to him, to be a pladge of his loue. And ſurlie his ſervice was eaſie, nocht to me onlie, bot euen to the fremdeſt man that ever ſerued him, for he ſchoſed for his ſervantes onlie ſchollars; and giff they haid done anie guid at thair book, he cared nocht what they did to him. That quarter of yeir I thought I gat graitter light in letters nor all my tyme befor; whowbeit, at our meitting, in my conceat, I thought I could haiff taked to him in things I haid hard, as he did to me as a maiſter of Arts, bot I perceavit at annes that I was bot an ignorant bable, and wiſt nocht what I ſaid, nather could ſchaw anie vſe therof, bot in clattering and crying. He fand me bauche in the Latin toung, a pratler vpon precepts in Logik, without anie profit for the right vſe, and haiffing ſum termes of Art in Philoſophie without light of ſolid knawlage; yit of ingyne and capacitie guid aneuche, wherby I haid cunned my dictata and haid them readie aneuche. He enterit therfor and conferrit with me ſum of Bowchanans Pſalmes, of Virgill and Horace, quhilk twa, namlie Virgill, was his cheiff refreſchment efter his graue ſtudies; wherin he lat me ſie, nocht onlie the proper Latin langage and ornaments of poeſie, bot alſo mair guid Logik and Philoſophie then euer I haid hard befor. I had tean delyt at the Grammer Schole to heir reid and ſung the verſes of Virgill, taken with the numbers therof (whowbeit I knew nocht what numbers was till he tauld me) and haid mikle of him par ceur; bot I vnderſtud never a lyne of him till then. He read a Comedie of Tyrence with me, ſchawing me that ther was bathe fyne Latin langage and wit to be lernit: That of langage I thought weill, bot for wit I merveled, and haid nocht knawin befor. He put in my hand the Comentares of Cæſar, comending him for the ſimple puritie of the Latin tounge; alſo Saluſt, and read with me the Coniuration of Catelin. He haid gottin in Paris, at his by coming, Bodin his Method of Hiſtori, quhilk he read ower himſelff thryſe or four tymes that quarter, annes with me, and the reſt whill I was occupied in the

Greik grammer, quhilk he put in hand of Clenard, cauſing me vnderſtand the precepts onlie, and lear the παραδειγματα exactlie; the practiſe wharof he ſchew me in my buik, going throw with me that Epiſtle of Baſilius, and cawſing me lern it be hart, bathe for the langage and the mater; therefter to the New Teſtament, and ged throw ſum chapters of Mathew and certean comfortable places of the Epiſtles, namlie, the Romans. And laſt, entering to the Hebrew, I gat the reiding declynations and pronons, and ſum alſo of the coniugations out of Martinius grammer, quhilk he haid with him, and ſchew me the vſe of the Dictionair alſo, quhilk he haid of Reuclins with him. And all this as it war bot pleying and craking, ſa that I lernit mikle mair by heiring of him in daylie converſation, bathe that quarter and therefter, nor euer I lernit of anie buik, whowbeit he ſet me euer to the beſt authors.

The Generall Aſſemblie was haldin in the monethe of Auguſt, ſoone efter his ham coming, whar ther was grait word of him, aryſing be the commendation of the Biſchope of Brechine, and Mr Andro Pulwart. Sa commiſſionars from dyverſe partes of the cowntrey maid ſutt to the Aſſemblie for him; namlie, they of Fyff wald haiff haid him to St Andros in the roum of Mr Jhone Dowglaſs, newlie departed this lyff, and ther indeid was he marked be the Regent to haiff bein maid Biſchope of St Andros, giff he haid bein capable of Court Biſchopriks; bot the maiſt erneſt inſtance of Mr James Boid Leſlie, maid Biſchope of Glaſgw, and Mr Andro Hay, ſuperintendent of thaiſe partes, obteined of the Aſſemblie and ſum of his frinds ther preſent, that he ſould come and viſit Glaſgw, and ſie the beginning of a Collage ther, and heir what conditiones ſould be offered to him, that giff he lyked he ſould condiſend till abyde with tham. This Mr James Boid was a gentle man of the Lord Boids kin, a guid man and lower of lerning and lernd men, inducit be his cheiff to tak the Biſchoprie, the gift wharof the ſaid Lord Boid, being a grait counſallour to the Regent, haid purchaſſit for his commoditie; bot within a yeir or twa, when he fand nocht his biſchope plyable to his purpoſe, he cauſit his ſone, the Maiſter of Boid, tak the Caſtell, and intromeat with all therin, keipe it and gather vpe the rents of the Biſchoprik to intertein the ſaming, and this was done impune, nochtwithſtanding the Regents ſtreat juſtice, becauſe the Tulchain cauſit nocht the kow giff milk aneuche to my Lord. Sa that I haiff hard the honeſt gentle man rew whill ſear that ever he tuk on that Biſchoprie efter he haid vnderſtud be Mr Andro of the vnlawfulnes therof, and fand ſic a curſs vpon it. The vther, Mr Andro Hay, was an honeſt, zealus,

frank harted gentleman, perſone of Renthrow, and Rector of the Vniuerſitie of Glaſgw, wha lyked never thoſe Biſchopries, and wha ſpecialie was the erneſt ſuttur for Mr Andro Meluill. Sa vpon ther lettres he tuk iorney, accompanied with twa of his breither, Mr James and Roger, and Mr James Balfour, then miniſter at Edinbruche, his cowſing german, and cam vnto Glaſgw, whar he contented, at the end of vacance, to enter and teatche in the Collage as principall maiſter, and thus aggrieng he returned ham again to Baldowy. At the tyme apointed, about the end of October, we tuk iorney, accompanied with his brother Jhone, and cam to Dondie, from that to St Johns Town, the firſt tyme I ſaw it; from that to Stirling, whar we remaned twa dayes, and ſaw the King, the ſweiteſt ſight in Europe that day, for ſtrange and extraordinar gifts of ingyne, iudgment, memorie and langage. I hard him diſcours, walking vpe and down in the auld Lady Marrs hand, of knawlage and ignorance, to my grait mervell and eſtoniſhment. Ther Mr Andro conferrit at lynthe with Mr George Bowchanan, then entering to wrait the Storie of his Countrey; alſo with Mr Piter Young, and Sanders his brother; Mr Gilbert Moncreif the Kings Medicinar, whome with he haid bein weill acquented in Geneu. Alſo with Mr Thomas Bowchanan, then ſcholmaiſter, the wha accompanied ws of his kyndnes to Glaſgw.

We cam to Glaſgw about the firſt of November 1574, whare we fand Mr Piter Blakburn, a guid man, new com from St Andros, enterit in the Collage, and begoun to teatche conform to the ordour of the courſe of St Andros. But Mr Andro entering principall maiſter, all was committed and ſubmitted to him, wha permitted willinglie to the ſaid Mr Piter, the cair of the Collage Leiving, quhilk was but verie ſmall, conſiſting in litle Annualles then, and ſett him haillelie to teatche things nocht hard in this Countrey of befor, wherin he trauelit exceiding diligentlie, as his delyt was therin alleanerlie. Sa falling to wark with a few number of capable heirars, ſic as might be inſtructars of vthers therefter, he teatched tham the Greik grammer, the Dialectic of Ramus, the Rhetoric of Taleus, with the practiſe therof in Greik and Latin authors, namlie, Homer, Heſiod, Phocilides, Theognides, Pythagoras, Iſocrates, Pindarus, Virgill, Horace, Theocritus, &c. From that he enterit to the Mathematiks, and teatched the Elements of Euclid, the Arithmetic and Geometrie of Ramus, the Geographie of Dyoniſius, the Tables of Hunter, the Aſtrologie of Aratus; from that to the Morall Philoſophie, he teatched the Ethiks of Ariſtotle, the Offices of Cicero, Ariſtotle de Virtutibus, Cicero's Paradoxes, and Tuſculanes, Ariſt. Polyt. and certean of Platoes Dialoges; from that to

the Naturall Philoſophie he teatched the buiks of the Phyſics, De Ortu, De Cœlo, &c. alſo of Plato and Fernelius. With this he ioyned the Hiſtorie, with the twa lights thereof, Chronologie and Chirographie, out of Sleidan, Menarthes and Melancthon. And all this, by and attoure his awin ordinar profeſſion, the holie tonges and Theologie, he teachit the Hebrew grammar, firſt ſchortlie, and ſyne mor accuratlie; therefter the Caldaic and Syriac dialects with the practiſe therof in the Pſalmes and Warks of Solomon, Dauid, Ezra, and Epiſtle to the Galates. He paſt throw the haill comoun places of theologie verie exactlie and accuratlie; alſo throw all the Auld and New Teſtament, and all this in the ſpace of ſax yeirs, during the quhilk he teatchit euerie day cuſtomablie twyſe, Sabothe and vther day, with an ordinar conference with ſic as war preſent efter denner and ſupper. His lerning and peanfulnes was mikle admired, ſa that the nam of that Collage within twa yeirs was noble throwout all the land, and in vther countreys alſo. Sic as haid paſſed ther courſe in St Androus cam in nomber ther, and entered ſchollars again vnder ordour and diſcipline, ſa that the Collage was ſa frequent as the roumes war nocht able to receaue tham. The ſcolmaiſter of the town, Mr Patrik Scharpe, was his ordinar heirar and contubernall, whome he inſtructed, and directed in the maiſt commodius bringing vpe of the youthe in grammer and guid authors; whom I hard oftentymes profes that he lerned mair of Mr Andro Melvill craking and pleying, for vnderſtanding of the authors quhilk he teatched in the ſcholl, nor be all his comentares. Sic lyk Mr Piter Blakburn, wha tuk vpe the firſt clas. Finalie, I dar ſay ther was na place in Europe comparable to Glaſgw for guid letters during theſe yeirs for a plentifull and guid chepe mercat of all kynd of langages, artes and ſciences.

In the Simmer of the firſt of theſe ſax yeirs, about the 18 yeir of my age compleit, God opened my mouthe firſt in publict vpon the exerceis, with ſic comendation out of the mouthe of Mr Andro Hay, rector and ſuperintendent, namlie even ther in publict in his addition, as I was wounderfullie incouragit to go fordwart. In the middes of that ouk, I dreamed that I haid maid the exerceis in Montros, and being demiſſed from the breithring with confortable commendation, I cam ower to Baldowy to my father, and entering in the place ther was nan that knew me: I paſt vpe to the hall, and enterit in the chalmer at the end therof, whar I met with my father, and tauld him whow I haid bein occupied, wha tuk me in his armes and kiſſing me, ſaid in my ear, "Jamie, ſerue God, for thow art behauldin to him;" and with that he goes and ſitting down on a bedſyde, he keaues bak ower, ſa that his feit ſtak out ſtiff

and dead. With that I walkned with grait feir and commotion, quhilk abaid with me the ſpace of an houre. Bot the burding of the exerceiſe lyand vpon me, maid me to forget it, till going to the rector, Mr Andro Hay, his ludging to delyver certean buiks I haid borrowit, and at the firſt ſight he takes me in his armes, and thruſting and kiſſing me, he ſayes, "My hart, ſerue God, for thow art behaldin to him." This is my dream, thought I, and tauld it to my companion going to the Collage againe. Bot within twa days, my vncle, Mr Andro, returning from Edinbruche, whar he haid bein taking ordour with his buiks new com hame, by his countenance firſt, and efter a ſweit and confortable delling with me, therefter tauld me that his brother, my father, was deperted this lyff, and efter inquiſition, fund it was the ſam verie night I haid dreamed. Sa it pleaſed God to mak me warning, and furneiſe me confort againſt the heavieſt newes that euer I haid hard befor in all my lyff; for as I haiff ſchawen befor, he was a rare man, and a maiſt lowing father to me, at the cloſing of whaſe mouthe God thus opened myne.

Be occaſion of the recounting of this dream to my vncle Mr Andro, he rememberit me of an vther I haid dreamed, and tauld him the ouk befor his going to Edinbruche, that my brother Dauid was hangit, with certean circumſtances, quhilk troublit me. The quhilk at the verie inſtant I tauld him, he interpreted of my brothers mariage, whilk wald nocht be to his weill and confort, knawing na thing of that mater, till with the newes of my fathers dethe he was informit that he haid maried his ſone Dauid in a ſummar and haſtie maner a few dayes befor his departour, quhilk was almaiſt a wrak to him and his hous, as heirefter we ſall declare.

Nocht lang efter Mr Andro receavit letters from Monſieur du Bez, and therin amangs the reſt, "*Colaceus veſter, exemplar omnium virtutum, nuper apud nos vita functus eſt.*" This was my guid Regent, wha, efter the ending of our courſe, had gean to France, and coming to Geneu, ther died; a grait los to the Kirk of God in his countrey, for he was ſolidlie lernit, hailelie addicted to diuinitie, with a ſincear and zealus hart. Ther was never twa thinges befor that, quhilk ofter and mair heavilie I regreated in my mynd, nor the deing of theſe my fathers, befor I haid teſtified my thankfull hart to tham, efter the atteining to ſum light of letters and knawlage of God; quhilk when I was even then about to do be ſum litle eſſay in the thrie langages, I was be the newes of thair deathe cutt aff.

That yeir alſo, in the monethe of Merche, I haid the benefit to be preſent with my vncle, Mr Andro, at the General Aſſemblie haldin in Edinbruche. At

the quhilk the queſtion being movit about the Juriſdiction and polecie of the Kirk, Mr Andro Meluill, withe certean vther breithring, war ordeanit to tak peanes theranent, and giff in ther iudgment to the nixt Aſſemblie. And in deid that mater coſt him exceiding grait peans bathe in mynd, body, and gear,* during the ſpace of fyve or ſax yeir, with the gean of the Regent, Erl of Morton, and his biſchopes vtter indignation. Yit, with the wounderfull aſſiſtance of God, he bure it out till the aboliſhing of biſchopes, and eſtabliſſing of the preſbyteries according to the word of God. Wharby he gatt the nam of επισκοπομαστιξ,—*epiſcoporum exactor*,—the flinger out of biſchopes. Ther I hard firſt in Edinbruche Mr James Lawſon, a godlie lernit man, of a wounderfull moving vtterance in doctrine, whom I delyted mikle to heir, and whom I never hard bot withe teares bathe of remors and ioy. As alſo Jhone Durie, newlie tranſported from Leith to Edinbruche, a man zealus and mightie in ſpreit, with Mr Walter Balcanquall, ane honeſt, vpright harted young man, latlie enterit to that miniſterie of Edinbruche. Thir, informed mair throwlie be Mr Andro of the vnlawfulnes of biſchopes, and the right maner of governing of the Kirk be preſbyteries, dealt diligentlie and forciblie in ther doctrine againſt that ane, and for that vther wakned vpe the ſpreits of all guid brethring, and crabet the court ſtranglie. Bot ſurlie ther miniſterie and exemple of lyff movit me, and tuk ſic hauld vpon my hart, that I went never to na place with better will nor to Edinbruche, and tyred never les in anie place nor in thair companie.†

1575.—Being at the Aſſemblie therefter in Auguſt at Edinbruche, 1575, the queſtion was proponed, "Giff Biſchopes, as they war at that tyme in the Kirk of Scotland, haid a lawfull calling or office by the word of God?" Efter advyſe of certean breithring thervpon, and reaſoning in publict, it was reſoluit negatiuè; and that the nam biſchope was comoun to euerie paſtor, and ordeinit that breither ſould inquyre ferdar bathe in that and vther poinctes of the diſcipline and polecie of the Kirk.

Efter the Aſſemblie we paſt to Anguſs in companie with Mr Alexander Arbuthnot, a man of ſingular gifts of lerning, weſdome, godlines, and ſweitnes of nature, then Principall of the Collage of Aberdein; whom withe Mr Andro

* Keiping Aſſemblies and dyettes of conference, reaſoning and advyſing with brethring anent that wark.

† The tym was verie fauorable, for God haid glorefied his nam wounderfullie of leat, in performing ſtrange things forſpoken be Mr Knox againſt the Caſtell of Edinbruche.

communicat anent the haill ordour of his Collage in doctrine and diſcipline, and aggreit as therefter was ſett down in the new reformation of the ſaid Collages of Glaſgw and Aberdein. In Angus we maried my youngeſt ſiſtar Barbara vpon Mr James Balfour, then miniſter at Guthrie; and buried guid auld Thomas Meluill of Dyſart, the mirrie man; and ſa, efter vacans, returned to Glaſgw.

About Michaelmas, in the yeir 1575, in the 19 yeir of my age, I enterit Regent, and tuk vpe the claſs, and teatched the Greik grammer, Isocrates Paraneſis ad Demonicum, the firſt buk of Homers Iliads, Phocylides, Heſiods ἐργα και ἡμεραι, the Dialectic of Ramus, the Rhetorik of Taleus, with the practiſe in Ciceros Catilinars and Paradoxes, &c.

Ther was then reſident in Glaſgw Mr Patrik Adamſone, alias Conſtant, miniſter of Paſley, a man of notable ingyne, letters, and eloquence, wha was Mr Androes grait frind and companion; and, efter he haid craftelie inſinuat himſelff in Mr Androes fawour, and the miniſtrie of Edinbruche, he began to ſtep on fordwart to the firſt degrie of a biſchope, and leaving Paſley paſt to Court, and becam miniſter to the Regent, Erle of Mortoun. About the quhilk tyme the perſonage of Giffen vaked, a guid benefice, lyand hard beſyde the town of Glaſgw, peying four and twentie chalder of victuall. This benefice is offered to Mr Andro, provyding he wald be the Regents man, and leaue aff the perſut of the biſchopes; quhilk he refuſit, bot delt erneſtlie with the Regent himſelff, and be all moyen, namlie, of the ſaid Mr Patrik, to haiff it annexit to the Collage, the rent wharof was verie ſmall, nocht able to ſuſtein twa maiſters, without anie burſares. The Regent keipit the benefice in his hand vndiſponit mikle of twa yeir, alleaging, that Mr Andro haid the wait, wha wald defraud that Collage, and himſelff bathe, of ſic a benefit, becauſe of his new opiniones, and owerſie dreames, anent the Kirk diſcipline and polecie. Yit, at laſt, the Regent, ſeing he could nocht be broken be boſt, be advyſe of the ſaid Mr Patrik, he eſſayes to moue him be benefit, and makes a new erection and reformation of the Collage of Glaſgw, annexing and mortefeing thairvnto the ſaid benefice of Giffen; quhilk was the beſt turn that ever I knew ather the Regent or Mr Patrik to do. Bot the ſpeciall drift was to demearit Mr Andro, and cauſe him relent from dealling againſt biſchopes; bot God keipit his awin ſervant in vprightnes and treuthe, in the middes of manie heavie tentationes, (whilas his coleg, Mr Piter, and vthers, nocht onlie ſurmeiſit, bot ſpak out, that he was a grait hinder of a guid wark,) and by his bleſſing effectuat the turn be crowked inſtruments.

1576.—The ſecond yeir of my regenting, I teatchit the elements of Arithmetic and Geometrie out [of] Pſellus for ſchortnes; the Offices of Cicero; Ariſtotles Logic, in Greik, and Ethic, (and was the firſt regent that ever did that in Scotland;) alſo Platoes Phædon and Axiochus; and that profeſſion of the Mathematiks, Logic, and Morall Philoſophie, I keipit (as everie ane of the regents keipit thair awin, the ſchollars ay aſcending and paſſing throw) ſa lang as I regented ther, even till I was, with Mr Andro, tranſported to St Andros.

That yeir, in Apryll, the Generall Aſſemblie, convenit in Edinbruche, reſolued, concerning biſchopes, the nam and office to be comoun to all the paſtors of the Kirk, out of the quhilk might be ſchoſin commiſſionars for viſitation, planting, &c. Item, All biſchopes war ordeanit to tak thamſelues to a particular flok. Item, Contribution ordeanit to be maid for releiff of the exylit Frenche kirks. Item, Nominat for making overture of the polecie and iuriſdiction of the Kirk: for the Weſt countrey, James, biſchope of Glaſgw, Mr Andro Melvin, Mr Andro Hay, Mr James Grig, Mr Dauid Cuningham; for Lawdien, Mr Robert Pont, Mr James Lawſone, Mr Dauid Lindſay, and, adioynit to tham, Mr Clement Lytle, and Mr Alexander Sim, lawers; for Fyff, Mr Jhone Windrame, ſuperintendent, with the principall maiſters of the Vniuerſitie; for Merns and Anguſs, the Laird of Din, Wilyeam Chryſtiſone, Mr Jhone Row, Mr Wilyeam Rind, Jhone Duncanſone; for Aberdein, Mr Jhone Crag, and Mr Alexander Arbuthnot; the places ordeanit whar they ſould meit, and thair diligence to be giffen in to the nixt Aſſemblie, to be haldin at Edinbruche in October.

In this mean tyme the Chancellar, Lord Glamms, being a guid, lerned noble man, wryttes to Geneua to Theodor Bez, craving his iudgment in the queſtiones moued at our Generall Aſſemblies; and, be that occaſion, we gott ham Bezaes Treatiſs *De triplici Epiſcopatum*, quhilk did mikle guid.

All the tyme I could get, by my ordinar calling, I employed to the ſtudie of the Hebrew toung and theologie. I read Bezaes Confeſſion, giffen me be my vncle, diligentlie, and hard his Leſſons according to Caluins Inſtitutiones; and, being myndfull of my wow, and finding God to haiff bleſſed the firſt and ſecond opening of my mouthe in publict on the exerceiſe, I thought guid to continow. The ordour of the Collage was, that euerie regent, his ouk about, convoyit the ſchollars to a kirk hard adiacent whar the peiple convenit, and that regent red the comoun prayers, with a chaptour or twa. I, for my part, contented nocht ſimplie to reid; bot taking ſum pean, when I might haiff ſliped, the night befor, indeuorit to tak vpe the ſoum of the chaptour, and giff ſum notes

of doctrine, with exhortation. This pleaſit and comfortit guid peiple verie mikle, ſa that they reſorted verie frequentlie my ouk, quhilk alſo movit the reſt of the regents to eſſay and follow the ſam form; and ſa bathe profited thamſelues and vthers. All the quhilk I record to the praiſe of the grace of my guid God alleanerlie; for vtherwayes, a veaner, fuliſhar, corrupter youthe was ther nocht in that Collage; ſa that giff my God haid nocht put in me ſum bit of conſcience, and fear of his nam, in diſcharging my office, and a peice of honeſtie and ſcham befor the warld, I ſould never haiff done guid, bot, by ſluggiſhnes and wandering fantaſies, eaſelie caried away to all deboicherie.

The breithring apointed be the Aſſemblie convenit at Glaſgw, in Mr Dauid Cuninghames houſs, then Subdean of Glaſgw, and dean of our facultie of artes; a man lernit and of verie guid accompt at that tyme, haid fear houſs and yeards wherin an erle micht haiff dwelt, and a thowſand mark of rent with the better. Nan was ſa frak in the cauſe as he. He moderat the reaſoning, gatherit vpe the concluſiones, and put all in wrait and ordour to be reported to the Aſſemblie. Bot, to mark the ſtrange ſagacitie of my vncle Mr Andro, he ever ſuſpected bathe Mr Patrik Adamſone and this Mr Dauid, and ſaid, he fearit they ſould nocht prove frinds in the cauſe, they war ſa courtlie. And ſa fell out, indeid, as we ſall heir.

The Generall Aſſemblie, convened at Edinbruche in October, ordeanit the travelles of the breithring to be ſighted and advyſit vpon, that, being brought in open Aſſemblie, they might procede to determine. In the mean tyme, compeires Alexander Hay, Clark of Regiſtar, and giffes in, from my Lord Regents grace, a number of queſtiones to be reſoluit be the Aſſemblie, anent the polecie and iuriſdiction of the Kirk, quhilk ſett tham to farder conſultation. Ther was Mr Patrik Adamſone, preſented to the biſchoprik of St Andros; and being inquyrit, in the publict Aſſemblie, giff he wald receaue that biſchoprik, he anſwerit he wald receaue na office iudgit vnlawfull be the Kirk; and as to that biſchoprik, he wald na wayes accept of it without the advyſs of the Generall Aſſemblie. And, neuertheles, or the nixt Aſſemblie, he was ſeaſit hard and faſt on the biſchoprik, wherby all goſſoprie ged vpe betwin him and my vncle Mr Andro. Ther was at Court then, Captin Mongumerie, a guid honeſt man, the Regents domeſtic, wha market an accuſtomed phraſe of Mr Patriks in his doctrine; "The prophet wald mein this." And whow ſoone he ſaw Mr Patrik gripe to the biſchoprie, he cryes out amang his companions:

"For als oft as it was repeated be Mr Patrik, 'The prophet wald mein this,' I vnderſtud never what the *profit* meins whill now," quod he.

To mak the Aſſemblie lyk the better bathe of the preſenter and preſented, the Regent directs his miniſter to the Aſſemblie, ſchawin he had receavit a letter from the Quein of Eingland, informing his grace that the Princes of Germanie war to keipe a Generall Convention at Magdeburg, for ratefieng of the Auguſtan Confeſſion, whar wald be preſent lernit Commſſionars from all Proteſtant princes; and that hir Ma^tie was to ſend, requyring him to do the ſam. The Regents grace, therfor, deſyrit the Aſſemblie to nominat the perſones, and he ſould mak prouiſion. The Aſſemblie nominat Mr Andro Meluill, Mr Alexander Arbuthnot, and Mr George Hay; bot when ther was an appeirance of the biſchoprie, the ambaſſadrie fealit.

Mr Patrik taking him to the biſchoprie, the ſuffragantes roum is filled atteanes be Mr Dauid Cuninghame, wha leived Glaſgw and the guid cauſe, and becomes the Regents miniſter, bot with a curs accompaning him; for he haid never that wealthe nor eſtimation efter quhilk he haid befor, whowbeit within a yeir advancit to the biſchoprik of Aberdein; and nocht onlie ſa, bot became, ſoone efter the Erle of Mortons execution, an of the [maiſt] miſerable wretches in all the weſt country, lyand debochit and out of credit, in a cot hous, himſelff at the an ſyde of the fyre, and his cow at the vther. Thus God curſed that biſchoprie of his; but as for Mr Patriks, we will haiff mair ado with it heirefter.

This yeir, in the wintar, appeired a terrible Comet, the ſtern wharof was verie grait, and proceiding from it toward the eſt a lang teall, in appeirance, of an eall and a halff, lyk vnto a biſſom or ſcurge maid of wands all fyrie. It reaſe nightlie in the ſouth weaſt, nocht aboue a degrie and an halff aſcending aboue the horizon, and continowed about a ſax oukes, or twa monethe, and piece and piece weir away. The graitteſt effects wharof that out of our countrey we hard was a grait and mightie battell in Barbaria in Afric, wharin thrie kings war ſlean, with a hudge multitud of peiple. And within the countrey, the chaſing away of the Hamiltones: For whowbeit the Regent, ſoone efter the taking of the government vpon him, maid a law of obliuion; yit the Hous of Mar conſentit nocht therto, thinking the young king, whom they haid in keiping, could neuer be ſure ſa lang as the Hamiltones keipit thair roumes, and therfor maid a Read againſt them the ſam ſimmer, wherby the Lords of Arbrothe and Paſley, with the ſpecialles of thair frinds, namlie, ſic as war giltie of the guid Regents murthour, fled away in Eingland. The Caſtell of

Hamilton, keipit a whyll be Arthour of Mirritoun, was takin and demoliſſed to the ground, and the ſaid Arthour execut at Stirling in my ſight, wha died verie penitentlie and weill, to my grait edification; being the firſt execution that euer I ſaw, except of a witche in St Andros, againſt the quhilk Mr Knox delt from pulpit, ſche being ſet vpe at a pillar befor him: Lyk as I haiff hard the ſam maiſt notable ſervant of God almoſt ordinarlie threttin theſe Hamiltones maiſt ferfullie for the murder of the gud Erle of Murray, Regent. The Lord Arbrothe maried the Countes of Caſſels, ſiſtar to the Lord Glammes then chancellar, wharby he gat tolerance for a ſchort tyme. But the wintar befor the ſaid chancellar being cut of at Stirling, in the ſimmer following he was fean to flie away. The miniſter of Hamilton, Mr Jhone Dauidſone, a guid man, haid admoniſſed and thretned that Caſtell for ryot, hurdome, &c. and ſaw in a viſion, as I hard him record, a grait arm, with a ſword in the neff, ſtanding aboue the Caſtell, quhilk, with ſwift force ſtricking down vpon it, did overthraw the ſam to the grund, and therefter coming down throw the wood and town, did ſpoile and hurt the ſam.

1577.—The year following, 1577, the Generall Aſſemblie conveined at Edinbruche in October, whar the heades of the polecie war ordeanit to be drawin in concluſiones, and certean breither apointed to gather togidder the trauelles of the brethring from all partes, and digeſt and put the ſam in ordour, drawing tham in certeane propoſitiones for breuitie.

At that Aſſemblie, Mr Patrik Adamſone is fund to haiff intruſit himſelff in the biſchoprik of St Andros againſt the actes and ordinances of the Kirk, and therfor ordeanit to be proceidit againſt be his Synodall. Bot, as he was wounderfull craftie, he offerit to ley down all, at the feit of the breithring, and be ordourit at the pleaſure of the Aſſemblie whow ſoone the ſam war throuche and at a point with the mater of the polecie; and ſa with fear promiſes, drifted and pat aff till he gat his tyme.

About the end of that ſam October, ther was an vther Aſſemblie haldin at Edinbruche, at the quhilk the heids of the polecie war reported, digeſt in order. They war ordeanit, efter reuiſing, to be put in mundo, and preſented to the Regents grace; and certean breithring nominat to confer with his grace theranent, and a dyet ſett at Stirling for the ſam.

During all theſe Aſſemblies and erneſt endeuors of the breithring, the Regent is often requyrit to giff his preſence to the Aſſemblie, and fordar the cauſe of God; bot nocht onlie in effect refuſes, bot vſes grait thretning againſt

the maiſt zelus breithring, ſchoring to hang of thame, vtherwayes ther could be na peace nor ordour in the countrey. Sa, euer reſiſting the wark of diſcipline in hand, bure fordwart his biſchopes, and preſſed to his iniunctiones and conformitie with Eingland; and, but queſtion, haid ſteyed the wark, giff God haid nocht ſteired vpe a faction of the nobilitie againſt him, wha maid a grait convocation at the Fall kirk, and haid almoſt com to ſtraks, giff the Einglis Ambaſſatour, a guid, godlie man, and louer of our nation, Mr Robert Bowes, with the Chancellars guidnes and weſdome, haid nocht ſteyit for taking ordour; wherwith a Convention was ſett in Stirling of the Eſteates, and the breithring nominat and apointed be the Aſſemblie weating on, fell out that vnhappie murdour of that lerned and guid noble man, Lord Glammes, Chancellar, ſlean in a tumult be a ſchot of a piſtolet in the head.* Whom when God had ſa taken away from the Regent Mortoun, his contrar faction drawes a draught at annes to cauſe the King, now about fourtein yeirs of age, to tak the government in his awin perſone; wharby Mortoun is compellit to go to the Market Croſs of Edinbruche, in ſolemne maner, and giff ower his Regentſchipe, and all publict adminiſtration of the realme.

This Regent Erle of Mortoun was a man ever caſt vpon the beſt ſyde, and did honeſtlie and ſtoutlie in the cauſe. He lowit Mr Knox whill he was alyue At his deathe and buriall he gaiff him ane honorable teſtimonie, "That he nather fearit nor flatterit anie fleche;" and, efter his deathe, was frindlie to his wyff and childring. He was verie wyſe, and a guid Juſtitiar in adminiſtration. His fyve yeirs war eſtimed to be als happie and peaceable as euer Scotland ſaw. The name of a Papiſt durſt nocht be hard of; ther was na theiff nor oppreſſour that durſt kythe. Bot he could nocht ſuffer Chryſt to reing frielie be rebuking of ſinne, bot maid oppoſition to the miniſtrie of Edinbruche in publict place; nor, be the right government of his Kirk be the Preſbyterie of his lawfullie callit paſtors and eldars, miſlyked the Aſſemblies Generall, and wald haiff haid the name therof changit, that he might aboliſhe the previlage and force therof. Wharvnto my uncle, Mr Andro, ſpecialie opponit himſelff, and therby, and for the biſchopes, incurrit his ſpeciall indigna-

* Mr Andro maid vpon him this Epigram:—

Tu, Leo magne, iacis inglorius; ergo manebunt
Qualia fata canes? Qualia fata ſues?

Sen lawlie lyes thow noble Lyon fyne,
What ſall betyde behind to dogges and ſwyne?

tion, and therabout firſt diſcordit with Mr Dauid Lindſay, to whom he was comounlie contradictor, ſaying that Maiſter Knox haid commendit him to the Court all his dayes; that he was a guid mid man, and maker of brues amangs men, bot ſould nocht haiff place betwix God and man. Yit in effect the ſaid Mr Dauid keipit honeſt in the cauſe of the diſcipline till it was concludit, and efter. He ſought to inſinuat himſelff, efter the leying down of his Regentrie in the Kings fawour and ſum Counſallours, be twa things in ſpeciall that concernit the Kings weill and the realmes. Ane, that the King might be a frie king and monarche, haiffing the rewell and power of all Eſteates, quhilk the Kirks Generall Aſſemblie empeared. Ane vther, to be conform with Eingland in the Kirks polecie; to haiff biſchopes to rewll the Kirk, and they to be anſwerable to the King, and ſa the frie preatching repreſſed. With this, he was wounderfullie giffen to gather gear, therby, as he ſaid, to inritche the King withall. Thir things, whowbeit humblit, yit he amendit nocht, bot keipit out his courſe till he might do na mair, and then glorifiet God, as in the awin place ſalbe declarit.

This yeir, in the ſimmer, God brought ham Mr Thomas Smeton, a man of ſingular giftes of lerning and godlines, a grait benefit to his kirk, and ſpeciall bleſſing of my guid God, for me in particular.

1578.—The Generall Aſſemblie conveinit at Edinbruche in Apryll 1578, in the Magdalen Chapell.* Mr Andro Meluill was ſchoſin Moderator, whar was concludit, That Biſchopes ſould be callit be thair awin names, or be the names of Breither, in all tyme coming, and that lordlie name and authoritie baniſſed from the Kirk of God, quhilk hes bot a lord, Chryſt Jeſus. Alſo the haill heids of the polecie, put in propoſitiones, and ſett in ordour, war ratefied and allowit, except a litle of the Diaconat to be farther advyſit. Item, That na biſchope ſould be elected or maid therefter, nor na miniſter conſent therto, vnder the pean of depriuation. Item, The leat murdour of the Lord Glames, Chancellar, regreted; and for that blud and vthers, for the Kings proſperus government, vndertaken newlings in his awin perſone, and for the guid acceptation of the wark of the polecie and diſcipline of the Kirk, now concludit, and to be preſented to his Ma^tie and Counſall, ther was a generall faſt concludit to be zeal uſlie keipit throwout the land.†

* At this Aſſemblie war a number of queſtiones giffen in from Court be Alexander Hay, Clark Regiſter, and the anſwers therof crauit at diuerſs Aſſemblies therefter, for the Courtes effect.

† When the Aſſemblie haid concludit the diſcipline, diuerſe of the breithring, as namlie, Mr

The Aſſemblie therefter conveined at Stirling in July that ſam yeir, wherin the form of concluſion, as in all the former Aſſemblies, ſa in that, was, That the Kirk, all in a voice, hes concludit the haill articles and propoſitiounes of the buik of the polecie of the Kirk, to be conform to the Word of God, and meit for the Eſteat of the Kirk in this land; and ordeanes the ſam with a ſupplication, to be preſented to the Kings Ma$_{tie}$. The quhilk was done, and his Hienes gaiff a verie confortable and guid anſwer theranent, nominating certean of his Counſall to confer with the breithring apointed be the Kirk thervpon.

That yeir my vncle dedicat to the King his CARMEN MOSIS, with certean Epigrames, and a chap. of Job in vers, quhilk put all men in hope of graitter warks; but partlie his grait occupationes and diſtractiones, partlie, as he wes wount to ſay, Scribillantium et ſcripturientium turba; and cheiflie that he thought the tyme maiſt profitablie beſtowit in doing, teatching, and framing of guid inſtruments for the meantinence of the treuthe and wark of the miniſterie and ſcholles, moved him to neglect wraitting, except of verſes and epigrammes, as his humor and occaſiones moved him; wharof he hes in his peapers a grait number, and nocht a few, as Carmina Sybillina, loſt. Bot for commendation of thrie notable verteus in him, thrie things amangs manie ma I man recompt:—Interpretation of Dreames, Patience, and Heroic Stoutnes.

The Collage haid monie pleyes in law depending that yeir, and Mr Piter Blakburn was æconomus and ſpeciall actor; yit becauſe the æſtimation of Mr Andro was graitter, he deſyrit him at certean perempter dyettes to be preſent in Edinbruche. For ſic a dyet being to go to Edinbruche, Mr Piter comes in to his chalmer in the morning, heavie and grim lyk. Being inquyrit be the Principall what ealed him, he anſwerit, "I haiff dreamed an vnſall dream, and I am ſum thing ſoliſt efter it."—"What is it?" ſayes he. "Methought we

Andro Meluill and Andro Hay, deſyrit the ſam to be ſubſcryvit be the haill breithring. To the quhilk Mr Patrik Adamſone anſwered, "Nay—we haif an honeſt man, our Clark, to ſubſcryue for all; and it war to derogat to his fathfulnes and eſtimatioun gif we ſould all ſeueralie ſubſcryue." "Weill," ſayes Mr Andro Hay, "gif anie man com againſt this, or deny it heirefter, he is nocht honeſt." And to Mr Patrik he ſaid, befor thrie or fower, "Ther is my hand, Mr Patrik; gif yie com againſt this heirefter, conſenting now ſa throwlie to it, I will call yow a knaue, and it war never ſa publictlie." Mr Patrik receaues the conditioun: Bot at the preſenting of the concluſiounes befor the Regent and Counſall, the Regent aſkes Mr Patrik gif he haid aſſented therto. He denyit it, and that he haid refuſit to ſubſcryve it. Whervpon the ſaid Concluſiones of Diſcipline war refuſed be the Counſall. The cauſe wharof, when Mr Andro Hay haid inquyred at diuerſs honorable Counſellars, they leyed the wait on the ſaid Mr Patrik, wha coming by in the mean tyme, Mr Andro Hay takes him be the hand befor the ſaid Counſallour, and diſpytfullie to his face ſayes, "O knaue, knaue! I will croun thee the knaue of all knaues!"

war ſitting at our Collage burde, and a cap full of barmie drink befor ws. I luiked to the cap, and I thought I ſaw a read headit tead lope out of it, and craled vpe vpon the wall, the quhilk I percewed and dang down, and tramped vnder my feit; and as I turned, I ſaw an vther lope out alſo, quhilk, whowbeit I followed, it gat away in a holl out of my ſight."—"Be nocht ſoliſt," ſayes he, "Mr Piter; I will interpret your dream, and warrand the interpretation trew, for a pynt of wyne?"—"For ſuthe," ſayes the vther, "and it be guid, a quart."—"The Collage burd and cap is our Collage leiving, into the quhilk twa read nebbit teades hes intruſit thamſelff. They ar the twa read neaſed compeditours of our Collage, againſt the quhilk yie haiff preſentlie the actiones, viz. Jhone Grame, the firſt whom yie perſewing at this dyet, clim als weill as he will on the wall of the law, yie ſall ding down and owercome. The vther is the read faced Commiſſar, Mr Archbald Beaton, wha be ſome wyll ſall eſchew preſentlie, and win away. Aſſure thyſelff, man, thow ſall find it ſa." Mr Piter lauches, and ſayes he was worthe the wyne, whow euer it was, for the twa men war verie read and tead lyk faced for ploukes and lumpes. And in deid it cam ſa to paſs, for they brought hame a notable decreit of reduction of a few of the freires yeard againſt Jhone Grame; and the vther, by moyen and erneſt ſoliſtation, gat the action delayit, and brought to arbitriment.*

Now for his patience, whowbeit he was verie hat in all queſtiones, yit when it twitched his particular, no man could crab him, contrair to the comoun cuſtome, as amangs manie vther, I marked this.—My Lord Heariſe haid a ſone in the Collage named Jhone, wha was drawin away from his ſtudies and ordour be ſum young men of the town, namlie, a burgeſs air named Andro Heriot. The principall calles for Jhone, and reproving him, ſayes, "What? hes my Lord your father ſend yow heir to ſpend your tyme with debauchit perſones of the town," &c. This was tauld Andro Heriot, wha, partlie of intemperat diſpoſition, and partlie, as was ſuppoſed, be the Collage miſlykers

* I haiff alſo marked manie experiences in him of wounderfull ſigacitie and ſmelling out of mens naturalls and diſpoſitiones, ſa that tho ſum haid bein never ſa fair farrand and curteus, he could nocht gif tham a guid countenance nor word; quhilk, indeid, wald proue ill men. Vthers, altho nocht of ſa guid appeirance, he wald lyk of, and be hamlie with, wha wald proue weil. Of bathe the ſortes I could racken diuers be nam and ſournam, but it is nocht expedient; onlie an I can nocht omit, wha about this tyme was ordeanit be the Generall Aſſemblie to be tean ordour withall be the Synod of Glaſgw for deſerting of his miniſterie; wha be his fear ciuill facions fund fawour with all except Mr Andro, wha, delling ſcharplie with him for his deſertion of the miniſterie, gat this anſwer:—"I will nocht profes pouertie."—"O then," ſayes Mr Andro to him, "yow will deny nocht onlie the miniſterie, bot alſo trew Chriſtianitie." This man was Mr Jhone Coluin, firſt apoſtat fra the miniſterie, and ſyne fra trew Chriſtian religion to foull Papiſtrie.

ſtired vpe, cam to Mr Andro, the Principall, a day efter ſermont, coming out of the Kirk, haiffing all his ſchollars and Regents at his bak, and quarrels him ſchamfullie with manie thows and lyes, continowing from the Kirk almaiſt down to the Collage, quhilk is a grait ſpace, yea, with ſword about him, with menaſſings and brawlles; but Mr Andro verie patientlie and meiklie anſwers never a word bot "God facher, what hes muvit yow, yie neid to boſt? We ar ma nor yie." The ſchollars war out of thair wittes, and fean wald haiff put hands on him, bot he rebuiked tham in ſic ſort that they durſt nocht ſteir. As for myſelff, for als patient as I am called, I doucht nocht ſuffer it, bot withdrew myſelff from him.

Within a ſchort ſpace efter, the ſaid Andro contractes a fiver, of the quhilk he died; and a day or twa befor, he ſend for the Principall, wha glaidlie cam and viſit him; wha, with grait remorſe, confeſſit his offence, and commendit the vthers grait patience, ſaying, "That he haid win a graitter victorie of him, nor giff he haid ſufferit his ſchollars to ding out his harnes;" and oft tymes embraſing and kiſſing him for the ſweit confort he beſtowed on him, being ſa vnworthie, cryed ay for him ſa lang as the breathe was in him; and ſa gaiff vpe the ghaſt, being a luſtie youthe in his mide age.

The young man, Jhone Maxuell, partlie eſchewing diſcipline, and partlie, as was ſuppoſed, caried away be the cownſall of Papiſts, (for he haid gottin euill groundes therof, and all his fathers houſs, be Mr Gilbert Broun, Abbot of New Abey,) left the Collage, and abad in the town. Bot whowſoone the Lord Heres, his father, hard of it, he cam to the town, ſcharplie rebuked his ſone, and brought him to the Collage, efter he haid lowinglie and maiſt curteſlie delt with the Principall, cauſit the haill maiſters and diſciples convein in the verie cloſs of the Collage, and ther, in preſence of all, auſterlie commandit his ſone to ſitt down vpon his knees, and humblie offer himſelff to what ſort of diſcipline the Principall of the Collage and his Regent (againſt whome cheifflie he haid bein refractar,) wald put him to. The young man obeyit humblie, and the Principall lifted him vpe be the hand efter promiſe of amendiment; and efter reconciliation he enterit him to his Regent againe, humblie preſenting to him a piece of golde. What that Lord Heres was vtherwayes I leaue it to the Cornicle; bot in this he left a notable exemple to all noble men and fathers to follow.

For fordar verification of his grait patience, becauſe he wald ſeim verie hat and impatient: At our table, comounlie at mealles and efter, was movit be him ſum queſtion of philoſophie or artes, namlie, for this end to ſchaw that

Ariſtotle could er, and haid erred, contrar to the S. Andros axiom, Abſurdum eſt dicere erraſſe Ariſtotelem. Mr Piter Blakburn, our coleg, was a bitter propugnar of Ariſtotle; a verie guid and lerned man, bot rud and carliſſe of nature; and when he could nocht bear out his defence be reaſone, he wald do it be coler and invection vpon the perſone of Mr Andro, that he was arrogant, proud, and full of his awin ſence; but when it cam to that the argument ſeaſſed, for the Principall never ſpak a word mair. And be this form of doing he wan Mr Piter from monie, bathe wrang opiniones and evill faſones; for the guid, honeſt harted man, frie from his coler, eſchamed of himſelff, amendit himſelff. And this I marked euer to be Mr Andros maner: Being ſure of a treuthe in reaſoning, he wald be extream hat, and ſuffer na man to bear away the contrar; bot with reaſone, words, and geſture, he wald carie it away, caring for na perſone, whow grait ſoeuer they war, namlie, in maters of relligion. And in all companies, at table or vtherwayes, as he vnderſtood and tuk vpe the neceſſitie of the perſones and mater in hand to requyre, he wald frielie and bauldlie hauld thair eares fow of the treuthe; and tak it as they wald, he wald nocht ceas nor keipe ſilence; yea, and nocht onlie ance or twyſe, bot at all occaſiones, till he fand tham better inſtructed, and ſett to go fordwart in the guid purpoſe. And verelie be lang experience I haiff knawin him to haiff done as mikle guid in ſic conferences and meittings as be his publict doctrine; for ſic as war willing to vnderſtand in ſa doing, he pleaſurit tham mair and mair; and ſic as wer nocht, he ſuffered never to reſt till he ather brought tham from ther contrarie mynd, or els diſcouered a perverſs diſpoſition againſt the treuthe. Giff he haid nocht bein throuche and reſolut himſelff in a mater, he wald haiff heard verie patientlie and quietlie, and reaſonit ther-vpon caldlie and camlie aneuche till he war fullie reſoluit, and fand his grounds ſure. But for his awine particular, in perſone, gear, or fame, I knew him never hard in publict with anie man to this houre.

Now for his heroic cowrage and ſtoutnes:—The Regent, ſeeing he could nocht diuert him [be] benefites and offers, he calles for him a day indirectlie, and, efter lang diſcourſing vpon the quyetnes of the cowntrey, peace of the Kirk, and advancment of the Kings Ma^ties^ Eſteat, he braks in vpon ſic as war diſturbers therof be thair conceats and owerſie dreames, imitation of Geneu diſcipline and lawes; and, efter ſum reaſoning and grundes of Gods Word alleagit,* quhilk irritat the Regent, he braks out in coler and boſting:—"Ther

* This Regent obiected againſt the General Aſſemblie, That it was [a] convocation of the Kings

will never be quyetnes in this countrey, till halff a diſſone of yow be hangit or baniſhed the countrey."—" Tuſhe, ſir," ſayes Mr Andro; " Purpuratis tuis iſta minitare mihi, idem eſt humi an ſublime putreſcam: Domini eſt terra. Patria eſt vbicunque, eſt bene. I haiff bein ready to giff my lyff whar it was nocht halff ſa weill wared, at the pleaſour of my God. I leived out of your countrey ten yeirs as weill as in it. Let God be glorified, it will nocht ly in your power to hang nor exyll his treuthe." Monie ſiclyk hes he hard, and for me reported in mair ferfull form; bot for all nevir iarged a iot ather from the ſubſtance of the cauſe, or forme of proceiding therin. Bot a piece of ſtorie I man report, ſteirit vpe in particular againſt him in my perſone.

The Lord Boid was grait with the Regent, and haid a cuſing in our Collage, named Alexander Boid, a youthe of a grait spreit and ingyne, bot verie commerſom and refractar. He haid pleyit the companion wickedlie with the maiſter in the grammar ſchool, and ſic lyk with the firſt regent the firſt yeir of his courſe in the Collage. The nixt yeir he comes to me: At his entrie I delt with him fearlie, and beſought him to be weill conditioned, and he ſould find na thing in me bot ſpeciall courteſſie and affectione; bot giff he ſould preaſs to miſſuſe me, and mak trouble as he haid done to his maiſters befor, for als meik as I ſeimed he wald find me ſcharper nor anie he haid delt with. Vpon this premonition he continows halff a yeir as guid a bern as was in the ſeage. Till taking occaſion of Mr Thomas Smetones companie, in the quhilk I mikle delyted, I paſt with him to Edinbruche to fetche ham his wyff; and befor my going, I tuk exact ordour with my ſchollars, inioyning large taſks to tham, and apointing of cenſurers and deleattors of all ther behauiour. Coming ham again, I fand the ſaid Alexander often deleated in grait faultes, namlie, abſenting himſelff from the kirk, and pleying the loun on the Sabbathe. I begin to deall with him in words; he diſdeanes and vilipends with miſbehauiour in words and countenance; I command him to correction—he rebelles: to be

leiges. Mr Andro anſwerit, " That Chryſt and his Apoſtles war giltie of that cryme, wha conveinit with houndrethes and thowſands, taught tham, and governed without anie leiue of the magiſtrat; and yit did all dewtie to Cæſar, and bade gif him that quhilk was his." Item, Mr Andro alleaging a place of the Actes to the ſaid Regent, the Regent ſayes, tantinglie, " Read yie euer of ſic an Act as we did at S^t^ Jhonſtoun?" Anſweres Mr Andro: " Gif yie be eſcheamed of that act, Chryſt wilbe eſcheamed of yow." The Reformatioun of Relligioun in Scotland was don as the men in the Goſpell, wha, bringing a man ſeik of the palſey, careid be fourſome in bed, brak the houſs aboue whar Chryſt was, vnaſking leiue of the gudman and maiſter therof, for the grait deſyre quhilk they haid to com to Chryſt for the mans helthe. Yit Chryſt fand na fault therwith, bot ſeing thair fathe, approued the ſam, and healed the man. Sa throw zeall the kingdom of Heavin ſuffered violence at the beginning, and men fought to com to Chryſt, without aſking leiue of King or Cæſar.

ſchort, I wald nocht be deforcit; and he gat his deat peyit, bot indeid far within his demearit. He ſittes down in a nuk fra my ſight, and whill I was teatching my leſſone, he takes his pen and ink horn, and ſtriks himſelff on the face and neas till effuſion of bluid; he ryves his buik, and dightes his neas with the leaves therof, and drawes the bluid athort his face, and ſpots his clothes with the ſaming; and incontinent efter the leſſone, rinnes out of the Collage, and away and compleanes to his frinds he was ſa miſuſit crewalie be me. The principall and maiſters at the bruit, and my deſyre, takes tryell, and finds it as is spoken. He byds away fra the Collage a monethe, about the end wharof, on a ſimmer evening efter ſupper, I was coming out of the Caſtell with twa of my companions, whar we haid bein viſiting a guid gentleman, wha, vnbeſet be twaſum, haid defendit himſelff notablie, being weill fenſed till his dagger cas cut in pices, and brought to extream danger of his lyff, was compellit ather to ſlay an of tham or be ſlean; for the quhilk apprehendit, he was deteined in preſſone in the Caſtell, whar we cuſtomablie viſited him, and lernit of him to fence. Sa, coming from him in the kirk yeard, my ſchollar lying in weat with an Alexander Cuningham, ſiſtar ſone to the Lord Boid, wha hounds out the youthe with a baton in his hand to ſtrik me behind my bak. Heiring the ſound of his feit, I turned and ſpak a few words, at the quhilk the boy rinnes by me and luiks for his helper, Alexander Cuninghame, wha cam with ſpeid efter him with a drawin ſword and monie bludie words. The twa that war with me ſaw nocht this Alexander, bot ran and tuk the boy; ſa Alexander leyes out a ſtrak at me with the ſword, quhilk, declyning my bodie a litle, I eſchewed, and cloſing with him, I gripped his ſword arm vnder my left oxter, and with my right hand caucht his quhingar, haiffing na kynd of wapean vpon myſelff, and bids him ſtand. Withe this, incontinent my twa companiones commes and finders ws; ſa my God keipit me that night, bothe from doing or receaving anie fordar harme. Coming to the Collage, I ſchew the mater to the Principall, wha firſt commandit all the ſchollars to ther bedds, perceaving tham incenſit, and fearing a wark of the deuill to deboiche tham from ther ſtudies, enter tham in blud, and wrak the wholl Collage. Yit wald nocht ſuffer the preparatiue to paſs vntean ordour with: Vpon the morn conveines the Rector and Magiſtrats of the Town, according to the ordour, and cites the parties befor tham. I compeir; the vther is contumax, and perſeuers in his boſt. The mater is tryed exactlie. They decern Alexander Cuninghame for his wrang to come to the place whar it was done, and ther, humblie, bear futted and bear headit, to craue the Rectour, the Principall,

and me, the perſone offendit, forgiffnes. This being notefied to Alexander, he malings, and wowes ther ſould be graitter cauſe maid or anie forgiffnes cravit. Ther na thing was noyſit ſa mikle in the countrey, as the Boids and Cuninghams wald ſlay the maiſters and burn the Collage. Bot the Principall iarget never a whit, nor movit himſelff, whowbeit ſum of ws war right fleyd, but ſend and reaſit Letters, and ſummoned Alexander befor the king and ſecreit counſall, wha compeired with a grait number of his frinds, thinking to boſt ws fra it; bot we cam befor the king and counſall at S. Andros, producit the proces and decreit of the rector and bailyies of Glaſgw, and obteined the ſam to be ratefiet; and the ſaid Alexander chargit to fulfill and obey it ſic a day, or then to enter in ward within the Caſtell of Blaknes. Coming ham to Glaſgw, and the day approtching, our ſpeciall frinds dealt with ws, namlie, the Rector, Mr Andro Hay, a man of grait moyen in the countrey, to quyt that decreit and forgiff it, ſeing ther was na evill done, vtherwayes he was certified it wald com to war; for the man was neir in blod on the father ſyde to the Erl of Glencarn, and on the mothers to the Lord Boid, the naturall and faſones wharof he knew, that they wald nocht ſuffer ther blud ſched (as they alleagit) vnreuengit. The Principall anſwers, "Giff they wald haiff forgiffnes, let tham crave it humblie, and they ſall haiff it; but or that preparatiue paſs, that we dar nocht correct our ſchollars for fear of bangſtars and clanned gentlemen, they ſall haiff all the blud of my body firſt." Sa the day comes, at the quhilk the Lord Boid comes to Glaſgw, accompanied with all his frinds; ſo comes my Lord of Glencarn with his, to the number of four or fyve houndrethe gentilmen. The Principall is delt with be diuerſs interceſſors nocht to preſent the place; bot terrifie as they wald, he ſayes, "They that will go with me, go; they that are fleyd, let them tarie." And ſa the Rector, the Principall, and I, with our ſchollars at our bak, in our gowns, com to the kirk yeard, and ſtude at the place whar I was vnbeſett; the kirkyeard being full of gentlemen, giffes place. Then comes Alexander, arrayit in his beſt abuilyiment, in the middes of twa gentlemen, wharof an was the eldeſt brother of my ſchollar, the vther his neireſt frind; and the ſaid Alexander, bear headit and bear futed, and offers to fulfill the decreit giff anie wald accept of it. "Dout nocht of the acceptation," anſwers the Principall, "we are heir readie." And ſa the ſaid Alexander, in preſence of all his frinds, to bear him witneſs, recited the words of the decreit, and obeyed conform to euerie circumſtance. The quhilk, when the gentilman ſaw, wha, for the maiſt part, knew nocht for what cauſe they cam, luche him to ſkorn, ſpendit thrie or four hounder mark

in the town, and returned, as they confeſſit, graitter fulles nor they cam a field.

Now to Mr Thomas Smeton, of whom I maid mention befor.—I marked the wounderfull guidnes and prouidence of God towards his Kirk in this realme, wha, as firſt efter the blud of theſe martyrs, Mr George Wiſchart and Walter Miln, ſteired vpe Mr Knox to effectuat the wark of Reformation; and taking him to his reſt, ſend ham Mr Andro Meluill for continuance of zeall and ſinceiritie, with exquiſit literature and knawlage, and for putting on of the coapſtean of the trew and right diſcipline and polecie. Sa, when the courſe of Papiſtrie begoud againe to creipe in be the alteration of the government, and Guiſan Counſall entering about the King, then God plucked out from amangs the Jeſuiſts, a wadge of thair awin timber, wherwith to rent and croſs thair deceaits. This was Mr Thomas Smeton, wha, in that iorney to Edinbruche, recompted to me the ſtrange wirking of God with him; this in ſoum:—That at the Reformation of religion, he being put from the Auld Collage of S. Andros, paſt to France, whare in Paris he thought mikle vpon the trew way of ſaluation, and be dealling of diuerſs of his acquentance, namlie, Mr Thomas Matteland, a young gentilman of guid literature and knawlage in the treuthe of religion, was brought to ken and be inclynde to the beſt way. Whar alſo he was acquentit with my vncle, Mr Andro, and Mr Gilbert Moncreiff. Yit lothe to alter his mynd wherin he was brought vpe, and fand himſelff ſum tyme fullie perſwadit in the mater of his fathe and ſaluation, he thought he wald leaue na thing vntryed and eſſeyit perteining therto. And vnderſtanding that the ordour of the Jeſuiſts was maiſt lerned, halie, and exquiſit in the Papiſtrie, he reſoluit to enter in thair ordour during the yeirs of probation; at the end wharof, giff he fand himſelff ſatteled in his auld fathe, he wald continow a Jeſuiſt; and giff he fand nocht amangs tham that might remoue all the douttes he was caſt into, it was bot folie to ſeik fordar, he wald yeild vnto that light, that God, be the erneſt delling of his lowing frinds and companions, haid enterit him into. And ſa he enterit in the Jeſuiſts Collage at Paris, whar he fand Mr Edmont Hay, a verie lowing frind, to whom he communicat all his mynd. Mr Edmond, ſeing him worthie to be win to tham, and giffen to lerning and ſight, directes him to Rome, and be the way he cam to Geneu, whar Mr Andro Meluill and Mr Gilbert Moncreiff being for the tyme, he communicat with tham his purpoſe, and cravit thair prayers. Of his purpoſe they could ſie na guid warrand, but thair prayers they promiſit hartlie.

Sa, making na ſtey ther, he paſt fordwart to Rome, whar he was receavit in the Jeſuiſts Collage gladlie. In the quhilk Collage was a father hauldin of beſt lerning and prudence, wha was ordeanit to trauell with ſic as wer deteined in preſſone for religion, to convert tham; of him he cravit that he might accompanie him at ſic tymes when he went to deall with theſe preſoners, quhilk was granted to him. Be the way as they cam from the preſoners to the Collage, quhilk was neir a myll, Mr Thomas wald tak the argument of the preſoners, and mentein it againſt the Jeſuiſt for reaſonings cauſe, and indeid to be reſoluit, and the more he inſiſted he fand the treuthe the ſtrangar, and the Jeſuiſts anſwers never to ſatiſfie him. This way he continowit about a yeir and a halff in Rome, till at laſt he becam ſuſpitius, and therfor was remitted bak to Paris, throw all the Collages of the Jeſuiſts be the way; in all the quhilks he endeworit mair and mair to haiff his douttes reſoluit, bot fand himſelff ay fordar and fordar confirmed in the veritie. Coming to Paris again, he abaid ther a ſpace verie lowinglie interteined be Mr Edmond, till at laſt he could nocht bot diſcover himſelff to Mr Edmont, to whom he ſayes he was alſmikle behauldin as to anie man in the warld; for nochtwithſtanding that he perceavit his mynd turned away from thair ordour and relligion, yit he ceaſed nocht to counſall him frindlie and fatherlie, and ſuffered him to want na thing. And being a verie wyſe man, he thinks to keipe Mr Thomas quyet, and nocht to ſuffer him to kythe an aduerſar againſt them. Perceaving, therfor, the young man giffen to his buik, he giffes him this counſall, to go to a quyet collage, ſituat in a welthie and pleaſant part in Lorain, whair he ſould haiff na thing to do but attend vpon his buiks, whair he ſould haiff all the Antient Doctors, and ſic buiks as yie pleaſit to reid; he ſould leak na neceſſars; thair he ſould keipe him quyet till God wrought fordar with him, vtherwayes he wald caſt himſelff in grait danger. Thair was na thing that could allure Mr Thomas mair nor this, and therfor he reſolued to follow his counſall; and taking iorney, went towards Lorain, whair be the way the Lord leyes his hand vpon him, and viſites him with an extream fever, caſting him in vttermaiſt pean and perplexitie of body and mynd. Thair he fought a maiſt ſtrang and ferfull battell in his conſcience, bot God at laſt prevealing, he determines to ſchaw himſelff, abandone that damnable ſocietie, and vtter in plean profeſſion the treuthe of God, and his enemies falſhods, hypocraſie and craft. Sa coming bak to Paris again, he takes his leiue of Mr Edmont, wha yit, nochtwithſtanding, kythes na thing bot lowing frindſchipe to him, and at his parting giffes thrie counſalles. 1. To reid and ſtudie the

Ancient Doctors of the Kirk, and nocht to trow the miniſters. 2. To go ham to his awin countrey; and thridlie, To marie a wyff. From that he manifeſted himſelff amangs the profeſſours of religion, till the tyme of the maſſacre quhilk ſchortlie enſewit, at the quhilk being narrowlie ſought, he cam to the Engliſs Ambaſſator, Mr Secretarie Walſingham, in whaſe houſs lyand at Paris for the tyme as in a comoun girthe, he, with manie ma, war ſeaff. With whome alſo he cam to Eingland ſoone efter, whar he remeaned ſcholmaiſter at Colcheſter till his coming to Scotland.

At his coming in Scotland, he was gladlie content to be in companie with my vncle Mr Andro, and ſa aggreit to be miniſter at Paſley, in place of Mr Andro Pulwart, wha enterit to the ſubdeanrie of Glaſgw when Mr Dauid Cuninghame was biſchopit in Aberdein. A litle efter his placing, Mr Andro, Principall of the Collage, put in his hand Mr Archbald Hamiltones apoſtats buik, De Confuſione Caluianæ Scitæ apud Scotos; and efter conference theranent, movit him to mak anſwer to the ſam, quhilk was publiſhed in print the yeir following, to the grait contentment of all the godlie and lernit. Mr Thomas was verie wacryff and peanfull, and ſkarſlie tuk tyme to refreche nature. I haiff ſein him oft find fault with lang denners and ſuppers at General Aſſemblies; and when vthers wer therat, he wald abſtein, and be about the penning of things, (wherin he excellit, bathe in langage and form of letter,) and yit was nocht ruſtic nor auſter, bot ſweit and affable in companie, with a modeſt and naiue grauitie; verie frugall in fude and reyment, and walked maiſt on fut, whom I was verie glad to accompanie, whylls to Sterling, and now and then to his kirk, for my inſtruction and comfort. He louit me exceiding weill, and wald at parting thruſt my head in his boſome and kis me.

He being weill acquented with the practizes of Papiſts, namlie, Jeſuiſts, and thair deuyces for ſubuerting of the Kirk of Scotland, bathe publiclie and privatlie ceaſſit nocht to cry and warn miniſters and ſchollars to be diligent vpon ther charges and buiks, to ſtudie the controuerſies, and to tak head they neglected nocht the tyme, for ther wald be a ſtrang vnſeatt of Papiſts. Alſo he was cearfull to know the relligion and affection of noble men, inſinuating him in thair companie in a wyſe and graue maner, and warning tham to be war of euill companie, and nocht to ſend thair berns to dangerus partes. And finalie, Mr Andro and he, marvelouſlie conſpyring in purpoſes and iudgments, war the firſt motioners of an antiſeminarie to be erected in St Andros, to the Juſuiſt ſeminaries, for the courſe of theologie, and ceſſit never at Aſſemblies and Court till that wark was begoun and ſett fordwart.

The Generall Aſſemblie convenit at Edinbruche, October 1578. Therin the noble men frequentlie conveinit war deſyrit to allow of the polecie of the Kirk by grait peanes and deliberation concludit, and, as they haid accepted the right and trew confeſſion of the Chriſtian fathe, ſa of the diſcipline alſo drawin out of the word of God. They accepted therof, and promiſet to meantein the ſam to ther powar, except in ſa far as the Kings Ma^tie^ and Counſall was nocht reſoluit, namlie, of the Diaconerie. Thir noble men war the Erles of Atholl, Argyll, Montroſe, &c. wha haid drawin the faction againſt the Regent Mortoun; ſa it pleaſit God to work.

That yeir arryvit Monſieur d'Obignie from France, with inſtructions and devyſſes from the Houſs of Guiſe, and with manie Franche faſones and toyes, and in effect, with a plean courſe of papiſtrie, to ſubuert the eſteat of the Kirk new planted, bathe with trew doctrin and diſcipline. He brought with him an Mons. Mombirneau,* a ſubtill ſpreit, a mirrie fellow, verie able in bodie, and maiſt meit in all reſpects for bewitching of the youthe of a prince. They within few dayes inſinuat thamſelffs ſa in fawour of the young king, that they gydit all, brought in be Mortones miſlykers, bot to the wrak bathe of him and thame. Vnder thair winges crape in craftie fellowes, wha maid the reformation of relligion, and all the guid ſervice done for the king befor, to be bot turbulent and treaſonable delling, &c.; againſt the quhilk the miniſters of Edinbruche, lyk fathfull watchmen, maid loud and tymus warning.

1579.—The Aſſemblie convenit at Edinbruche in the new kirk, July 1579, to convoy the mair craftelie and quyetlie the courſe intendit, thair is preſentit from his Ma^tie^ a letter to the Aſſemblie, ſchawing his hienes guid mynd towards the Kirk, and craving the heads of the polecie to be preſented to the parliament inſtant, to be paſt therat. This was to conciliat the fawour of the Kirk, and mak Mortoun mair odius till they war ſtranger. Item, Biſchopes and Superintendents haillie removit, and commiſſioners from aſſemblie to aſſemblie in number ſufficient for the haill realm, acording to the ſeuerall provinces, placed in ther roum. The biſchopes ther began to withdraw thamſelues fra the Aſſemblies, and ordour takin theranent. The reformation of the Vniuerſitie of St Andros intendit, and ſutt maid to the Kings Ma^tie^ theranent. Preſbyteries ordeanit to be erected, and that the exerceiſes ſould be as preſbyteries in the mean tyme.

* Mr Nicol Dalgles tauld me that this Monbirneas mother was a verie godlie lady, and ſchew grait curteſſie to tham in France at Burge in Berie, and warnit tham of M. Obignies ſending in Scotland, whervpon he maid aduertiſment to the miniſters of Edinbruche.

It was a maiſt pleaſand and confortable thing to be preſent at theſe Aſſemblies, thair was ſic frequencie and reuerence, with holines in zeall at the doctrine quhilk ſoundit mightelie, and the Seſſiones at euerie meiting, whar, efter erneſt prayer, maters war graulie and cleirlie proponit; overtures maid be the wyſeſt; douttes reaſonit and diſcuſſit be the lernedeſt and maiſt quik; and finalie, all withe a voice concluding vpon maters reſolued and cleirit, and referring things intricat and vncleired to farder advyſment. Namlie, it is to be noted, that in all theſe Aſſemblies anent the polecie, ther was nocht ſic a thing as a careing away of anie poinct with a number of vottes, an or ma, or by a preoccupied purpoſe or led courſe; bot maters indifferentlie proponit, and efter beging light of God, and ſeaſing the Scripture by conference and reaſoning diſcuſſit, with large and ſufficient tyme takin and diligentlie employed for that effect, all with a voice, in an conſent and vnitie of mynd, determines and concludes.

God glorified himſelf notablie with that miniſterie of Edinbruche in theſe dayes. The men haid knawlage, vprightnes, and zeall; they dwelt verie commodiuſlie togidder, as in a Collage, with a wounderfull conſeat in varietie of giftes, all ſtrak on a ſtring and ſoundet a harmonie. Jhone Dury was of ſmall literature, bot haid ſein and marked the grait warks of God in the firſt Reformation, and bein a doer bathe with toung and hand. He haid bein a diligent heirar of Mr Knox, and obſerver of all his wayes. He conceavit the beſt grounds of maters weill, and could vtter tham fearlie, fullie, and ferfullie, with a mightie ſpreit, voice, and action. The ſpeciall gift I marked in him was halines, and a daylie and nightlie cearfull, continuall walking with God in meditation and prayer. He was a verie guid fallow, and tuk delyt, as his ſpeciall confort, to haiff his table and houſs filled with the beſt men. Theſe he wald gladlie heir, with tham confer and talk, profeſſing he was bot a buik bearer, and wald fean lern of thame; and getting the ground and light of knawlage in anie guid poinct, then wald he reioyſe in God, praiſe and pray thervpon, and vrge it with ſa cleir and forcible exhortation in aſſemblies and pulpit, that he was eſtimed a verie forderſum inſtrument. Ther ludgit in his houſe at all theſe Aſſemblies in Edinbruche, for comoun, Mr Andro Meluill, Mr Thomas Smeton, Mr Alexander Arbuthnot, thrie of the lernedeſt in Europe; Mr James Meluill, my vncle, Mr James Balfour, Dauid Ferguſone, Dauid Home miniſters; with ſum zelus, godlie barrones and gentilmen. In tyme of mealles, was reaſoning vpon guid purpoſes, namlie, maters in hand; therefter erneſt and lang prayer; therefter a chaptour read, and euerie man about gaiff his

not and obſeruation therof: Sa that giff all haid bein ſett down in wryt, I haiff hard the lernedeſt and of beſt iudgment ſay, they wald nocht haiff wiſſed a fuller and better commentar nor ſum tymes wald fall out in that exerceiſe. Therefter was ſung a Pſalme; efter the quhilk was conference and deliberation vpon the purpoſes in hand; and at night, befor going to bed, erneſt and zealus prayer, according to the eſteat and ſucceſs of maters. And often tymes, yea, almoſt daylie, all the Collage was togidder in an or vther of thair houſſes; for, befor Mr James Lawſone and Mr Walter war maried, they war burdit with Jhone Durie, and efter entring to thair awin houſſes, keipit exceiding guid fallowſchipe togidder.

Heir I man remember a ſingular benefit of Gods prouidence and government towards me. I was then in the floure of my age, about a twa and twentie and thrie and twentie yeirs; a young man nocht vnlowlie, and of nature verie lowing and amorus, quhilk was the proped ſchot of Sathan wharby to ſnare me, and ſpoill the haill wark of God in me. Manie lovers haid I, and ſum loves alſo; monie occaſiones, in dyvers places and ſortes of perſones, and nocht of inferior rank: Yit my guid God, of his frie grace and loue towards me, a vean, vyll, corrupt youthe, partlie by his fear wrought in my hart, partlie by neceſſar occupation in my calling, and partlie be a certean ſchamfaſtnes of a baſhfull nature, quhilk he pat in me, ſa keipit me that I was nocht owercome nor miſcaried be na woman, offenſiulie to his Kirk, nor greiwſlie to my conſcience, in blotting of my bodie. I markit befor the occaſion I haid of lerning to ſing and play on inſtruments of muſic in S. Andros, wharof my hart was verie deſirus, bot from grait ſkill wher in God keipit me; far graitter and ſweittar haid I in Glaſgw of a gentilmans houſs in the town, wha interteined maiſt expert ſingars and players, and brought vpe all his berns therin, namlie, his eldeſt dauchter, a verie pleaſand gentilwoman, endewit with manie guid verteus. I haid euerie yeir ſum of this gentilmans ſonnes my ſchollars, and be that occaſion was hamlie in his houſs, and maiſt lowinglie and hartlie interteined. Affection enterit verie extreamlie betwix that gentlewoman and me, bot as God and man bathe knew, honeſt and cheaſt; yit ſic as giff my God, and the cairfull and fatherlie admonitiones and conforts of my vncle, haid nocht ſupplied, it haid vndone me. Manie ſear battels and greiws tentationnes did my God vphauld me in, and carie me throw, and at laſt put in my hart a purpoſe to ſeik and vſe that holie and lawfull remeid of mariage, and therin, namlie, to reſpect a helpe and confort for that calling, whervnto I haid adwowit myſelff. Sa be my hanting to the General Aſſem-

blies in Edinbruche, and takin with the godlie ordour and exerceiſe in the familie of Jhone Durie, and with that cairfull walkine with God I ſaw in him; as alſo with ſum appeirance of Gods face and honeſtie I ſaw in the face and faſones of the bern, being bot about alleavin or twall yeirs of age, I reſoluit with my God to ſettle my hart ther, tak hir for my loue, and put all vther out of my hart: And this almoſt a four yeir befor our mariage.

1580.—The Generall Aſſemblie convenit at Dondie, July 1580, wharat Mr James Lawſone was moderator: The Kings Commiſſionars war ther. Ther Epiſcopatus was vtterlie aboliſched, and all bruikand that office ordeanit to demit the ſam, and with dew tryall to be receavit as paſtors of particular congregationes de nouo, and that vnder pean of excommunication; and the provinciall Synods immediatlie following to put the act in execution. Item, Anent the office of Reidars, that ther is nocht ſic an office in the Kirk of God as of ſimple reiding; and therfor, all Reidars to be tryed within twa yeir, and giff they haiff nocht profited ſa that they ar able to exhort with doctrine, to be depoſit, and that nan ſould be admitted, in tyme coming, to anie benefice that could do na mair bot reid. Alſo manie delationes was maid of Papiſts that had flocked hame with and efter Monſieur d'Obignie, wha haid preſence and credit at Court; wheranent the Kings miniſters, Mr Jhone Crage and Jhone Dunkanſon war admoniſed.

At that Aſſemblie, Captan Robert Anſtruther, father brother to the preſent Lard of Anſtruther, wha haid ſpendit his haill lyff in the warres in France, and haid atteined ther to honour and ritches, moved of conſcience, cam hame to end his lyff in his awin countrey, in the Reformed Kirk therin, and offerit himſelff as a penitent to the ſaid Aſſemblie, for being ſa manie yeirs preſent at Meſs with his maiſter, the King of France, knawin the ydolatrie therof, and profeſſing the trew religion in his hart. The Aſſemblie remitted him to the Synod of Fyff and Preſbyterie of St Andros, to be receaued in the fawour of the Kirk, as he was the wintar therefter, and within a yeir died happelie full of dayes. He was a verie wyſe and valiant man in armes, ſpendit all his tyme in the warres with grait honour, and yit haid the hape never to ſched blud with his awin hand, nor to haiff his blud ſchede. He left to the pure of the congregation of Kilrinny, whare he was born, and whare he died, the ſoum of a thowſand marks.

That yeir was the Kings firſt progreſs and promene athort his countrey, with ſolemnities of entreſs in manie of his Hienes brouches; and amangs the

reſt of St Andros, whar we war for that preſent com from Dondie with the ſupplication and articles of the Aſſemblie, and keiping a dyet befor the Counſall about Alexander Cuninghame, in the mater mentioned befor. Whar, on a day, the gentilmen of the countrey about, haid a gyſe and farce to play befor the King: His Ma^tie^ was in the new Innes of the Abay, befor the windowes wharof, the ſchow was to be maid. Grait confluence of peiple conveined, and the place read with a fear circuit: It continowed void for the ſpace of a lang houre, wither that his Ma^tie^ was nocht readie to behauld, or the playars to preſent thamſelues, I can nocht tell, bot, whill all ar gaſing and langing for the play, in ſtappes Schipper Lindſay, a knawin frenetic man, and paeſſes vpe and down in the circuit with a grait grauetie, his hands in his ſyde, looking verie big and hiche. The man was of a grait telyie, weill bigged, of a large face, and guid manlie countenance, all rouche with heire, his browes grait tuftes of heire, and als grait a tuft vpon the verie neb of his neaſe; his look was verie reaſit and hiche: Wherat firſt the peiple maid a noyſe with lauching; bot when he began to ſpeak, he movit ſic attention as it haid bein to a preatcher, and indeid, for my part, I was mair movit with it then with monie preatchings. Ther he diſcourſit with grait force of ſprit and mightie voice, crying vpon all of all ranks and degries to heir him, and tak exemple be him, whow wicket and ryottous a man he haid bein; what he had done and conqueiſt be the ſie, and whow he had ſpendit it, and aboſit himſelff be land; and what maiſt iuſtlie for that the grait God and iudge of the warld haid brought vpon him. He haid wit, he haid ritches, he haid ſtrenthe and abilitie of body; he haid fam and eſtimation paſſing all of his tread and rank; bot all was vanitie, that maid him miſken his God, wha wald nocht be miſkenned, namlie, be the hicheſt. And turning himſelff to the boſs windo, whar, in the nedmaiſt, the Erle of Morton was ſtanding gnapping on his ſtaff end, and the King and Monſieur d'Obignie aboue, he makes ſic application to him in ſpeciall as movit him throw the hart, and was marvellus in the eares of the heirars: For myſelff, I was eſtoniſched and movit to tears, heiring and ſeing the man. Amangs the reſt, he warned him, nocht obſcurlie, that his iudgment was neir, and his dome was dichten. And indeid, the verie ſam tyme was the platt a dreſſin againſt the Erle of Morton, na wayes knawin nor ſuſpected of anie in comoun. Sa that the plat leyers wald haiff ſuſpected a diſcouerie, giff they haid nocht knawin the man to be lunatik and bereft of his wit. I market the Erle, ſtanding iuſt forneut him, mikle movit with this firſt interlude, as erneſt and nocht play, ſa that during

all the ſportes that followed, he altered never the grauitie of his countenance.

In the monethe of October immediatlie therefter, the Generall Aſſemblie conveinet at Edinbruche. Ther biſchopes callit vpon; all war fund abſent. The actes maid againſt them ordeanit to be put in operation. Mr Andro Meluill, ſear againſt his will, decernit and ordeanit to tranſport himſelff from Glaſgw to St Andros, to begine the wark of Theologie ther, with ſic as he thought meit to tak with him for that effect, conform to the leat reformation of that Vniuerſitie, and the New Collage therof, giffen in be the Kirk and paſt in Parliament. Wharvpon compulſators of horning paſt out againſt him, and Mr Thomas Smeton ordeanit to be placed in the Collage of Glaſgw in his roum.

About this tyme reſted happelie in the Lord, Mr Jhone Row, miniſter of St Jhonſtoun, a wyſe, grave father, and of guid literature, according to his tyme; wha, be information of my vncle, Mr Andro, haid firſt, in a Generall Aſſemblie, be doctrine, cleirit all the heads of the diſcipline, to the grait contentation of the haill Kirk; and therefter continowit a conſtant promoter therof to his end.

The vacans befor, and all that yeir, I was reſolued haillelie to haiff gean to France; bot could na wayes obtein my vncles guid will, nor yit the guid breithrings, whaſe iudgments I reuerenced; yit I haid almoſt prevealed till this tranſportation was concludit. And then, partlie moved with the low and reuerence of my vncle, whom I could nocht leaue, ſo erneſtlie deſyring me to tak a part of that charge with him; and partlie glad to be frie from the daylie labor of regenting in Philoſophie, to aſcend to the profeſſion and daylie trauell in Theologie, wharin I was blythe to ſpend my haill lyff, I caſt away that purpoſe of France, and tuk me haillelie to tak part with my vncle, namlie, finding the approbation of all the guid breithring and calling of the Kirk to that purpoſe. Yit a benefit, quhilk I haid of that purpoſe, to paſs in France, was the ſtudie of the Frenche toung, wharto I was mikle giffen that yeir, and wherin, to ſatiſfie me, my vncle helped me graitlie, be conferring with me textes of Scripture; alſo ſum thing of the beſt authors in the Frenche toung, as of Plutarches Lyves and Heliodors Ethiopic Hiſtorie, conferring the Greik with the Frenche, wherby I profited in bathe, namlie, in the right pronunciation of the Frenche langage, quhilk is hardeſt to attein vnto. Be quhilk occaſion I tuk mikle delyt, and reade manie things in the Frenche langage.

We tuk leiue from Glaſgw with infinit teares on bathe ſydes, ſa that ſic as war our miſlykers befor, (wharof, except ſum Boyds and that Alexander Cuninghame, ther was nan,) wald haiff fean kythed frindſchipe then; and leaving Mr Thomas Smeton in the Principalls, and my cwſing, Mr Patrik Meluill, (ſone to guid Roger, wha leatlie haid paſt his courſe in Philoſophie ther,) in my roum, we cam to Edinbruche about the end of November, whare I fand my bern growand in grace and fawour with God and man, quhilk eaſed me ſum what of the langour of our frinds at Glaſgw.

But the grait feir and cear quhilk was in my hart of my inhabilitie to vndertak and bear out ſa grait a charge as to profeſs Theologie and holie tounges amangs miniſters and maiſters, namlie, in that maiſt frequent Vniuerſitie of St Andros, amangs diuers alterit and diſplacit, and therfor, malcontents and miſlykers, occupied me ſa, that I behouit to forgett all, and rin to my God and my buik.

Mr James Lawſone, Jhone Dury, with the Lards of Bread and Faldownſyde, convoyit ws to Londy, and ſa with the Lard therof, to St Andros, and enterit ws in the Collage in the monethe of December, 1580. Mr Andro, principall maiſter, Mr Jhone Robertſone, wha haid bein lang in that Collage befor, and haid ſtudiet ſum thing in Theologie, a guid weil conditionet man, but of ſmall literature and giftes, and me. Mr Andro maid his preface, and enterit to the comoun places: Sa did I, and enterit to the Hebrew Grammar. Mr Jhone did as he could in the New Teſtament, bot was ſupplied therin be the Principall, wha remitted na thing of his wounted peanes.

At our firſt entrie, ther was a ſtudent chalmerit abon a lafted leache ſeller, in the quhilk ſellar wrights war working, and it was full of dry timber and ſpealles, grait and ſmall. The ſtudent colling his candle in a morning, the coll falles throw the laft, and kendles the ſmall ſpeals lyand alangs a pleaning burde, and ſa athort the houſs; he comes out greitting and crying, quhilk, my chamber being nixt, I heir, and coming down with ſpeid, lookes in at a window, and ſies all the houſs athort in fyre, and the key of the dure could nocht be gottin. Giff I haid a dammiſt ſear hart, God knowes, luiking for na thing bot the burning of the haill place at our firſt entrie, to the grait diſcourage and greiff of all guid men, and the ioy of the wicked, and ſic as heated the wark. Wharfor, crying mightilie to God in my hart, I, with the auld portar, preſſes the breaking of the dur in vean; bot it pleaſed God mercifullie to luik on and pitie the mater, ſending the wright boy with the key onluikit for, and twa or thrie with water, wherby we quenched the fyre befor it tuk

hald of the geſts and lafting aboue; and indeid, the houſs being ſa full of dry timber and ſpealles, it was a wounder to ſie the fyre ſa ſoone ſlokned; and that, quhilk I thought a ſpeciall benefit, befor anie thing was hard therof in the town, or noyſe maid therabout; bot it ſank ſa in my hart, that I could nocht forget nor conceill it, for danger of vnthankfulnes to God, wha ſa mercifullie keipit that wark from ſklander and diſcuragment at the firſt entreſs therto.

Ther was nan that welcomde ws mair nor Mr Patrik Adamſone, called Biſchope, wha reſorted to our leſſones, and keiped verie familiar frindſchipe with Mr Andro, promiſing what could ly in him for the weill of that wark. He haid takin him to the miniſterie of St Andros, and teatched twyſe in the ouk exceiding ſweitlie and eloquentlie; but the Sabothes at efter noone, vaked becauſe of Mr Robert Hamiltons ſeiklines, wha was ordinar miniſter. And therfor, at the deſyre of ſum of the eldars of the kirk ſend from the Seſſion, I occupied the pulpit on the Sabaths at efter noone, lyk as the Principall did oftentymes in the forenoone, in abſence of the Biſchope. Thus it pleaſed God, of vnſpeakable grace, to hald the mouthe quhilk he haid opened, ſounding his treuthe and praiſe, quhilk was done with grait tentationes and mikle trembling and fear in the preſent tyme, bot now rememberit to the graitteſt ioy of my hart. And thus we war occupied all the ouk in the ſchoolls, and in the Kirk on the Sabothe, quhilk was my onlie releiff againſt monie fooliſhe thoughts and languiſſing cears, and held me faſt vpon my God, with erneſt wakryffnes, to beg his grace.

Ther was twa things that daylie ſtereit me vpe to thankfulnes toward God, and erneſt indewour in my calling. That an, when I lewked vpon ſic as haid bein maiſters and regents when I was a ſchollar, now to be receavers of inſtruction out of my mouthe, ſaying oft with Dauid, "Thow has maid me wyſar nor my teatchers." Another, I ſaw a condiſciple of myne, mentioned befor, Mr Dauid Eliſon be name, wha was the beſt ſchollar of his claſs all the tyme of our courſe, and going to France with the Clark Regiſtar ſonnes, ther he falles in a phreneſie and daffing, quhilk keipit him to his deathe; whom, when I beheld out of the pulpit in the ſcholles, and rememberit the mercifull working of my God with mie, my breiſt could nocht contein my breathe nor my eis teares. Then I had the honour of him, to whome all honour aperteines, to be the teatcher of Mr Robert Rolloc, of moſt worthie memorie, the Hebrew toung, wha reſorted ordinarlie to my leſſone and chalmer for that effect.

1581.—The Generall Aſſemblie conveined at Glaſgw in Apryll, 1581, wherat, throw diſtance of place, and the new beginning of our wark in St Andros, Mr Andro thought lang nocht to be; bot at laſt, borrowing a guid horſs from the Biſchope, affhand takes iorney and keipes that Aſſemblie. Therin the office of Biſchopes, as they war mentioned, iudged damnable. The Act of Dondie cleirliar exponit and ordeanit to be put in execution. The ordour of Preſbyteries, in all prouinces, ſett down, and Commiſſionars apointed for eſtabliſſing of the ſam. The Kings Confeſſion, publiſhed for removing ſuſpition of Papiſtrie from the Court, ſighted and allowit. This Confeſſion is maiſt notable; bot becauſe it is publict and comoun in the houſſes and hands of all, I haue omitted it. Bot, namlie, the buik of the Polecie, efter almaiſt a ten yeirs labours, was throwlie, and in everie poinct, ratified and ordeanit to be inregiſtrat in the buiks of the Aſſemblie, and copies therof given furthe to all provinces. The quhilk, becauſe this declyning age is beginning to forget and ſlipe fra, I thought guid to inſert in this place, wharof the tenor followes:—

THE HEADS AND CONCLUSIONS OF THE POLECIE OF THE KIRK, 1581.

CAP. I.

Of the Kirk and Polecie therof in generall, and wherin it is different from the Ciuill Polecie.

I. Conclusion.

Proposition 1. The Kirk of God is ſum tymes larglie tean for all them that profeſſes the Euangell of Jeſus Chryſt; and ſa it is a companie and fellowſchipe, nocht onlie of the Godlie, bot alſo of hypocrites profeſſing, alwayes outwardlie, a trew relligion.

2. Vther tymes it is taken for the godlie and elect onlie; and ſum tymes for them wha exerceiſes the ſpirituall functiones amangs the congregation of them that profeſſes the treuthe.

3. The Kirk, in the laſt ſence, hes a certean powar granted be God, according to the quhilk, it vſes a propre iuriſdiction and government exercit to the comfort of the haill Kirk.

4. This powar eccleſiaſtical, is a powar and authoritie granted be God the Father, throw the Mediator Jeſus Chryſt, vnto ſic wha hes the ſpeciall government of the Kirk committed to them be lawfull calling, according to the Word of God.

5. The polecie of the Kirk, flowing from this powar, is an ordour or form of ſpirituall government, exercit be the members apointed therto be the Word of God giffen be Chryſt vnto his office bearers, to be vſit for the weill of the haill bodie of his Kirk.

6. This powar is diuerſlie vſit; for ſum tymes it is ſeuerallie exercit, (cheiflie be the teatchers,) ſum tyme coniunctlie be mutuall conſent of them that bears the office and charge efter the form of iudgment: That an is comounlie callit, Poteſtas ordinis; that vther, Poteſtas iuriſdictionis.

7. Theſe twa kynds of powar hes bathe a author and ground, and a finall cauſe, bot ar different in the form and maner of execution; as is euident in the ſpeaking of our Maiſter in the 16 and 18 of Mathew.

8. This powar and polecie eccleſiaſticall is different and diſtant in ther awin nature fra that powar and polecie quhilk is callet Ciuill, aperteinand to the ciuill government of the Comoun weill, albeit they be bathe of God, and tend to a end, giff they be rightlie vſit; to wit, to advance the glore of God, and to haiff guid ſubiects.

9. For this powar eccleſiaſtical flowes immediatlie from God, throw the Mediator Jeſus Chryſt, and is ſpirituall, nocht haiffing a temporall head on erthe, bot onlie Chryſt the ſpiritual king and governour of his Kirk, now in glorie within the heavines, at the right hand of his father.

10. Therfor, this powar and polecie of the Kirk ſould lein vpon the Word immediatlie, as the onlie ground therof, and ſould be takin from the pure fonteans of the Scripture; heiring the voice of Chryſt the onlie king of his Kirk, and therfor ſche ſhould be rewlit be his lawes alleanerlie.

11. It is a tytle falſlie vſurpit be Antichryſt, to call himſelff head of the Kirk, and aught nocht to be attributit to angell or man, of what eſteat ſoeuer he be, ſaving to Chryſt Jeſus, the onlie head and monarche of his Kirk.

12. It is proper to kings, princes, and magiſtrates, to be callit Lords and Dominators ower thair ſubiects, whom they govern ciuilie; bot it is proper to Chryſt alean to be callit Lord and Maiſter in the ſpirituall government of the Kirk. Nor aught anie that bears office therin to vſurpe dominion, or be callit Lords within the Kirk, bot onlie miniſters, diſciples, and ſervants; for it is Chryſts proper office to command and reull his Kirk vniuerſall, and euerie particular Kirk, throw his ſpreit and word be the miniſterie of men.

13. Nochtwithſtanding as the miniſters and vthers of the eccleſiaſtical eſteat ar ſubiect to the magiſtrat ciuilie, ſa aught the perſone of the magiſtrat to the Kirk ſpiritualie, and in eccleſiaſticall government and diſcipline.

14. The exerceiſe of bathe thir iuriſdictiones can nocht ſtand in a perſone ordinarlie.

15. The ciuill powar is callit the powar of the ſword; the vther is callit the powar of the keyes.

16. The ciuill powar ſould command the ſpirituall to exerceiſe and do thair office according to the Word of God. The ſpirituall reulars ſould require the Chriſtian magiſtrat to miniſter iuſtice and puniſhe vyce, and to meantein the libertie and quietnes of the Kirk within thair boundes.

17. The magiſtrat commandit externall things for externall peace and quietnes amangs the ſubiects. The miniſtrie handlit onlie externall things for conſcience cauſe.

18. The magiſtrats handlit onlie externall things and actiones don befor men; bot the ſpirituall rewlars iudge bathe inwart affectiones and externall actiones, in reſpect of conſcience, be the Word of God.

19. The ciuill magiſtrat crawes and gettes obedience be the ſworde and vther externall meanes; bot the miniſtrie be the ſpirituall ſword and meanes.

20. The magiſtrat nather aught to pretche the Word, miniſter the Sacraments, nor execut the Cenſours of the Kirk, nor yit preſcryve anie form or reull whow it ſould be done, bot command the miniſter to obſerue the reull commandit in the Word of God, and puniſhe the tranſgreſſours be ciuill meanes. The miniſter, on the vther part, exerces nocht the ciuill iuriſdiction, but teatches the magiſtrat whow it ſould be done according to the Word of God.

21. The magiſtrat aught to aſſiſt, meantein, and fortifie the Juriſdiction of the Kirk. The miniſter ſould aſſiſt thair prince in all things aggreiable vnto the Word of God, provyding they neglect nocht thair awin charge be involuing themſelues in ciuill effeares.

22. Finalie, As miniſters ar ſubiect to the iudgment and puniſment of the magiſtrats in externall things if they offend, ſa aught the magiſtrates to ſubmit themſelues to the diſcipline of the Kirk, if they tranſgreſs in maters of religion and conſcience.

CAP. II.

Of the parts of the Polecie of the Kirk, and perſons and office bearers, to whome the adminiſtration thereof is committed.

1. As in the ciuill polecie, the wholl comoun weill conſiſtes in the governours or magiſtrats, and ſic as ar governit or ſubiects; ſa, in the polecie of the Kirk, ſum ar apointed to be reulars, and the reſt of the members therof to be rewled and obey acording to the Word of God and inſpiration of his ſpreit, alwayes vnder that an head and governour, Chryſt Jeſus.

2. Again, the haill polecie of the Kirk conſiſtes in thir things:—In doctrine, in diſcipline, and in diſtribution. With doctrine annexit the adminiſtration of the Sacraments.

3. And according to the partes of this diuiſion aryſethe a thriefauld ſort of officiars in the Kirk; to wit, of miniſters or preachours; of eldars or governours; and of deacones or diſtributars. And all theſe may be called be a generall word, Miniſters of the Kirk.

4. For albeit the Kirks of God be reuled and governed be Jeſus Chryſt, wha is the onlie King, hie prieſt, and head therof, yit he vſes the miniſterie of men as a maiſt neceſſarie midds for his purpoſe.

5. For ſa he hes, from tyme to tyme, befor the Law, vnder the Law, and in the tyme of the Evangell, for our grait comfort reaſed vpe men indewed with the gifts of the Spreit, for the ſpirituall government of his Kirk, for the exerceiſing and bearing of his awin powar, throw the Spirit and Word to the building of the ſam.

6. And to tak away all occaſion of tyrannie, he will that they ſould rewell, with mutuall conſent of breithring and æqualitie, euerie an according to thair functiones.

7. In the New Teſtament and tyme of the Euangell, he hes vſit the miniſterie of the Apoſtles, prophets, euangeliſts, paſtors, and doctors, in adminiſtration of the Word; the Eldarſchip for guid ordour and adminiſtration of diſcipline, and the Deaconſchipe to haue cure of the Kirk guiddes.

8. Sum of thir eccleſiaſticall functiones ar ordinar, and ſum extraordinar or temporall.

9. The office of Apoſtles, Euangeliſts, and Prophets, ar nocht perpetuall, bot ſerving for the firſt planting of the Kirk, now haiff ceaſſit, except when it pleaſethe God extraordinarlie to ſteire vpe ſum of tham for a tyme againe.

10. Ther ar four ordinar functiones, or offices, in the Kirk of God: The office of the Paſtor, Miniſter, or Biſchope; the office of Doctor; of the Preſbyter or Eldar, and of the Deacon.

11. Thir offices are ordinar, and aught to continow perpetualie in the Kirk, as neceſſarie for the government and polecie of the ſam; and na ma offices aught to be receavit or ſufferit in the trew Kirk of God eſtabliſſed acording to his Word.

12. Therfor, all the ambitius tytilles inventit in the Kingdome of Antichryſt, and in his vſurped Hierarchie, quhilk ar nocht of thir ſortes, togidder with the offices depending thervpon, in a word, aught to be reiected.

CAP. III.

Whow the perſons that be in eccleſiaſticall offices ar admitted to thair functions.

1. Vocation or calling, is comoun to all that ſould bear office within the Kirk, quhilk is a lawfull way be the quhilk qualefiet perſones ar permitted to anie ſpirituall office within the Kirk of God.

2. Without this lawfull calling it was neuer leiſome to anie perſone to middle with anie function eccleſiaſtical.

3. Ther is twa ſortes of calling; ane extraordinar, immediatelie be God, as wer the Prophets and Apoſtles, quhilk, in Kirks eſtabliſſed, and alreadie weill reformed, hes na place.

4. That vther calling is ordinar, quhilk, beſyde the calling of God, and inwart teſtimonie of guid conſcience, hes the lawfull approbation and outward iudgment of men according to Gods word and ordour eſtabliſed in his Kirk.

5. Nan aught to preſume to enter in anie eccleſiaſticall office without he haiff this guid teſtimonie of conſcience befor God, wha onlie knawes the harts of men.

6. This ordinar and outward calling hes twa partes: Election and Ordination.

7. Election is the chuſing out of a perſone or perſones maiſt habill to that office that veakes, be the iudgment of the eldarſchipe and conſent of the congregation, whervnto the perſone or perſones ar to be apointed.

8. The qualities in generall requiſit in all them wha ſould bear charge in the Kirk, conſiſtes in ſoundnes of religion and godlines of lyff, according as they ar ſufficientlie ſett furthe in the Word.

9. In this ordour of Election is to be eſchewit, that na perſone be intruſit in anie of the offices of the Kirk againſt the will of the congregation, over quhilk they ar to be apointed, or without the vot of the eldarſchipe.

10. Nan aught to be intrudit or put in the places alreadie planted, nor in anie roum that veakes for anie warldlie reſpect. And that quhilk is called the benefice, ſould be nathing els bot the ſtipend of the miniſter wha is lawfullie called and elected.

11. Ordination is the ſeparation and ſanctefeing of the perſone elected to God and his Kirk, efter he be weill tryed and fund qualifiet.

12. The ceremonies of Ordination ar, faſting, prayer, and impoſition of the hands of the eldarſchipe.

13. All thir, as they ar ordinat of God, and maid able be him for the wark whervnto they ar limited within Gods word, ſa aught they nocht to pas the bounds therof.

14. All theſe office bearers ſould haiff ther awin particular flocks, whom amangs they exerceiſe thair charge, and ſould mak reſidence with tham, and tak the inſpection and owerſight of tham, euerie ane in his vocation. And generalie thir twa things aught they all to reſpect: the glorie of God, and edifeing of his Kirk, in diſcharging the dewties in ther calling.

CAP. IV.

Of the Office bearers in particular; and firſt, of the Paſtor or Miniſter.

1. Paſtors, or biſchops, or miniſters, ar they wha ar apointed to particular congregationes and kirks, quhilk they reull be the Word of God, and ower the quhilk they watche. In reſpect wharof,

ſum tymes they are called paſtors for feiding of thair flocks; ſum tym ἐπισκοποι, or biſchopes, becauſe they watche over the congregation; ſum tym miniſters, be reaſone of thair ſervice and office; ſum tyme alſo preſbyters, or ſeniores, or eldars, for thair age, grauitie, and maners, quhilk they aught to haiff in taking care of the ſpirituall government, that aught to be maiſt deir vnto tham.

2. They that ar called to the miniſterie, or that offer thamſelues thervnto, aught nocht to be elected without a certean flocke be aſſigned vnto tham.

3. Na man aught to ingyre himſelff, or vſurpe this office, without a lawfull calling.

4. They wha ar annes callit be God, and dewlie elected be man, efter that they haiff annes accepted the charge of the miniſterie, may nocht leaue thair function.

5. The deſertours ſould be admoniſched, and, in caiſe of obſtinacie, finalie excommunicat.

6. Na paſtor may leaue his flock without licence of the Provinciall or Nationall Aſſemblie; giff he do vtherwayes, efter admonition nocht obeyit, let the cenſours of the Kirk ſtrik vpon him.

7. Vnto paſtors of the Kirk aperteines the teatching of the Word of God, in ſeaſone and out of ſeaſone, publictlie and priuatlie; alwayes teatching to edifie and diſcharge of his conſcience be Gods Word preſcryvit to him.

8. Vnto the paſtors onlie aperteines the adminiſtration of the Sacraments in lyk maner as of the Word, for bathe ar apointed be God as meanes to teatche ws, that an be the eir, that vther be the ei and vther ſenſes, that by baithe knawlage may be tranſferrit to the mynd.

9. It aperteines be the ſam reaſone to the Paſtor to pray for the peiple, and, namlie, for the flock committed to his charge, and to bliſs tham in the nam of the Lord, wha will nocht ſuffer the bleſſing of his fathfull ſervands to be without effect.

10. He aught to watche aboue the maners of his flock, that he may the better apply to tham, in rebuking diſſolut perſones, and exhorting the godlie to continow in holines and the feir of the Lord.

11. It apperteines to the miniſter, efter lawfull proceiding be the eldarſchipe, to pronunce the ſentence of binding and lowſing vpon anie perſone, according to the powar of the keyes granted to the Kirk.

12. It belanges to him in lyk wayes, efter lawfull proceiding of the eldarſchipe, to ſolemnize the band of mariage, and bliſs the perſones ioynet therin.

13. And generalie all denunciationes that ar to be maid in the kirk, befor the congregation, concerning eccleſiaſtical offences, belanges to the office of the miniſterie, for he is the mouthe, meſſinger, and herauld of God, betwix him and his peiple in all there effeares.

CAP. V.

Of Doctors and thair office, and of the Scholles.

1. Ane of the twa ordinar and perpetuall functiones that trauelles in the Word, is the office of a Doctor, wha may alſo be called a Prophet, Biſchope, Eldar, or Catechiſar, that is, a teatcher of the Catechiſme and Rudiments of Religion.

2. His office is to opin vpe the mynd of the ſpreit of God within the Scriptures, ſimplie without ſic application as the miniſter vſes, to that end that the fathfull may be inſtructed in the right warrands of halſome doctrine; and that the puritie therof may abyde in the Kirk, vncorrupted be ignorance and euill opiniones.

3. He is different from the Paſtor, nocht onlie in name bot in diuerſitie of giftes; for to the Doctor is giffen the word of knawlage, to open vpe, be ſimple doctrine, the myſteries of fathe: To the paſtor the gift of weſdome, to apply the ſam be exhortation to the maners of the flocks, as occaſion ſervit.

4. Vnder the name and office of a Doctor, we comprehend the ordour of Scholes in Collages and Vniuerſities, quhilk hes bein meanteined carfullie, alſweill amang the Jewes and Chriſtianes as profane nationes.

5. The Doctor being an Eldar, as ſaid is, ſould affiſt the Paſtor in the government of the Kirk, and concure with the eldars, his breithring, in all Aſſemblies, be reaſone the interpretation of the Word, quhilk is onlie iudge in eccleſiaſtical maters, is committed to his charge.

6. Bot to preatche vnto the peiple, to miniſter the Sacraments, and to celebrat mariage, perteines nocht to the Doctor, vnles he be vtherwayes callit ordinarlie; whowbeit, the Paſtor may teatche in the Scholles as he wha hes the gift of knawlage, oftentymes meit therfor, as the exemple of Policarpus and vthers does teſtifie.

CAP. VI.

Of the Eldars and thair office.

1. The nam of Eldar in the Scripture is ſumtyme the nam of age, and ſumtyme of office.

2. When it is the nam of office, ſumtyme it is taken larglie, comprehending alſweill the paſtors and doctors, as tham wha ar comounlie callit Seniors or Eldars.

3. In this our diuiſion, we call thoſe Eldars, whom the Apoſtle tytilles Preſidents or Governours.

4. Thair office, as it is ordinair, ſa it is perpetuall, and alwayes neceſſar in the Kirk of God.

5. The Eldarſchipe is a ſpirituall function as the miniſterie.

6. Eldars annes called to the office lawfullie, and haiffing the gifts of God meit to exerceiſe the ſam, may nocht leaue it againe.

7. Albeit ſic a nomber of eldars may be ſchoſin in certean congregations, that an part of them may releiue an vther for a reaſonable ſpace, as was amangs the Leuites vnder the law in ſerving of the temple.

8. The number of Eldars in euerie congregation can nocht be limitat, bot ſould be according to the bounds and neceſſitie of the peiple.

9. It is nocht neceſſar that all the eldars be alſo teatchars of the Word, albeit cheiflie they aught to be ſic, and ſa worthie of double honnour.

10. What maner of perſones they aught to be, we referre it to the expreſs Word, namlie, the Canons wrytten be the Apoſtles.

11. Thair office is alſo, ſeueralie as coniunctlie, to watche diligentlie vpon the flock committed to thair charge, bathe publictlie and priuatlie, that na corruption of relligion or maners enter therin.

12. As the paſtors and doctors ſould be diligent in ſawing the ſeid of the Word, ſa ſould the eldars be cairfull in ſeiking the fruitt of the ſam amangs the peiple.

13. It aperteines to tham to affiſt the paſtors in examination of them that comes to the Lords Table, and in viſiting of the ſeik.

14. They ſould be cairfull to cauſe the Actes of the Aſſemblie, alſweill particular as provinciall, or generall, to be put in execution.

15. They ſould be diligent in admoniſing all men of thair dewtie, according to the reull of the Evangell.

16. Things that can nocht be corrected be priuie admonition, they ſould bring and deleat to the Elderſchipe.

17. Thair principall office is to hauld aſſemblies with the paſtors and doctors, wha ar alſo of thair nomber, for eſtabliſſing of guid ordour and execution of diſcipline. Vnto the quhilk aſſemblie all men ar ſubiect that remeanes within thair bounds.

CAP. VII.

Of Eldarſchips, Aſſemblies, and of Diſcipline.

1. Elderſchipes or Aſſemblies ar conſtitut of Paſtors, Doctors, and Eldars, that labour nocht in the Word, of whom and of whaſe ſeuerall powar has bein ſpoken.

2. Aſſemblies ar of four ſortes, for ather ar they of particular kirks and congregationnes, an or ma, ather of a province, ather of a haill nation, or of all and ſindrie nationes profeſſing Jeſus Chryſt.

3. All Eccleſiaſticall Aſſemblies hes powar to convein lawfullie togidder, for treating of things concerning the Kirk and thair charge.

4. They haiff powar till apoint tymes and places to that effect, and a Aſſemblie to appoint dyet, tyme, and place for an other.

5. In all Aſſemblies a Moderator ſould be choſin be comoun conſent of the haill breithring convenit, wha ſould pray, propone maters, put in reaſoning, gather the vottes, and keipe the Aſſemblie in guid ordour.

6. Tent ſould be tean be the Moderator, that onlie eccleſiaſticall maters be handlit in Aſſemblies, and na melling with anie thing perteining to the Ciuill Juriſdiction.

7. Euerie Aſſemblie hes powar to ſend furthe from them a nomber, an or ma viſitors to ſie whow maters ar handlit in the bounds of thair iuriſdiction.

8. Viſitation of ma Kirks is na ordinar office eccleſiaſticall in the perſone of a man; nather may the name of a Biſchope be attributit to the viſitour onlie; nather is it neceſſar to abyde alwayes in the perſone of a man, bot it is the part of the Elderſchipe to ſend out qualefiet perſones to viſeit.

9. The finall end of all Aſſemblies is, firſt to keipe the relligion and doctrin in puretie, without errour and corruption; nixt, to keipe comlie and guid ordour in the Kirk.

10. For this ordours cauſe they may mak certean reulles and conſtitutions aperteining to the guid behauiour of all the members of the Kirk, in thair viſitation.

11. They haiff powar alſo till aboliſhe and abrogat all ſtatutes and ordinances concerning eccleſiaſticall maters that ar fund noyſum or vnprofitable, and aggrie nocht with the tyme, or abuſed be the peiple.

12. They haiff powar till execut eccleſiaſticall diſcipline and puniſment vpon all tranſgreſſours and proude contemners of all guid ordour and polecie of the Kirk: And ſa the haill diſcipline is in thair hands.

13. The firſt kynd and ſort of Aſſemblies, albeit they be within particular congregationes, yit they exerceiſe the powar and iuriſdiction of the Kirk with mutuall conſent, and therfor bears the nam of the Kirk.

14. When we ſpeak of particular congregationes, we mein nocht that euerie particular paroche

kirk can, or may, haiff thair awin particular elderſchipe ſpecialie to Landwart, bot we think thre, four, ma or fewar, particular kirks may haiff a comoun elderſchipe vnto tham all to iudge in eccleſiaſticall cauſſes.

15. Albeit it is meit that ſum of the Eldars be choſin out of euerie particular congregation, to concur with the reſt of thair brethring in the comoun aſſemblie, and to tak vpe the delationes of offences within ther awin kirks, and bring tham therto.

16. This we gather of the practiſe of the primitiue Kirk, whar eldars, or Collages of Seniors, war conſtitut in cities and famous places.

17. The powar of the particular elderſchipe, is to giff diligent labours in the boundes committed to thair charge, that the kirks be keipit in guid ordour, to inquyre diligentlie of naughtie and vngodlie perſones, to trauell to bring tham in the way againe, be admonition, thretning of Gods iudgments, or be correction of cenſours.

18. It apperteines to the Elderſchipe to tak heid that the Word of God be purlie teatched within thair bounds, and Sacraments dewlie miniſtrat, the diſcipline menteined, and the eccleſiaſticall guids vncorruptlie diſtribut.

19. It belanges to this kynd of Aſſemblies to cauſe the ordonnances maid be the provincialles, Nationall and Generall, to be keipit and put in execution.

20. To mak conſtitutiones concerning τὸ πρέπον in the Kirk, for decent ordour of the particular kirks whar they govern, prouyding they alter na rewles maid be the Provinciall or Generall Aſſemblies. And that they mak the Provinciall Aſſemblies reulles to ſic as they ſall mak; and aboliſhe conſtitutiones tending to the hurt of the ſam.

21. It hes powar to excommunicat the obſtinat.

22. The powar of election of tham wha beares eccleſiaſticall charges, perteines to this kynd of Aſſemblie within thair awin bounds, being weill erected and conſtitut of paſtors and doctors of ſufficient abilitie.

23. Be Elderſchipe, or Preſbyterie, is meined ſic as ar conſtitut of Paſtors, doctors, and ſic as ar now called Eldars.

24. Be the lyk reaſone thair depoſition aperteines alſo to this kynd of Aſſemblie, as of tham that teatche erronius doctrin and corrupt; that be of ſklanderus lyff, and efter admonition, amend nocht; that ar giffen to ſchiſme, or rebellion, againſt the Kirk; to blaſphemie manifeſt; to ſymonie, and all corruption of brybes, falſhode, periurie, hurdom, thift, drunkennes, flyting, feghting, worthie of puniſment be the law; vſurie, danſing, and ſic diſſolutiones and crymes that importes ciuill infamie; and all vthers that deſerues ſeparation fra the Kirk.

25. Theſe alſo, wha ar fund altogidder inſufficient to execut thair charges, ſould be depoſit; wharof vther Kirks wald be aduertiſed that they receaue nocht the perſones depoſit.

26. Albeit, they aught nocht to be depoſed, wha, throw age, ſeiknes, or vther accidents, becomes vnmeit to do thair office; in the quhilk cais, thair honour ſould remean vnto tham, thair kirks ſould meantein tham, and vthers aught to be prouydit to do thair office.

27. Provinciall Aſſemblies we call lawfull conventiones of the Paſtors, Doctors, and Eldars of an province, gathered for the comoun effeares of the Kirk therof, quhilk alſo may be callit the Conference of Kirk and breithring.

28. Thir Aſſemblies ar conſtitut for weghtie maters, neceſſar to be intreated be mutuall conſent and aſſent of breithring within that province, as neid requyres.

29. This Aſſemblie hes powar to handle, order, and redreſs all things committed or done amiſs in the particular aſſemblies or preſbyteries.

30. It hes powar to depoſe the office bearers of that province for guid and iuſt cauſſes, deſeruing deprivation.

31. And, generalie, thir Aſſemblies hes the haill powar of the particular elderſchippes wherof they ar collected.

32. An Nationall Aſſemblie, (quhilk is our Generall of this realm,) is a lawfull Convention of the Kirks of that haill realme or nation, whar it is vſit to be gadderit for the comoun effeares of the Kirk, and may be callit the Generall Elderſchipe of the haill Kirk within the realme.

33. Nan ar ſubiect to repeare to this Aſſemblie to wot therin, but eccleſiaſticall perſones in ſic number as ſalbe thought guid be the ſam Aſſemblie; nocht excluding vther perſones that will repeare to the ſaid Aſſemblie, and ther propone, heir, and reaſone ordourlie.

34. This Aſſemblie is conſtitut, that things omitted or done amiſs in the Provinciall Aſſemblies may be redreſſit, and things generalie ſerving for the weill of the haill body of the Kirk in that realme may be foreſein, intreated, and ſett furthe to Gods glorie.

35. It ſall cair that Kirkes be planted in places whar they ar nocht.

36. It ſould preſcryve the reull whow the vther twa kynd of Aſſemblies ſould proceid in all things.

37. This Aſſemblie ſould tak heid that the ſpirituall iuriſdiction and ciuill be nocht confoundit, to the hurt of the Kirk.

38. That the Patrimonie of the Kirk be nocht diminiſched nor abbuſit.

39. And, generalie, concerning all weghtie effeares quhilks concernes the weill and guid ordour of the Kirk vniuerſall of this realm, it aught to interpon hir authoritie thervnto.

CAP. VIII.

Of the Deacones and thair office, the laſt ordinar function in the Kirk.

1. The word Deacon is ſum tyme larglie takin, comprehending all them that bear office in the miniſtrie and ſpirituall function of the Kirk.

2. Bot now as we ſpeik, it is tean onlie for tham to whom the collection, and diſtribution, of the almes of the fathfull and of the Kirk guids does belang.

3. The office of the Deacon, ſo takin, is an ordour and perpetuall eccleſiaſticall function in the Kirk of Chryſt.

4. Of what properties and beauties he aught to be that is called to this function, we remit to the manifeſt Scripture.

5. The Deacon aught to be elected and called as the reſt of the ſpirituall officiars, as was ſpoken of befor.

6. Thair office and powar is to collect and diſtribut the haill eccleſiaſticall guids vnto tham to whom they ar apointed.

7. This they aught to do according to the iudgment and apointment of the preſbyteries and eldarſchips, of the quhilks the deacones ar nocht, that the patrimonie of the Kirk and pure be nocht interuerted to privat mens vſes, nor wrangfullie diſtributed.

CAP. IX.

Of the Patrimonie of the Kirk, and diſtribution therof.

1. Be the patrimonie of the Kirk we mein whatſumeuer thing has bein at anie tyme befor, or ſalbe in tyme coming, doted and giwen, or be conſent and vniuerſall cuſtom of countreyes profeſſing Chriſtian religion, apointed to the publict vſe and vtilitie of the Kirk.

2. Sa that vnder this patrimonie we comprehend, firſt, all things gewin, or to be gewin, to the Kirk and ſervice of God, as lands, bigings, poſſeſſiones, annualrents, and all ſic lyk wherwith the Kirk is dotted, ather be donation, fundation, or mortification, or anie vther lawfull tytles, be kings, princes, or anie inferiour perſones, giwen to God and his Kirk, with the continuall oblationes of the fathfull.

3. We comprehend alſo all ſic things, as be Lawes, Cuſtome, or vſe of Countreyes, hes bein applyed to the vſe and vtilitie of the Kirk; of the quhilk ſort ar the Teinds, ſmall and grait, Manſes, Gleibs, and ſic lyk, quhilk, by comoun and municipall lawes and vniuerſall cuſtome, ar poſſeſſed be the Kirk.

4. To tak away onie thing of this patrimonie be vnlawfull meanes, and convert it to the particular and profean vſe of anie man, we hald it a deteſtable ſacrilege befor God.

5. The guids eccleſiaſticall, aught to be collected and diſtribut be the deacones, as the Word of God apoints, that they wha bears office in the Kirk may be prouydit for without cear and ſollicitude.

6. In the Apoſtolicall Kirk the Deacones war apointed to diſtribut whatſoeuer was collected of the fathfull to the neceſſitie of the ſaincts, ſa that nan lakit amangs them.

7. Theſe Deacones was nocht onlie collectors of that quhilk was gathered in maner of Almes, (as ſum ſuppoſe,) bot of vthers guids mouable and vnmouable, of lands and poſſeſſiones, the pryce wherof was brought and leyit at the feit of the Apoſtles.

8. This office continowed in the Deacones hands, wha intromeated with the haill guids of the Kirk, ay whill the eſteat therof was corrupted be that Antichryſt, as the ancient Canones does witneſs.

9. The ſam Canones makes mention of a four fauld diſtribution of the patrimonie of the Kirk, wharof a part was apointed for the paſtors or biſchopes, for thair ſuſtentation and hoſpitalitie; the ſecond to the eldars and deacones, and all the clargie; the thride to the pure ſeik perſones and ſtrangers; the fourt for the fabric and vphauld of the Kirks and vther effeares, namlie extraordinar.

10. We ad heir vnto the Scholles and Scholmaiſters, quhilk may be weill ſuſteined of the ſam guids, and ar comprehendit vnder the clargie, to whom we ioyne the Clerks of the Aſſemblies, alſweill particular as generall, Syndics or Procurators of the Kirks effeares, Takers vpe of the pſalme, with ſic lyk vther ordinar offices of the Kirk, ſa far as they ar neceſſar.

CAP. X.

Of the Office of a Chriſtian Magiſtrat.

1. Albeit all the members of the Kirk be haldin euerie an in thair vocation, to advance the Kingdome of Jeſus Chryſt, ſa far as lyes in thair powar; yit, cheiflie and namlie, Chriſtian princes, kings, and magiſtrates, ar hauldin to do the ſam.

2. For they ar callit in the Scriptures, Nuriſhars of the Kirk, forſamikle as be tham, (at leaſt aught to be,) meantened, foſterit, vphauldin, and defendit againſt all that wald procure the hurt of the ſam.

3. Sa it aperteines to the office of a Chriſtian magiſtrat till aſſiſt and fortefie the godlie proceidings of the Kirk in all behalffs; and, namlie, to ſie that the publict eſteat and miniſterie therof be meanteined and ſuſteined as aperteines, conform to the Word of God.

4. To ſie that the Kirk of God be nocht invadit nor hurt be falſs teatchers, or hyrlings, nor the roumes therof occupied be dum dogges and ydle bellies.

5. To aſſiſt and meantein the diſcipline of the Kirk, and puniſhe tham ciuilie that will nocht obey the cenſures of the ſam, without confounding alwayes the an iuriſdiction with the vther.

6. To ſie that ſufficient prouiſion be maid for the miniſterie, ſcholles, and pure; and giff they haiff nocht ſufficient for avating on thair charges to ſupport thair indigences, euen with thair awin rentes, giff neid ſa requyre.

7. To hauld hand to them alſweill concerning thair awin perſones, ſaueing tham from opin iniurie and violence, as concerning thair rentes and poſſeſſiones, that they be nocht defraudit, rubbet, nor ſpoiled therof.

8. Nocht to ſuffer the patrimonie of the Kirk to be applyed to profean and vnlawfull vſes, or to be deuorit be ydle bellies, and ſic as haiff na lawfull function in the Kirk, to the hurt of the miniſterie, ſcholles, and pure, and vther godlie vſes, whervpon the ſaming aught to be beſtowit.

9. To mak Lawes and Conſtitutionnes aggreiable to Gods Word, for the advanſment of the Kirk and polecie of the ſam, without vſurping vpon anie thing nocht perteining to the ciuill ſword, but belanging to the offices that ar mere eccleſiaſticall, as is the miniſterie of the Word and Sacraments; vſing of eccleſiaſticall diſcipline and ſpirituall execution therof, or anie part of the powar of the ſpirituall keyes, quhilk our Maiſter gaiff to his Apoſtles and thair trew ſucceſſours.

10. And altho kings and princes, that be godlie, ſum tymes be thair awin authoritie, (when the Kirk is corrupted, and all things out of ordour,) place miniſters and reſtore the trew ſervice of the Lord, efter exemple of ſum godlie Kings in Juda, (the quhilk they did be direction of prophets,) and diuers godlie Kings and Emperours, in the light of the Goſpell; yit whar the miniſterie of the Kirk is annes lawfullie inſtitut, and they that ar placed in offices lawfullie callit, then all godlie princes and magiſtrates aught to heir and obey thair voice, and reuerence the Maieſtie of the Sone of God be them ſpeakand.

CAP. XI.

Of the preſent Abbuſes remeaning in the Kirk, quhilk we deſyre to be reformed.

1. It is the dewtie of the godlie Magiſtrat to meantein the preſent libertie, quhilk God, of his mercie, hes granted to the pretching of the Word, and the right adminiſtration of the Sacraments within this realm, ſa it is to provyde that all abbuſes quhilk as yit remeanes within the Kirk be remouit and vtterly takin away.

2. Therfor, firſt, the admiſſion of men to Papiſticall benefices, ſic as ſerues nocht, nor hes na function in the Reformed Kirk of Chryſt, as Abates, Comendators, Pryores, Pryoreſſes, and vther tytles of Abbayes, whaſe places ar now, for the maiſt part, be the iudgment of God, demoliſhed and

purgit of Idolatrie, is plean abbuſion, and is nocht to receaue the Kingdome of God in Chryſt amangs ws, bot rather to refuſe it.

3. Sic lyk they that war called of auld the Chaptours and Convents of Abbayes, Cathedrall Kirks, and lyk places, ſerue for na thing now, but to ſett Fewes and Takes, (if anie thing be left,) of the Kirk lands and teindes, in hurt and preiudice therof, as daylie experience teatches, and therfor aught to be alluterlie alterit and aboliſhed.

4. Of the lyk nature ar the Deacones, Archdeacones, Chantors, Theſaurars, Chancellours, and vthers haiffand the lyk tytle flowand from the Pape and Canon Law onlie, quhilk hes na place in a reformed Kirk.

5. Mikle les is it lawfull, that perſones amangs thir men haiff fyftein, ſaxtein, twentie, or ma Kirks, all haiffing charge of ſaulles, and bruik the patrimonie therof, ather be admiſſion of the Prince, or of the Kirk, in this light of the Euangell; for it is bot mocage to craue reformation whar ſic lyk hes place.

6. And albeit it was thought guid for avoiding of graitter inconvenients, that auld poſſeſſours of ſic benefices wha embraſſit the religion, ſould enioy, be permiſſion, the twa part of the rentes quhilk they poſſeſſit of befor, during thair lyff tyme; yit it is nocht tolerable to continow in the lyk abuſs, and giff thair places and vther benefices of new to als vnmeit men, or rather vnmeittar, wha ar nocht myndit to ſerue in the Kirk, bot leiue an ydle lyff, as the vthers did wha bruiked them in tym of blindnes.

7. And in ſa far as in the ordour tean at Leithe, anno 1571, it appeirs that ſic may be admitted, being found qualefiet, &c., ather that pretendit ordour is againſt all guid ordour, or els it man be vnderſtud nocht of tham that be qualefied to worldlie effeares to ſerue in the Court, bot ſic as ar qualefiet to teatche Gods Word, haiffing the lawfull admiſſion of the Kirk.

8. As to the Biſchope, if the nam ἐπισκοπος be properlie takin, they ar all an with miniſters, as we befor declarit; for it is nocht a name of ſuperioritie and lordſchipe, bot of office and watching.

9. Yit becauſe in the corruption of the Kirk this nam, as vthers, hes bein abbuſit, and yit is lyk to be, we can nocht allow this fachion of chuſing of Biſchopes, nather of the Chaptours that ar electores of tham, to ſic a ſort of office as they ar choſine.

10. The trew biſchopes ſould addict thamſelues to a particular flok, quhilk ſindrie of tham refuſes; nather ſould they vſurpe lordſchipe ower thair breithring and inheritance of Chryſte, as theſe men do.

11. Paſtors, in ſa far as they ar paſtors, hes nocht the office of viſitation of ma kirks ioyned to the paſtorſchipe, without it be giffen to tham.

12. It is a corruption that biſchopes ſould haiff fordar boundes to viſit nor they may poſſiblie or lawfullie.

13. Na man aught to haiff the office of Viſitation, bot he that is lawfullie choſine by the Preſbyterie thervnto.

14. The Elderſchipe, being weill eſtabliſſed, hes powar to ſend out Viſitors, an or ma, with commiſſion to viſit the bounds within thair elderſchipe, and ſic lyk, efter compt tean of tham, ather to continow or remoue them, as the Preſbyterie thinks meit, to the quhilk they ſalbe alwayes ſubiect.

15. The temporall iuriſdiction, ioynit in the perſon of a paſtor, is Corruption.

16. It agreis nocht with the Word of God, that a biſchope ſould be a paſtor of paſtores of manie flockes, and yit without a flock certean, and without ordinar teatching.

17. It agreis nocht with the Scriptures, that they ſould be exeimed fra correction of thair breither, and diſcipline of the particular elderſchipe of the Kirk whar they ſould ſerue, nather that they

ſould vſurpe office of viſitation of vther kirks, nor anie vther function beſyde vther miniſters, bot ſa far as beis committed to tham be the Kirk.

18. Heirfor, we deſyre the Biſchopes that now ar, ather to aggrie to that ordour that Gods Word requyres of tham, and as the generall Kirk will preſcryve vnto tham, nocht paſſing the bounds, nather in eccleſiaſtical nor ciuill effeares, or els to be depoſit from anie function of the Kirk.

19. We deny nocht, in the meantyme, bot miniſters ſould aſſiſt thair Prince, when they ar requyrit, in all things aggreiable to the Word and thair calling, whither it be at Counſall, Parliament, or vtherwayes, provyding that they nather neglect thair awin charges, nor, be flaterie of Princes, hurt the publict eſteat of the Kirk.

20. Bot, generalie we ſay, na perſone, vnder whatſoeuer tytle of the Kirk, and ſpecialie the abbuſit tytilles of Papiſtrie, as Prelattes, Conuents, and Chapters, aught till attempt anie act in the Kirks name, ather in Counſall, Parliament, or without, haiffand na Commiſſion of the reformed Kirk within this realme.

21. And be Act of Parliament, it is prouydit, that the Papiſticall Kirk and Juriſdiction ſould haiff na place within the ſam; and na biſchope, nor vther prelat, in tyme coming, ſould vſe anie Juriſdiction flowing fra that authoritie.

22. And again, that na vther eccleſiaſticall iuriſdiction ſould be acknawlagit within this realm, bot that quhilk is and ſalbe within the reformed Kirk, and flowing therfra.

23. Sa we eſteim holding of Chaptars in Papiſticall maner, ather in Cathedrall Kirks, Collages, or vther conventuall places, vſurping the name and authoritie of the Kirk, to hurt the patrimonie therof, or vſe onie vther act to the preiudice of the ſam, ſen the yeir of our Lord 1560, to be abbuſion and corruption, contrair the libertie of the Kirk reformed of Jeſus Chryſt, and lawes of this realme; and therfor aught to be annullit and reducit, and in tymes coming, alluterlie diſchargit.

24. The dependances alſo of this Papiſticall iuriſdiction ar to be aboliſhed, of the quhilk ſort ar the mingled iuriſdiction of the Commiſſars, in ſa far as they mell with eccleſiaſticall maters, and haiff na commiſſion of the Kirk therto, but war erected in the tyme of our Soveraine Lords mother, when things war out of ordour. It is an abſurd thing, that ſindrie of tham haiffing na function of the Kirk, ſould be iudges to miniſters, and depoſe tham from thair roumes. Therfor, they wald ather be diſchargit from eceleſiaſticall maters, and anie melling therwith, or it wald be limitat to tham in what maters they might be iudges, and nocht hurt the libertie of the Kirk.

25. They, alſo, that war before the eccleſiaſticall eſteat in the Papes Kirk, or that ar admitted of new to Papiſticall tytilles, and now ar toleratit be the Lawes of the Realme, to place the twa part of thair eccleſiaſticall rents, aught nocht to haiff anie fordar libertie bot to intromet with the portion aſſignet and granted to tham for thair lyff tyme, and nocht vnder the abbuſit tytles quhilk they hade, diſpone the Kirk rents, ſett takes and fewes therof at thair pleaſure, to the wrak of the Kirk and of the pure laborars that dwell vpon the Kirk lands, contrar to all guid conſcience and ordour.

CAP. XII.

Certean ſpeciall Heids of Reformation craued.

1. Whatſoeuer hes bein ſpoken of the offices of the Kirk, the ſeuerall powars of the office bearers, thair coniunct powar alſo; and laſt, of the patrimonie of the Kirk, we vnderſtand it to be the right

reformation that God craues at our hands, that the Kirk be ordourit therto, as with that ordour quhilk is maiſt aggreiable vnto the Word of God.

2. Bot becauſe ſum things wilbe twitched in particular anent the eſteat of the countrey, and that quhilk we ſeik principalie to be reformed in the ſam, we haiff collected tham in thir heids following:—

3. Firſt, ſeing the haill countrey is deuydit in provinces, and thir provinces again ar deuydit in paroches, alſweill to Bruche as Land, and in euerie parochine a reſonable congregation, ther wald be placed an or ma paſtors to feid the floks, and na paſtor or miniſter to be burdeanit with particular charge of ma flocks or kirks then an alleanerlie.

4. And becauſe it wilbe thought hard to find out paſtors to all the paroche kirks of the realme, alſweill to landwart as in townes, we think, be the advyſs of ſic as commiſſion may be giffen to be the Kirk and the Prince, paroches in landwart or ſmall villages may be ioyned twa or thrie, or ma in ſum places togidder, and the principall and maiſt commodius kirks to ſtand and be repeirit ſufficientlie, and qualefiet miniſters placed therat; and the vther kirks nocht fund neceſſarie, ſufferit to decay, thair kirk yeards alwayes being keipit for buriall places; and in ſum places, whar neid requyres, ane parochine, whar the congregation is ower grait, may be deuydit in twa or ma.

5. Doctors wald be apointed in Vniuerſities, Collages, and vther places neidfull, and ſufficientlie prouydit for, to open vpe the meining of the Scriptures, and to haiff the charge of ſaulles, and to teatche the rudiments of relligion.

6. As to the Eldars, ther wald be ſum to be Cenſors of the maners, ane or ma, in euerie congregation, but nocht an Aſſemblie of eldars in euerie particular kirk, but in towns onlie and famous places, whar reſort of men of iudgment and abilitie, to that effect may be haid; whar the Eldars of particular kirks about may convein togidder, and haiff comoun Eldarſchipe and Aſſemblie place amangs them, to treat of all things that concernes the congregationes ower whom they haiff the owerſight.

7. And as ther aught to be men apointed to vnit and deuyde the paroches as neceſſitie and commoditie requyres, ſa wald ther be apointed be the generall Kirk, with the aſſent of the prince, ſic men as feires God, and knew the eſteat of countries, that war able to denominat and aſſinge the places whar the Aſſemblies of particular elderſchipes ſould convein, taking conſideration of the Dioceiſes as they war deuydit of auld, and of the eſteat of the countries and prouinces of the realme.

8. Lykwayes as concerning Prouinciall or Synodall Aſſemblies, conſideration war alſwa to be haid, whow manie and in what places they war to be hauldin, and whow often they ſould convein, aught to be referrit to the libertie of the generall Kirk, and ordour to be apointed therin.

9. The Nationall Aſſemblies of this Countrey, callit comounlie the Generall Aſſemblies, aught alwayes to be reteined in thair awin libertie, and haiff ther awin place, with powar to the Kirk to apoint tyme and places convenient therfor. And all men, alſweill magiſtrats as inferiours, to be ſubiect to the iudgment of the ſam in eccleſiaſticall cauſſes, without anie reclamation or appellation to anie Judge, ciuill or eccleſiaſticall, within this realme.

10. The libertie of election of eccleſiaſticall perſones callit to bear function in the Kirk, obſeruit without interrupted continowance vnto the corruption of Antichryſt, we deſyre to be reſtored and reteined within this Realm, ſa that nan be intruſit vpon anie congregation, ather be prince or anie inferiour perſone, without lawfull election and conſent of the peiple ower whome the perſone is to be placed, as the practiſe of the Apoſtolicall primitiue Kirk, and all guid reaſone and ordour craues.

11. And becauſe this Ordour, quhilk Gods Word and all guid reaſone craues, can nocht ſtand with patronages and preſentationes to benefices, vſit in the Papes Kirk, we deſyre all ſic as trewlie

feires God, erneſtlie to conſidder, That forſamikle as the names of patronages and benefices, togidder with the effect therof, flowed from the Pape and cloſit of the Canon Law, wharby vnmeit and corrupt perſones ar intruſit and placed in kirks haiffand curam animarum; and forſamikle as the maner of proceiding hes na ground in the Word of God, bot repugnes flatlie to the ſaming, owerthrawing the ordour and libertie of election, they aught nocht to haiff place in the light of Reformation, and therfor, whaſoeuer will trewlie embrace Gods Word, and deſyre the Kingdome of his Sone Jeſus Chryſt to be advanced, they will alſo embrace and receaue the polecie and ordour quhilk the will of God and vpright eſteat of his Kirk craues: Vtherwayes it is in vean that they haiff profeſſed the Goſpell.

12. Nochtwithſtanding, as concerning vther benefices and patronages therof, that hes nocht curam animarum, ſic as ar theſe altarages, prebends foundit on temporall lands, annuels, and ſic lyk, may be reſeruit to the ancient patrones to diſpone thervpon when they veak to ſchollars and burſares as they are requyred be Act of Parliament.

13. As to the Kirk rents in generall, we deſyre that ordour to be admitted and meanteined amangs ws that may ſtand with the ſinceritie of Gods Word and practiſe of the Kirk of Chryſt.

14. To wit, that was befor ſpokin, the haill rent and patrimonie of the Kirk, (excepting ſmall patronages befor mentioned,) may be deuydit in four portiones; ane therof to be aſſigned to the Paſtor, for his interteinment and hoſpitalitie; ane vther to the Eldars, Deacones, and vther officiars of the Kirk, ſic as Clarks of Aſſemblies, Takers vpe of the Pſalmes, Beddels, and kirk maiſters and keipars, ſa far as they ar neceſſar, ioyning in ſpeciall maner the Doctors and Scholles, that thair ancient foundationes may be helped whar neid requyres. The thrid portion to be beſtowit vpon the pure members of the fathfull and hoſpitalls. The fourt and laſt, for reparation of the kirks, and vther extraordinar charges as ar profitable for the Kirk, as alſo for the comoun weill, as grait neid ſall requyre.

15. We deſyre, therfor, the eccleſiaſticall guids to be vplifted and diſtributed fathfullie to whom they apertein, and that be the miniſterie of the Deacones, to the quhilk office properlie the collection and diſtribution therof belanges; that the pure may be anſwerit of thair portion therof, and they of the miniſterie left without care and ſollicitude; as alſo the reſt of the treaſſours of the Kirk may be reſeruit and beſtowit on the right vſes.

16. Giff theſe Deacones be elected with ſic qualeties as Gods Word craues to be in tham, ther is na feir that they ſall abbuſe thamſelues in thair office, as the profean collectors did of befor; yit becauſe that this vocation appeires to manie to be dangerus, let tham be obliſt, as they war of auld, to a yeirlie compt to the Paſtors and Eldarſchipe; and iff the Kirk and Prince think expedient, let cautioners be oblift for thair fidelitie, that the Kirk rents na way be delapidat.

17. And to the effect this ordour may tak place, it is to be prouydit that all vther intromeittours with the Kirk rents, collector generall or ſpeciall, whither it be be apointment of the prince or vtherwayes, may be diſchargit of fordar intromiſſion therwith; and ſuffer the Kirk rents, in tyme coming, to be hailelie intrometit with be the miniſterie of the Deacons, and diſtributit to the vſſes befor mentioned. And alſo to the effect, that the eccleſiaſticall rents may ſuffice to thoſe vſſes for the quhilk they ar apointed, we think it neceſſar to be deſyrit that alienationnes, ſetting of fewes or taks of the rents of the Kirk, alſweill landes as teindes, to the hurt and diminution of the auld rentalles, be reducit and annullit, and the patrimonie of the Kirk reſtorit to the auld integritie. In lyk maner, that the teinds, in tyme coming, be ſett to nane bot to the laborars of the ground, or els nocht ſett at all, as it was aggreit vpon and ſubſcryvit be the Nobilitie in the firſt Buik of Diſcipline, anno 1560.

CAP. XIII.

The Vtilitie that ſall follow of this Reformation to all Eſteattes.

1. Seing the end of this ſpirituall government and polecie wharof we ſpeik, is that God may be glorified, the Kingdome of Chryſt Jeſus advancit, and all they that ar of his myſticall body may liue peaceblie in conſcience: Therfor we dar bauldlie affirm, that all ſic wha hes trew reſpect to theſe ends, will, evin for conſcience cauſe, glaidlie agrie and conform themſelues to this ordour, and advance the ſam ſa mikle as lyes in them; that thair conſcience being ſett at reſt, they may be replinifhed with ſpirituall gladnes, in dewtifull obedience to that quhilk Gods Word and the teſtimonie of thair awin conſcience does craue, and refuſing all corruption contrare vnto the ſam.

2. Nixt, we ſall becom an exemple and patron of guid and godlie order to vther nationnes, countries, and kirks profeſſing the ſam religion with ws; that as they haiff glorified God in continowing in the ſinceritie of the Word hitherto without all errours, praiſe be to that grait keippar, ſo they may haiff the lyk occaſion in our converſation, when, as we conform ourſelues to that diſcipline, polecie, and guid order, quhilk the ſam Word and puritie of Reformation craues at our hands. Vtherwayes that feirfull ſentence ſalbe iuſtlie ſaid and ſein:—"The ſeruand that knaws the wil of his Maiſter and does it nocht, ſalbe beatin with manie whipps."

3. Mairower, giff we haiff anie pitie or reſpect to the pure members of Chryſt, wha ſa graitlie increas and multiplie amangs ws, we will nocht ſuffer tham to be lang defraudit of that part of the patrimonie of the Kirk quhilk iuſtlie belangs vnto tham. And be this order, giff it be dewlie put in execution, the burding of tham ſalbe takin af ws, to our grait comfort; the ſtreites ſalbe cleingit from the crying and murmuring of tham; as we ſalbe na mair a ſklander to vther nationes as we hithertiles haiff bein, for nocht takin ordour with our pure, and cauſing of the Word quhilk we profes to be euill ſpokin off, giffing occaſion of ſklander to the enemies, and offending the conſcience of the ſimple and godlie.

4. Beſyd this, it ſalbe a grait eaſe and commoditie to the comoun peiple in releiving of thair burdings, and vphaulding thair kirks for thair inſtruction and ſaulles helthe, and reſidence of God amangs tham; as alſo for the ſaiftie of ther bodies in biging and haulding vpe of briggs and vther publict warks, for the comlines and polecie of the countrey; alſo ane eaſe to the laborars of the ground in peyment of thair teinds, and all vther things wherinto they haiff bein hithertils riguruſlie handlit be theſe fals callit kirk men, thair takſmen, ſutters, and extortioners.

5. Finalie, to the King Ma^{tie} and haill commoun weill, this profit ſall redounde, that the curſe of ſacrilage, (quhilk wounderfullie eates vpon and conſumes all that auld luk and welthe in the patrimonie of his croun and rents, guid and gear of all his leiges,) being remouit, the Lord ſall bliſs all in ſic ſort as ther ſalbe na want, bot plentie and ſtore of all guid things. The Lord wil open the heavines, the erthe and ſie ſall giff thair incres, and all ſalbe ſatiffeit with aboundance. And when the ordinar neceſſarie effeares of the Kirk, ſcholles, and pure, ar ſatiffeit, the ſuperplus being collectit and put in the threaſors of the Kirk, may be profitablie imployed and liberalie beſtowit vpon the extraordinar ſupport of the effeares of the Prince and Comoun weill, and ſpecialie of that part of the Kirk rents quhilk is apointed for the reparation of the kirks and fabric therof.

6. Sa we conclud, all being willing to apply thamſelues to this order, the peiple ſuffering thamſelues to be rewlit therby, the Prince and Magiſtrats thamſelues nocht being exeimit; and they wha ar placed in eccleſiaſticall eſteat, rightlie rewling and governing, God ſalbe glorifiet, the Kirk ædifiet, the bounds therof inlargit, Chryſt Jeſus and his Kingdom ſett vpe, Sathan and his ſub-

uertit, and God ſall dwell in the middes of ws, to furniſe all guid and keipe from all euill, in his Sone the Lord Jeſus; wha, with thair eternall ſprit, abyds holie and bleſſed for euer. AMEN.

ENDS THE CONCLUSIONS OF THE POLECIE.

In the yeir 1580, in the wintar, brak out a notable effect of Monſieur d'Obignies courſe and coming in Scotland. For the King, ſitting at Counſall a day with his nobles, amangs the quhilk the Erle of Mortoun laſt Regent was, in comes Captean James Stewart, a brother of the houſe of Ochiltrie, advancſit in creadit of Court be d'Obignie, and maid Captean of the Kings Gard, quhilk of new was then tean vpe, and fallin down on his knies, accuſed the Erle of Mortone of hie treaſone: Wharvpon the ſaid Erle was incontinent committed to warde in the Caſtle of Edinbruche; the Erle of Angus, his cuſing, chargit to ward benorthe Tay, with certean cheiff men of that nam. And therefter Mortoun was tranſported from Edinbruche to Dumbartane, whar he remeaned till the monethe of May. In the mean tyme his landes and gear war diſponit to Mon. Obignie, maid and called then Duc of Lennox; ſa of a noble and ritche prince as ever governde in Scotland, he becam a pure preſoner, wha ſkarſlie haid to furniſe his neceſſitie. In the monethe of May he was brought till Edinbruche, and keipe in Robin Gurlayes houſe, with a band of men of wear; and the verie dayes of his puting to aſſys and execution, I hapned to be ther in Edinbruche, and hard and ſaw the notableſt exemple, bathe of Gods iudgment and mercie, that to my knawlage ever fell out in my tyme. For in that Tolbuthe, whar oftentymes, during his government, he haid wryſted and throwin iudgment, partlie for gean, wharto he was gein, and partlie for particular fawour, was his iudgment owerthrowin, and he, wha aboue anie Scotſman haid maiſt gear, frindſchipe, and clientell, haid nan to ſpeak a word for him that day, bot the graitteſt part of his aſſyſars being his knawin vnfreinds, he was condamned to be headit on a ſklaffauld; and that head, quhilk was ſa wittie in warldlie effeares and polecie, and haid commandit with ſic authoritie and dignitie within that town and iudgment ſeat, to be ſett vpe on a prik vpon the hicheſt ſtane of the geavell of the Tolbuthe, that is towards the publict ſtreit. The quhilk ſentence, in my ſight, was put in execution vpon the morne. But in grait mercie, when the Lord haid ſtryped him naked and bear of all theſe things warldlie, and of a cable maid a twynde thride to go in at the narow ei of that neidle, he gaiff

him, efter vnfeniyit repentance, ſic fathe and aſſurance of his fawour in Chryſt, that he maiſt magnanimuſlie contemned inſulting of enemies, bevaling of frinds, all warldlie dignitie, ritches and pleaſures, and tuk him with his Chryſt be deathe to owercom and gett the Croun of Lyff. The miniſters war at him that night of his condemnation, and the morn befor he was brought out, whom he ſatiſfeit verie weill, be iuſtefeing God, his Word and miniſterie therof, and acknawleging his ſinnes; bot na art nor part of the kings fathers murdour wherfor he was condemnit. Jhone Durie and Mr Jhone Dauidſone, whom he haid hardlie vſit, the an for his pretching, the vther for his buik againſt the four kirks, cam to him, of whom he crauit pardone; and wha taried with him, and was maiſt movit for his ceas. He keipit the ſam countenance, geſtour, and ſchort ſententius form of langage vpon the ſkaffalde, quhilk he vſit in his princlie government. He ſpak, led about and vrgit be the commanders at the four newkes of the ſkaffald; bot efter that, ance he had verie fectfullie and grauelie vttered, at guid lainthe, that quhilk he haid to ſpeak, therefter almaiſt he altered nocht thir words. "It is for my ſinnes that God has iuſtlie brought me to this place, for gif I haid ſeruit my God als trewlie as I did my King, I haid nocht com heir; bot as for that I am condem'd for be men, I am innocent, as God knaws. Pray for me." All men and peiple of all rankes bevalit his deathe exceidinglie, except onlie they wha haid particular hatred againſt him; for papiſtrie durſt nōcht be hard of in his dayes of government, and the land inioyed neuer graitter peace and plentie. I could wreit mikle mair of my heiring, ſeing, and knawlage, anent this mater and the things that followed, giff my purpoſe war to wrait the Storie of ciuill effeares in our tyme; but that nocht being, I content to haiff recordit the wark of God, quhilk I ſaw with my eis, and hard with my eares; for the quhilk I could nocht bot at my returning to St Andros glorifie God, be reherſall thereof in opin audience from pulpit.

That yeir, 1581, the Generall Aſſemblie convenit in October at Edinbruche; in the quhilk, certean breither war apointed to conſult whow the Parliament ſould nocht inleak the ſpirituall eſteat, biſchopes being removit. To the quhilk deliberation the Aſſemblie was dryven vnto be court, the grait gydar wharof, the Duc of Lennox, by Guiſean counſall and direction, nocht daring put at relligion pleanlie, preſſit the reſtoring of the eſteat of biſchopes, and haid latlie intruſit Mr Robert Montgumerie in the biſchoprik of Glaſgw, without all ordour of the Kirk, *pleno iure principis*, (quhilk vexit the breithring of Glaſgw wounderfullie, ſa that I wat nocht whow manie ſcore of dy-

ettes they war compellit to keipe in that earend.) The breithring apointed be the Aſſemblie returnes thair advys in that mater; the quhilk being conſidderit be the Aſſemblie, all in a voice determines, That concerning vot in parliament, and vſing of Ciuill and Criminall Iuriſdiction, commiſſioners ſould be directed from tyme to tyme from the Generall Aſſemblies to the Parliaments, to diſcharge the Kirkes dewtie, and do for the ſam in all hir effeares. And the heritable bailyies of Regalities ſould vſe all things perteining to the iuriſdiction of ciuill and criminall cauſſes.

The miniſters of Edinbruche all this whyll was maiſt fathfullie and wacryflie giffing the warning to all, anent the cours and practiſe of papiſts; and therfor, at this Aſſemblie, Mr Walter Balcanquall was accuſit be the Court, *ſed fruſtra.*

At that tyme it was a pitie to ſie ſa weill a brought vpe prince till his bernhead was paſt, to be ſa miſerablie corrupted in the entreſs of his ſpringall age, bathe with ſiniſtrus and fals information of all proceidings in his minoritie, and with euill and maiſt dangerus grundes and principalles in government of Kirk and Comoun weill. Then was he maid to think warſt of the beſt men that euer ſeruit in this Kirk and Countrey; to think the haill maner of Reformation of religion to haiff bein done be a priuie faction, turbulentlie and treaſonablie; to ſuſpect the noble men and haill miniſterie that ſtude for the cauſe of religion and his croun againſt his mothers faction; yea, to tak courſe againſt them, and put at tham as his vnfrinds. Amangs the reſt, Captan James put the opinion of abſolut powar in his Maieſties head; whom, in ſa doing, I can compear to nane ſa weill as to Philomelus, the Captean of the Phocenſis, wha being about a maiſt ſacrilegius purpoſe to owerthraw and ſpulyie the Kirk of Delphus, and cut out of the pillars therof the decreits of the Amphiotrons, whaſe ſacrat iudgment governed the comoun weill of all Greice, and ſa to subuert bathe religion and polecie, he compellit the Pythian preiſt to go vpe on the Tripos, to giff him a reſponſe. The woman, vrgit violentlie, ſayes, "Yow may do what yow will." The quhilk wourds Philomelus gripped at, and taried na langer for the oracle, but gaiff out amangs his armie, and to all, that he haid gottin a plean licence of Apollo to do what he wald.* Sic lyk Mr Patrik Adamſone, biſchope of St Andros, a grait counſellour in theſe dayes,

* Diodor. Sicul. Biblioet. Hiſt. lib. 16. Lyk as Stratocles, in Athens, maid a decree of Demetrius, παν ὅτι ὁ Βασιλευς Δημητριος κελευση τοῦτο και προς θεους ὁσιον και προς ἀνθρωπους ειναι δικαιον—Whatſumeuer King Demetrius commandath, that to be holie toward God and iuſt toward men. Plut. in vita Demetrii.

amangs manie vther euill grounds wharof we will heir heirefter, inculcat this: "That a Chriſtian King ſould be the cheif governour of the Kirk, and behouit to haue biſchops vnder him, to hald all in order, conform to antiquité and maiſt fluriſſing eſteat of the Chriſtian Kirk vnder the beſt emperour, Conſtantine. And that the diſcipline of the Kirk of Scotland could nocht ſtand with a frie kingdome and monarchie, ſic as was his Maieſtie in Scotland," &c. Mutche lyk biſchope Caiphas, wha thought that Chryſts kingdome and the Roman impyre could nocht ſtand togidder: Or Herod, wha heiring that Chryſt the King was borne, was troublit, and all Jeruſalem with him, and therfor ſend, &c.

Bot nochtwithſtanding of this conſtitution of Court, by a remarkable prouidence of God cam furthe the Cornicle of Mr Georg Buchanan, printed with priuilege, and the Buik of the Polecie of the Kirk concludit in Aſſemblie.

That September, in tyme of vacans, my vncle, Mr Andro, Mr Thomas Buchanan, and I, heiring that Mr George Buchanan was weak, and his Hiſtorie vnder the pres, paſt ower to Edinbruche annes earend, to viſit him and ſie the wark. When we cam to his chalmer, we fand him ſitting in his chaire, teatching his young man that ſervit him in his chalmer to ſpell a, b, ab; e, b, eb, &c. Efter ſalutation, Mr Andro ſayes, "I ſie, ſir, yie are nocht ydle." "Better this," quoth he, "nor ſtelling ſheipe, or ſitting ydle, quhilk is als ill." Therefter he ſchew ws the Epiſtle Dedicatorie to the king; the quhilk, when Mr Andro had read, he tauld him that it was obſcure in ſum places, and wanted certean words to perfyt the ſentence. Sayes he, "I may do na mair for thinking on another mater." "What is that?" ſayes Mr Andro. "To die!" quoth he; "bot I leaue that and manie ma things for yow to helpe."*

We went from him to the printars wark hous, whom we fand at the end of the 17 buik of his Cornicle, at a place quhilk we thought verie hard for the tyme, quhilk might be an occaſion of ſteying the haill wark, anent the buriall of Dauie. Therfor, ſteying the printer from proceiding, we cam to Mr George again, and fund him bedfaſt by his cuſtome, and aſking him, whow he did, "Even going the way of weilfare," ſayes he. Mr Thomas, his cuſing, ſchawes him of the hardnes of that part of his Storie, that the king wald be offendit with it, and it might ſtey all the wark. "Tell me, man," ſayes he, "giff I haue tauld the treuthe?" "Yis," ſayes Mr Thomas, "Sir, I think ſa." "I will byd his fead, and all his kins, then," quoth he: "Pray, pray to God

* He was telling him alſo of Blakwods anſwer to his buik, De iure regni.

for me, and let him direct all." Sa, be the printing of his Cornicle was endit, that maiſt lerned, wyſe, and godlie man, endit this mortall lyff.

Efter that Generall Aſſemblie in October, Mr Patrik Adamſone aggreit to all the poincts of the Buik of Polecie, and concerning the office of a Biſchope; and calling to dinner Mr Andro Meluill, my vncle, Mr Alexander Arbuthnot, and vthers diuers, he ſubſcryvit therto, quhilk his ſubſcription is yit in my vncles cuſtodie. Item, that wintar he paſt ower to a Convention of the Eſteates; and efter he fand nocht curt as he luiked for, he dreſt him to the miniſters of Edinburche, ſchawing tham whow that he cam ower to Court with Balams hart, of purpoſe to curſe the Kirk and do euill, bot God haid wrought ſa with him, that he haid turned his hart to the contrare, and maid him, bathe in reaſoning and votting, to ſtand for the Kirk, promiſing to ſchaw fordar and fordar fruicts of his converſion and guid meining. Wharat Jhone Dury was ſa reioyſit, that he treated him in hous, and wrot ower at lainthe to me in his fawour. Whervpon I paſt down to his Caſtell at his ham coming, and ſchew him what information concerning him I haid gottin from the breithring of Edinbruche, thanking God therfor, and offering him, in cais of continuance, the right hand of ſocietie. Wherat reioiſing, he tauld me the mater at lainthe, and, namlie, concerning the grait motiones and working of the Spreit. "Weill," ſaid I, "that Spreit is an vpright, halie, and conſtant Sprit, and will mair and mair kythe in effects; bot it is a fearfull thing to lie againſt him."

But to retourn to Mr Andro Meluin. The light of his lerning, and hatt of his zeall to haiff reformation in the kirk and ſcholles in St Andros, brak nocht ſoonner out, when the darknes of ignorance and cauldnes of Chriſtian profeſſion vttered themſelues in his contrare. Manie and grait adverſares he haid; but the Lord, wha haid ſanctefeit him for his wark, gaiff him notable victories ower all. Firſt, the Maiſters wha war diſplacit out of the New Collage, as Mr Robert Hamilton, miniſter of the town, commandit be the Generall Kirk to leaue the office of principalitie in the Collage, and tak him to his miniſterie, vexit him with perſut of compts of the Collage; but he reiected that vpon the Commiſſionars wha haid the powar of the Reformation, whom be moyen and importunitie the ſaid Mr Robert maid to relent, and direct him again vpon Mr Andro, to his great vexation, till it pleaſit God to cutt ſchort the lyff of the ſaid Mr Robert, even when he was about to intend action againſt Mr Andro. Yet that cauſe ceaſſit nocht, bot was followit out in the perſonnes of his weidow and bernes, be a man of grait wit, peanes, and

moyen, an of Mr Androes awin companiones, whaſe confort he had fund in Glaſgw, and now luiked for, coming to St Andros, to ſic a guid wark. This was Mr Thomas Buchanan, firſt Scholmaiſter in Stirling, and ſyne Proveſt of Kirkheuche in St Andros, and miniſter of Syres. A man of notable gifts of lerning, naturall wit, and vprightnes in the cauſe of the Kirk againſt the biſchopes, but haid his awin imperfectiones, namlie, of extream partialitie in the cauſe of his frinds and dependars, quhilk maid him to alter with Mr Andro, and in that cauſe of Mr Robert Hamiltones, whaſe relict he maried, and his collegges, to often greiue Mr Andro; bot, in end, a glib of the Collage gear ſettlet that, allowit be the ſaids Commiſſionars, Mr Andro bearing with it, becauſe he could nocht mend it. Ane vther that haid bein Regent in that Collage vnder Mr Robert Hamilton, was Mr Jhone Caldcleuche, a daft wouſten man. He boſted that he wald *houche* Mr Andro, with mikle mair daft talk; and a day he comes in to Mr Androes chalmer, being alan in it, and aſkes him weill rudlie, giff he knew him. "Na," ſayes Mr Andro, "I knaw you nocht." "I ſould be knawin," ſayes he, "as a Maiſter in this Collage; my nam is Mr Jhone Caldcleuche." "Ho!" quoth Mr Andro, "is this yie that will houche men?" And with that put to the chalmer dure, and ſayes, "It is even beſt tym now." Bot the vther calmit atteanes, and beginnes to ſpeak with mair reuerence; whom Mr Andro, by manlie courage and force of reaſone, ſa dantoned and tamed, that the Maiſter was fean to tak a burſares place in the Collage, and liue therin as a humble ſtudent. I was in the chalmer abon and hard all, and cam doun at laſt to the ending of it.

Thir faſcheries war ſkarſlie weill ſattelit, when out braks a graitter contradiction. This was of the Regents of Philoſophie, namlie in St Leonards Collage, wha heiring, in Mr Androes ordinar publict leſſones of Theologie, thair Ariſtotle, amangs the reſt of the philoſophers, the patriarches of hereſie as ane of the ancients termes tham, mightelie confuted, handling the heids anent God, Prouidence, Creation, &c., maid a ſtrange ſteir in the Vniuerſitie, and cryed, Grait Diana of the Epheſians, thair bread winner, thair honour, thair eſtimation, all was gean, giff Ariſtotle ſould be ſa owirharled in the heiring of thair ſchollars; and ſa dreſſit publict Orationes againſt Mr Androes doctrine. But Mr Andro inſiſted mightelie againſt tham in his ordinar leſſones; and when thair counned haranges cam at thair Vickes and promotiones of Maiſters, he lut tham nocht ſlipe, bot af hand anſwerit to tham preſentlie with ſic force of treuthe, euidence of reaſone, and ſpirituall eloquence, that he daſhit tham, and in end convicted tham ſa in conſcience, that the cheiff coryptyers amangs tham

becam grait ſtudents of Theologie, and ſpeciall profeſſed frinds of Mr Andro, and ar now verie honeſt vpright paſtors in the Kirk; whom, for honour, I nam in ſpeciall Mr Jhone Malcolm, miniſter at St Johnſe Town, and Mr Andro Duncan at Carell. And certeanlie the treuthe was, that ignorance, with a proude opinion of knawlage, becauſe they knew na better, wrought all this. For efter the firſt zeall of Reformation, in Mr Knox and Mr Guidmans dayes, the cauldnes of Mr Robert Hamiltones miniſterie, and ignorance and negligence of tham that ſould haiff teatched Theologie, maid, that Regents and ſchollars carit na thing for Diuinitie; yea, it was evin a pitie to ſie that ignorance and profannes that was amangs tham. And as for Langages, Arts and Philoſophie, they had na thing for all, bot a few buikes of Ariſtotle, quhilk they lernit pertinatiuſlie to bable and flyt vpon, without right vnderſtanding or vſe therof. Bot within a yeir or twa, Mr Andro, be his delling in publict and privat with euerie an of tham, prevalit ſa, that they fell to the Langages, ſtudeit thair Artes for the right vſe, and peruſit Ariſtotle in his awin langage, ſa that, certatim et ſerio, they becam bathe philoſophers and theologes, and acknawlagit a wounderfull tranſportation out of darknes vnto light. Bot, indeid, this was nocht done without mikle feghting and faſherie, and the authoritie of the Generall Aſſemblie interponit in end.

The thrid thortar and debat quhilk he haid, was with the proviſt, bailyies, and counſall of the town, about thair miniſterie. The Seſſion of the Kirk haid a cuſtome to ſend twa of thair eldars euerie ouk to deſyre Mr Andro and me to helpe tham on the Sabbathe, during the want of a miniſter and abſence of the biſchope. Sa Mr Andro coming in the pulpit, ſpak the treuthe of all thingis with grait ardentnes and zeall; and being acquent with ſum corrupt proceidings of the rewlars againſt equitie and iuſtice, and perceaving they lyked nocht of guid men to be thair miniſter, ſic as Mr Andro wald haiff haid, bathe for the weill of the Town and Vniuerſitie, namlie of that wark of Theologie, ſic as Mr Thomas Smeton or Mr Alexander Arbuthnot, he cauſit tham heir thair doings in the deaffeſt eare. This was takine ſa hiche, that a grait ſpace ther was na thing bot affixing of plackarts vpon the Collage yett, boſting with batoning, burning and chaſſing out of the town; wherwith, to ſpeak the treuthe, I was mikle fearit, ſeing Town, Vniuerſitie, and all malcontents againſt ws att annes, and luikit for na thing, day for day, but ſteiring vpe of ſum tumult for ane euill turn. But Mr Andro, with an heroicall ſpreit, the mair they ſtirit and boſtit, the mair he ſtrak with that twa eagit ſword, ſa that a day he mouit the Proveſt, with ſear rubbing of the ga of his conſcience, to ryſe

out of his ſeatt in the middes of the ſermont, and with ſum muttering of words to go to the dure, out throw the middes of the peiple; for the quhilk being delt with be the Preſbyterie, and convicted in his conſcience, the ſaid Proveſt maid publict ſatiſfaction be acknawlaging of his offence, and craving God and the congregation forgiffnes. Another day he tuk a placcard, affixed vpon the Collage yet, knawin be the Italian and Frenche toung to be wrytin be James Lermont, appeirand of Balcomie, and in the application of his doctrine, quhilk was wounderfull perſing and vehement, he produces the wryt, and haiffing the ſaid James ſittand befor him in the kirk, he thretnes him in particular with a iudgment, that manie years efter was marked to ſtrik vpon the ſaid James, to this effect: "Thow Frencheiſt, Italianiſt, jolie gentleman, wha has defyled the bed of ſa manie maried, and now boſts with thy baſtonados to defyll his Kirk, and put hands on his ſeruants, thow ſall neuer inioy the fruicts of mariage, be haifing lawfull ſucceſſion of thy bodie; and God ſall baſtone thie in his righteous iudgments." This was rememberit when the ſaid James, being Lard of Balcomie, leiued manie yeirs in mariage without chyld, and taken be the Heiland men coming out of the Leaws, was ſiccerlie baſtoned, and ſa hardlie vſed, that ſoone therefter he died in Orkney, in the yeir 1598.

The fourt feght that he haid was againſt the Pryor and his gentlemen penſioners, wha colluded with the rewallars of the town to hald the miniſterie vacand; and in the mean tyme tuk vpe the ſtipend, and ſpendit the ſam, with the reſt of the kirk rents of that Pryorie, at the goff, archerie, guid cheir, &c. Thir things be Mr Andro and I war rounden out of pulpit to tham; quhilk for to ſtay, they preparit a purs with a nomber of fourtie ſhilling pices in it, and ſending for me to the Chalmerlings hous, efter guid interteinment they offerit it to me for my peanes takin in pretching and ſuppleing the default of a miniſter. I anſwerit, it was trew my peanes haid deſeruit that and mair at thair hands, whowbeit I haid recompence in all aboundance at the hand of God, in honoring me with the meſſage of his Word and ſervice, bot my peanes was nocht takin for the hinderance of that miniſterie, bot for forderance of the ſaming; and I fearit, giff thay gat a faſon of a miniſterie ſa eaſelie prouydit, they wald be lang of bringing in an of the notable men nominat to that miniſterie, vnder whaſe feit I wald be glaid to ſit with my pen, and with whom I wald be blaithe to helpe as I could for nought: And ſa refuſit thair money. This, when the Preſbyterie vnderſtud be Mr Andro and me, and eſpying that our helping on the Sabathes hinderit the placing of a man of giftes in that miniſterie, for they haiffing George Blak to miniſter the ſacraments and ma-

rie, and we to teatche, wald content therwith and ſeik na mair, therfor the Preſbyterie diſchargit ws from pretching anie mair, and ordeanit me to pen a letter to be red the nixt Sabbathe, ſchawing the reaſones of our leaving af pretching: Quhilk being done and publictlie read, certean of the rewlars of the town, namlie Mr. Dauid Ruſſell and Wilyeam Lermont, ragit therat, and pennit againſt the nixt day an anſwer, in effect and termes vnreuerent, denying the authoritie of the Preſbyterie, calling it pretendit, and inveying againſt the ſam; for the quhilk cauſe the perſone that red it, Ringand Rewll, taker vpe of the pſalmes, being callit befor the Preſbyterie, ſchew that Mr Dauid Ruſſell and Wilyeam Lermont commandit him to reid it; bot, pure man, he gat his reward, for he never threaue nor did guid efter that, bot died with madnes and miſerie. The ſaids Mr Dauid and Wilyeam being callit, the Pryor and Proveſt compeires with tham, thinking to bang out the mater, bot God aſſiſtes Mr Andro ſa, that he daſht them all, and maid them fean to go packing. The Generall Aſſemblie nocht being far to, the Preſbyterie remittes the mater therto, and ſummoned the ſaid Mr Dauid and Wilyeam to compeir befor the Aſſemblie, quhilk they did with thair aſſiſtars; bot they war condemnit be the Aſſemblie, and ordeanit to mak publict repentance in the Kirk of St Andros, and Mr Andro to receaue the ſaming; the quhilk they did ſolemlie, and ſa becam better conditioned therefter.* By this occaſion I man mark be the way, it was a confortable thing in theſe dayes to haiff a guid cauſe in hand, and ſtand be it; for whowſoeuer it was reſiſted and croſſed in particular ſeſſiones, preſbyteries, or aſſemblies, yit ſure it was to be redreſſed and brought to a guid poinct at the Generall Aſſemblies, becauſe of the friedome, grait authoritie and vprightnes in zeall that was therin, to the grait terrour of the wicked, and confort of the godlie: Sa mikle the mair is the loſs therof to be deplored in this declyning age and tyme.

The fyft and graitteſt enemie of all was the biſchope, Mr Patrik Adamſone, craftelie and quietlie concurring with the Court, bot alwayes as yit vnder profeſſion of grait frindſchipe, and ſa maiſt dangeruſlie ſeikand his diſtruction, with the vtter owerthraw of the libertie of Chryſts Kirk and Kingdome. Bot the Lord notablie vpheld and preſeruit his awin ſervant, and brought his enemies to confuſion, as in the haill narratiue and Storie following will be maniſeſt.

* Mr Dauid Ruſſell, for falſhod, was efter, in the yeir , depoſit from his office of Commiſſar Clarkſchipe with a not of infamie, and Jhone Arnot placit in his roum.

1582.—The Generall Aſſemblie convenit at St Andros the 24th of Apryll, anno 1582; Mr Andro Meluin ſchoſin Moderator. To it was Mr Robert Mongomerie, intruſit biſchope of Glaſgw, ſummoned, wha compeired, with Letters of Horning, to diſcharge the Aſſemblie; yit he durſt nocht vſe tham, ſic was the frequencie of barrones and breithring, with ſa grait authoritie and zeall. And ſa, for acceptation of the biſchoprik *pleno iure*, and troubling of the breithring of Glaſgw, he was depoſit in perpetuum, and thretnit with excommunication, till he humblie preſentit himſelff with teares befor the Aſſemblie; and then Jhone Dury, wha was maiſt ſeueire againſt him, reaſe out of his ſeat, and caught him in his armes.* But at that ſam tyme Mr Wilyeam Clark, my predeceſſour, a wyſe, godlie, ſweit man, ſaid vnto me, "It will neuer be this man that will trouble and hurt the Kirk; bot yie will find that Mr Patrik Adamſone will do it, wha is this mans counſallar, and cauſſes him now to yeild for the tyme." At that Aſſemblie was apointed a generall Faſt, to be keiped in the monethe [of] Junie following; the cauſſes wharof was conſpiracie of Papiſts, oppreſſion and thraldom of the Kirk, &c.

In the monethe of Junie that ſam yeir, an vther Generall Aſſemblie was conveinit in Edinbruche, wherat Jhone Dury, for his plean ſpeitches againſt the Duc, and proceidings of the Court, was accuſit; bot hoping for na ſpeid thair, he was callit befor the King and Counſall at Dalkethe, whar narrowlie eſchaping the Duc, his cookes, (wha cam out of his kitching with ſpeittes and grait knyves,) with his lyff, as he often tauld me, he was, be act of Counſall, baniſched out of Edinbruche; bot the Generall Aſſemblie commandit the Preſbyterie of Edinbruche to keipe his roum frie, and place nan therin. In this Aſſemblie, manie greiffes and articles war pennit, and commiſſionars apointed to preſent tham at the Convention of the Eſteats, to be haldin at Perthe in the monethe of July nixt following.

The Convention keiping at Perthe, Mr Andro Meluin, Moderator, with the reſt of the Commiſſionars, went thither with the Greiffes and Articles of the Kirk,† wha gat verie euill countenance, and manie ſecret terrors. To that

* Yit the ſam Mongumerie infiſted and troublet the breithring of Glaſgw therefter, and therfor was excommunicat; and the excommunication annullit be ane act of Counſall, and letters publiſched thervpon, receavit therefter in Court, and interteined in the Kings preſence be the Duc; and the ſam ſentence therefter, in the Parliament 1584, be an act therof, annullit.

† *Greiffes of the Kirk, giffen in at Perth.*

Vnto your Maieſtie maiſt humblie meines and ſchawes your Graces maiſt faithfull and obe-

Convention cam the Erle of Hountlie, weill accompanied with his frinds, in whaſe fauours, to the grait hurt of the Forbaſſes, the King gaiff out a decreit arbitrall. Newes war ſparpelit athort the countrey, that the miniſters war

dient ſubiects, the haill Miniſters of Gods Word within this your Graces realme, convenit in the Generall Aſſemblie, haldin at Edinbruche the 27th of Junij: That wharvpon the occation of diuerſs grait and evident dangers appeiring to the haill Kirk of God, and profeſſours of his treuthe in this countrey, finding the authoritie of the Kirk abrogat, eccleſiaſticall cenſures contemnit, and violence vſit againſt ſum of our breithring vnpuniſhed, wharof the lyk hes neuer bein ſein within this realme, nor in anie vther whar trew relligioun hes bein pretchit and reſſeavit. And fearing leſt your Maieſtie, for leak of informatioun, might neglect in tyme to prouyd remedie for the inconvenients lyklie to enſew thervpon, we convenit ourſelues in the fear of God, and your Hienes obedience; and efter diligent conſideration of the preſent eſteat, be comoun conſent thought neceſſar, be our Commiſſionars, to open vpe and preſent to your Grace certean of our cheiff and weghtie greiffes, without haſtie redreſs wharof the Kirk of God and his trew relligion can na wayes ſtand and continow in this your Maieſties countrey.

Firſt, That your Maieſtie, be deuys of ſum counſallours, is cauſſit to tak vpon your Grace that ſpirituall powar and authoritie quhilk properlie aperteines to Chryſt, as onlie king and head of his Kirk; the miniſterie and executioun wharof is giffen to ſic only as beares office in the eccleſiaſticall government of the ſaming; ſa that, in your Graces perſone, ſum men preſſes to erect an new Papedom, as thought your Maieſtie could nocht be full head and king of this comoun welthe, vnles alſe weill the ſpirituall as temporall ſword be put into your Graces hands, vnles Chryſt be bereft of his authoritie, and the juriſdictiones confoundit quhilk God hes deuydit, quhilk directlie tendes to the wrak of all trew relligioun, as be the ſpeciall heades following is manifeſt: For benefices ar giffen be abſolut powar to vnworthie perſones, intruſit in the office of the miniſterie without the Kirks admiſſioun, directlie againſt the lawes of God and actis of Parliament, wharthrow the Kirks leivinges comes in profean mens hands, and ſiclyk as ſell their ſaulles, and mak ſchipwrak of conſcience, for pleaſur of men, and obteaning ſum wardlie commoditie.

1. Eldarſchips, Synodall and Generall Aſſemblies, ar diſchargit, be Letters of Horning, to proceid againſt manifeſt offendars, and to vſe diſcipline of the Kirk, and cenſures therof, according to Gods Word.

2. Jhone Durie, be act of Counſall, is ſuſpendit from pretching, and baniſched from his flock.

3. Excommunicat perſones, in contempt of God and his Kirk, ar interteined in cheiff lords houſſes, and namlie, Mr Robert Mongumerie authoriſed and cauſit to pretche, and brought in your Maieſties hous and preſence, quhilk is a ſear wound to the conſcience of tham that loues your Maieſtie, and knawes your Graces vpbringing, and a heavie ſklander to all nationnes profeſſing the trew relligioun.

4. An Act of Delyverance of Counſall is maid againſt the proceidings of the miniſterie, withe a ſklanderus narratiue ſuſpending ſimplie, and diſannulling, the excommunicatioun iuſtlie and ordourlie pronuncit againſt Mr Robert Montgumerie, an rebell and obſtinat offendar and troublar of the Kirk of God, and open proclamatioun maid according therto.

5. Contempt of miniſters, and dinging of manie doing ther offices, and eſpecialie the violent drawing of Mr Jhone Howyſone out of the iudgment ſeatt, whar he was placed Moderator of the Preſbyterie of Glaſgw, his crewall and vttragius handling and careing to preaſone, lyk a theiff, be

all to be thar maſſacred, quhilk moued me go repear to Perthe with diligence, to tak part with my vncle and father in Chryſt. Coming ther, Sir James Meluill of Halhill ſchawes me whow euill my vncle and I was thought of at Court, becauſe of our ſermonts in St Andros the tyme of the faſt, and our doings and ſayings at Aſſemblies, and counſallit ws to depart af the town, quhilk I ſchew Mr Andro, and willit ſa to do, bot in vean; "For I thank God," ſayes he, "I am nocht fley'd nor feible ſpirited in the cauſe and meſſage of Chryſt; com what God pleaſes to ſend, our Commiſſion ſalbe diſchargit."

the Proveſt and Bailyies of Glaſgw, and ther complices: And, efter complent maid, na ordour takin with the doers therof, but contrairwayes interteining tham as gif the ſaming haid bein guid ſervice.

6 and 7. The Miniſter of Glaſgw was, be force of armes, diſplaced out of his roum, quhilk, without reprotche, he hes occupied thir manie yeirs, the gentlemen of the countrey being convocat for that effect. Alſo, violence was vſit, be an of your awin gward, to pull him out of the pulpit the day of Communioun, in preſence of the haill congregatioun, in tym of ſermont, and na fault fund therwith.

8. The Officiar of the Kirk was cuſſin in preaſone, your Grace being preſent, and ther keipit a lang tym, for executing of Letters directed againſt a ſklanderus man.

9. The Miniſters, Maiſters of Schoolles and Collage of Glaſgw, the verie ſchollars therof, in tym of publict faſt, war, be Letters of Horning, compellit to leaue ther flockes and ſcholles deſtitut; and ſenſyne, from tyme to tym, and place to place, haue bein continowit and deleyit, therby to conſum tham be exorbitant expences, and to wrak the kirks and ſcholles wherof they haue the charge.

10. The Students of the Collage war invadit, and ther bluid crewallie ſched, be the Bailyie and commonitie, gatherit therto be ſound of comoun bell, and ſtrick of drum; and be certean ſeditius perſones inflambet to haue ſlean tham all, and brunt the Collage: And yit na thing don to the authores of the tumult and ſeditioun.

11. Hands ſchakin with the bludie murderars and perſecutors of the peiple of God, be letters and propynes reſſauit and ſent.

12. The Duc oftymes promiſit to reform his hous, and na thing don therin.

13. The Lawes maid for mentenance of the trew relligioun, and puniſment of the enemies therof, ar nocht put to executioun, ſa that all things gaes louſe, and wars lyk till enſew.

Monie vther things ther be that craue preſent reformatioun, wherwith we think nocht expedient to trouble your Maieſtie, vntill we ſie what ordour beis takin with theſe greiws compleants; beſeikand your Maieſtie maiſt humblie, for the loue of God, wha hes placed and eſtabliſſed your Maieſtie in this royall throne, hitherto wounderfullie menteined and defendit, cearfullie to luik vpon thir maters as becomes the lieutenant of God, and thankfull Chriſtian King; and withe the advys of tham that feir God, and tenders your Graces eſteat, and weill and quietnes of this comoun welthe, ſa to redres the premiſſes, that firſt Chryſt aboue all may be acknawlagit, his meſſingers, without feir or ſtope, to execut their office, the cours of the Goſpel advancit, and ſic exemple maid of puniſment of tham wha ſa licentiuſlie and contemptuuſlie haue wrangit and iniurit the miniſters and profeſſours of Gods Word, that vthers heireftir be effrayit to interpryſe the lyk.

At laſt the Commiſſionars of the Kirk war callit, wha, coming in befor the King and his Counſall, delyverit thair Greiffes and Articles, quhilk being read, Captan James beginnes to threttin, with thrawin brow, and boſting langage. "What!" ſayes he, "wha dar ſubſcryve thir treaſonable articles?" &c. Mr Andro anſweres, "We dar, and wil ſubſcryue tham; and gif our lyues in the cauſe." And withe all ſtarts to, and taks the pen fra the Clark, and ſubſcryves, and calles to the reſt of the breithring with couragius ſpeitches, wha all cam and ſubſcryvit. This bauldnes, when the Duc and Captan perceavit, they gatherit theron that the Kirk haid a bak, and becam effrayit; and, efter ſum calmer langage, diſmiſſit tham in peace, whom euerie an ſuppoſed they ſould haiff bein hardliar delt withall.

In the monethe of Auguſt therefter, certean of the nobilitie and barrones of the realme repearit to the King at Ruthven, in the Erle of Gowries hous, and ſchew his Maieſtie whow all things went wrang be the miſgoverning of that new Counſall com latlie from France, to the grait offence and greiff of all his guid ſubiects, the heavie vexation of the Kirk, and extream perrell of the comounweill; cravit, therfor, maiſt humblie of his Maieſtie, that he wald content till abandone the ſaid Counſall, and tak him to be counſallit be his auld nobilitie, as his princelie progenitours haid done, and the fundamentall lawes of Scotland crauit; and ſa furthe, as at mair lainthe is conteined in a Declaration of them, publiſed ſoone therefter in print. And ſa the King and the Duc war diffiuered, and neuer ſaw vther againe.

This brought a grait releiue to the Kirk, and the honeſt breithring of Glaſgw and Edinbruche, that war ſoar troublit be the ſaid Duc; whowbeit, the treuthe is, for aught I know, (and I know whateuer the ſpecialles of the Kirk knew, that I am ſure,) the Kirk was nather art, part, read nor counſall in that mater, nather luiket for anie ſic thing at thair being in St Johnſtone. And what euer the inſtruments war and reſpected, they could nocht bot reiois in God, and thank him for delyvering King, Kirk, and Comounweill of ſic Cownſall, as ſett thamſelues plainlie to pervert all.

Within few dayes therefter, Jhone Durie gat leiue to ga ham to his awin flok of Edinbruche, at whaſe retourning ther was a grait concurs of the haill town, wha met him at the Nather Bow; and, going vpe the ſtreit, with bear heads and loud voices, ſang to the prais of God, and teſtifeing of grait ioy and conſolation, the 124th Pſalm, "Now Iſrael may ſay, and that trewlie," &c. till heavin and erthe reſoundit. This noyes, when the Duc, being in the town hard, and ludgit in the Hiegat, luiked out and ſaw, he raue his berde for an-

ger, and haſted him af the town; and remeaned in Dumbartan, at the Waſt Sie, whare, or he gatt paſſage, he was put to als hard a dyet as he cauſit the Erle of Morton till vſe ther, yea, evin to the tother extremitie that he haid vſit at Court: For, wheras his kitching was ſa ſumptuus that lumpes of butter was caſt in the fyre when it ſoked, and twa or thrie crownes warit vpon a ſtok of keall dreſſing, he was fean till eat of a magre gus, ſkowdrit with bar ſtra.

In that monethe of October, the Generall Aſſemblie convenit at Edinbruche, whar, with freche courage, the biſchopes war ſett vpon, and ſeuere ordour takin with tham; alſo ſic as haid been euill inſtruments to the Duc againſt the Kirk war takin ordour with. Amangs the reſt, Mr Dauid Macgill, Aduocat, for penning of ſklanderus and wicked proclamation, publiſſed againſt the Kirk. This was a man of als grait, ſolide, and naturall a wit as in our tyme, excelling therin all his colleages of the Seſſion and Lawers, bot without all ſenſe of God, and with a prydfull diſdean and contempt of the miniſterie. I hard him als diſpytfullie and lightlifullie, being in his awin houſe, tak vpe my vncle Andro, being ſend with vthers from the Aſſemblie to him, as mouit me, being preſent, vtherwayes eſtimed nocht verie impatient, to almaiſt debord, nocht onlie with toung, bot hand. Bot, or he died, with a terrible ſtrak of conſcience, God tamde him lyk a lamb; ſa that Mr Andro coming to him againe, and I with him, was as the Angell of God in his eis; cuſt his hat to the ground, and could ſkarſlie luik him in the face, till he hard out of his mouthe the words of conſolation, the quhilk he gaped for as a gorbet, and receavit as Cornelius the inſtruction of Piter; yea, the meineſt of the miniſterie that cam to viſit him, was mair to him than giff the King and the Lords haid com to him. I thought often that was a cleir accompliſment of Eſaias prophecie, "The lyon ſall eat ſtra lyk a bullok," &c. He died maiſt happelie and ſweitlie, efter diuers yeirs humiliation, with theſe words in his mouthe, "Lord, in thy light, let me ſie light."

At that Aſſemblie, I was erneſtlie ſuted, be the Town of Stirling, to be thair Paſtor; bot the wark of Theologie being yit in the tender bridding leaff, my vncle, Mr Andro, could nocht conſent therto, nor the Kirk with his miſcontintment command; whowbeit, my mynd was to the miniſterie, remembering euer my wow, and nocht the mair vnwillinglie, that I haid the purpoſe of my mariage in hand.

1583.—The yeir following, 1583, in the end of Apryll, and beginning of

May, the Generall Aſſemblie conveinit at Edinbruche. That Aſſemblie was frequentlie keipit be the nobilitie, (for ther was preſentlie a Convention of the Eſteats at Edinbruche,) wha requeiſted the Aſſemblie to approue thair proceidings, in repearing to his Maieſtie at Ruthven, &c. The breithrings iudgment was, That God haid glorified his nam, and wrought therby to the grait eaſe and comfort of his Kirk, as they haid fund hithertils; as for the inſtruments, they could nather approue nor diſproue, bot wiſſit with thair hartes they might be fund ſanctified veſhalles of mercie to the Lord. To the quhilk effect at leaſt, they deſyrit an act to be inſert in the Buiks of the Aſſemblie, to the quhilk the Kirk wald nocht condiſcend till they haid the Kings guid will and conſent thervnto. The quhilk his Maieſtie, ſending Coronell Wilyeam Stewart, new cam ham, and of grait credit, and Mr Dauid Lindſay, to the Aſſemblie, in large termes and maner aſſented vnto; and ſa it paſt, as is extant in the Buiks of the Aſſemblie. Amangs the reſt, Jhone Dury had a day in his doctrine a verie cleir and pertinent compariſone for the purpoſe, of the blind man in the 9th of Jhones Euangill. When the Phariſies ſaid that Chryſt was but a ſinner, Whow could he do anie guid? "I can nocht tell," ſayes the blind man, "bot a thing I am ſur of, that I was blind, and now I ſie." This he applyed with grait euidence and approbation of the heirars.

At that Aſſemblie I maried my wyff, the firſt day of May, and gat the bleſſing of the beſt breithring of the Kirk; the quhilk, my bleſſed God of Heavin be bleſſit for, I haiff fund wounderfull effectuall to this houre, for als grait helpe and comfort in my calling, euen in the middes of hir heavie diſeaſe and impotencie, as anie brother in the land hes. And whowbeit, the haill courſe of my lyff ſen ſyne has bein, in outward appeirance, bot a ſcholl of afflictiones, yit (alas! for thankfulnes) a maiſt halſome and happie ſcholl, with a mixture of als manie prouiſiones, preſeruationes, privat profits, pleaſurs, ioyes, and conſolationnes, as euer anie of the ſecret annes of the Lord receavit.

In the monethe of Junie therefter, at the beginning therof, a heavie Tertian fever, called comounlie the *Exces*, owertuk me, quhilk pynned me extreamlie, namlie in the hat of it, that ten or twall houres I wald ly burning therin and reaving, and ryſe again without anie ſwet. This continowed till the middes of the monethe of Auguſt.

All this whyll, ſen the Generall Aſſemblie in Apryll, an. 1582, and befor, vntill this Auguſt, a lytle befor Biſchope Adamſone keipit his caſtle, lyk a tod in his holl, ſeik of a diſeaſe of grait fetiditie, and oftymes vnder the cure of women ſuſpected of witchcraft, namlie an, wha confeſſit hir to haiff lernit mede-

cin of an callit Mr Wilyeam Simſone, that appeired diuers tymes to hir efter his dead, and gaiff hir a buik, &c. This woman being examined be the Preſbyterie, and fund a witche in thair iudgment, was giffen to the Biſchope to be keipe in his caſtle for execution, bot he ſufferit hir to ſlipe away; bot within thrie or four yeirs therefter ſche was takin and execut in Edinbruche for a witche.* Nochtwithſtanding, the King coming to St Andros about the end of July, and ſeparating himſelff ther from the Lords that haid ſeaſit about him at Ruthven, the Biſchope becomes a haill man atteanes, and occupies the pulpit befor the King, luſtelie declaming, as it was markit, in a poſſeſſit and inragit maner, againſt Miniſterie, Lords, and all thair proceidings; and he that often profeſſit from pulpit befor, that he haid nocht the ſpirit of application, gat the gift of application be inſpiration of ſic a ſprit as never ſpak in the Scriptures of God. And becauſe it was reported for treuthe, that the Duc in Paris haid deid a Papiſt, he maid opin contradiction therto, affirming, for certean, that he deid a guid Proteſtand, quhilk he provit be ſchawin of a ſkroll in his hand, quhilk he callit the Duc his Teſtament; bot an honeſt merchant woman ſitting befor the pulpit, and ſpying it narowlie, affirmed it was a compt of a four or fyve yeir auld dett that, a few dayes befor ſche haid ſend to him. Wharof ſche gat na mair peyment nor the Duc his executors maid hir.

At that tyme, Sir Robert Meluill cam to the Collage to Mr Andro, and, as a frind, ſchew him whow euill the King was informit of him, beſaught him therfor to go to the King, and purge himſelff of theſe calumnies. Quhilk Mr Andro refuſit to do, ſaying, purgation preſupponit foulnes, wherof his conſcience, nor na man, was able iuſtlie to accuſe him in anie kynd of vndewtifulnes to the Kings Maieſtie; giff his Maieſtie deſyrit his coming to him for his advys in maters of the Kirk or Comounweill, or anie vther dewtifull obedience, he wald maiſt humblie do it with all obſervance, but he wald nocht be an indirect accuſar of himſelff to his Soverain.

The Counſallors and Courteours now giffes out, that the King captiued befor, thought himſelff at libertie, and ſa ſettes tham to be evin, bathe with the Lords of the Read of Ruthven and with the Kirk, quhilk they ſklanderlt as allowars of treaſſone. Yit craftelie, for the ſpace of halff a yeir or mair, diſ-

* It was reported for veritie to ws, that the Biſchope conſulted with theſe witches anent the Kings eſteat, of the countrey, and his awin, and gat a reſponſe, that he ſould ſtand ſa lang as the King ſtud. Bot the Deuill, as he vſes to do, deceauit him ther. Bot, verelie, about theſe witches we war plane and ſcharpe with him, bathe from pulpit, in doctrine, and be cenſur of our Preſbyterie.

ſembling with the Lords, they begin to put at ſome of the Kirk. And, in the monethe of Nouember, Jhone Durie of new is diſchargit Edinbruche; and coming ower to St Andros, whar I haid takin vpe hous, efter the vacans, he finds his douchtar, my wyff, bot beginnand to convales of a deadlie hat fiver, (wharout of ſche haid cullit with a bleding exceſſiue, ſa that, for ought the mediciners could do, it ſteyed nocht four and twentie hours till lyff was almoſt flitting; bot the Lord haid mercie on me, and ſparit hir for a ſpeciall wark of comfort to me againſt the day of a grait euill;) and tareing bot a few dayes, behoued to go to his ward in Montros, to the quhilk I convoyit him. Be the way, a lytle befor we cam to the furde of the Water of Lownan, a ſow comes in the hie rod befor ws, and trottes on toward the furd, ſwomes ower befor ws. Now, the water was weill grait in ſpeat, whar, we being in the middes therof, my father, Jhone Duries hors lyes down in the water, and committes his rydar to ſwoming with the ſtream; bot it pleaſit God, I being nixt vnder him, caught him be the cott neak, and taking a gripe of my hors mean, he wad and wan to land: Wharof I incuragit him, ſpeattes of afflictiones war to ſeaſe on ws, bot the Lord ſould delyver out of them all. Sa, coming in that countrey, I acquented him, and recommendit to all our frinds, whom he finding therefter euer lowing and frindlie, fand my mariage a ſpeciall prouidence of God towards him.

That was a dark and heavie Wintar to the Kirk of Scotland, ecclipſed and bereft of thrie grait lights; of Mr Alexander Arbuthnot in the beginning therof, Mr Thomas Smeton in the middes, (of quhilk ſort I wat nocht giff ther was manie ſcores in all Chriſtiandome for all ſort of lerning and godlines;) and, in the end of the wintar, Mr Wilyeam Clark, my predeceſſour, a man, whowbeit nocht in rank of lerning with the vther twa, yit the light and lyff in the part he dwelt in, mikle belouit and regratted of all ſorts of perſones that knew him, namlie that he had the charge ower: Ower ſure a preſage of a grait calamitie and owerthraw ſchortlie till enſew vpon the Kirk of Scotland. Amangs diuers Epitaphes wherwith Mr Andro beualit this ſo grait a loſs, I maun heir inſert an, becaus it ſtiks recentlie in my memorie:

Vix heu! vix raptum, defleuimus Arbuthnotum;
Vix heu! iuſta datis ſoluimus *exequiis*.*
Et premit altera mors, et funere funus acerbat,
Et magno extincto lumine, maius obit.

* Inferiis.

Ille quidem Arctoa tenebras de nocte fugabat;
Fulgebas medio Glaſgua ſtella die.
Quod ſi luce ſua ſpoliata eſt noxque dieſque
Noſtra, Eheu! quantis obruimur tenebris.
Aut ergo e tenebris reuoca lucem, aut hominum lux,
Chriſte, redi, et nobis ſtat ſine nocte dies.

Turned in Scots.

Yit ſkarſe alas! haid we bemean'de out deir Arbuthnots dead,
Yea, ſkarſe alas! his exequies haid we and funerales maid,
When corps with corps does vrn ws ſear, and deathe with deathe does pres,
And an grait light *extinguiſed*,* an other fealles alas!
That an the dark and drowſie night be northe did dryve away;
That vther as the† Sun did ſchyne be ſouthe at mids of day.
Giff ſa then bathe our night and day be ſpuliyet of thair light,
Sa feirfullie hes ws owerwhelm'de of darknes what an hight?
Then ather Chryſt from darknes now the light retourn againe,
Or com our light, that but all night, our day may ay remaine.

MR WEIL I AM CLARKS EPITAPHE.

That thow a Maiſter was, as yet thy Schollars ſkill can proue;
That thow art weill, full weill, confirmes thy godlines and loue.
A cunning Clark, right cleirlie knawin, be nature and be art,
And all the thrie, in that thow play'd ſa weill the paſtors part;
Then happie Maſter Weil I am Clark *by nam thow ſall abyd*,‡
As Carell, with Anſter, Pittenweim lyes leauche by Fyffs coſt ſyd.

Biſchope Adamſon, for all his lang ſeiknes, becam then nocht onlie able to pretche, and keipe Conventiones of Counſall and Eſteates, and weat vpon Court, bot alſo, in the wintar, to tak iorney and go in ambaſſage to Eingland and all to practiſe the alteration of the haill eſteat and diſcipline of the Kirk.‖ Coming to Londone about Yull, he informit the Quein the warſt of the miniſterie and guid nobilitie, and the beſt of the Court of Scotland; he practiſed with the biſchopes for conformitie, and gaiff tham dextra ſocietatis; he delt for lernit preatchours to be placed in the beſt rowmes of Scotland, knawing

* Alas! put out. † Thow Glaſgw ſtar as. ‡ Thy nam als lang ſall byd.

‖ The Preſbyterie had enterit in proces with him, and remitted him to the Synodall, and that to the Generall, in the quhilk he was ſuſpendit from the office of the miniſterie, as corrupt, bathe in doctrin and lyff, and ordeined to be forder proceidit againſt. In the meantyme, to eſchew the cenſors of the Kirk, and practiſe the wrak therof, he vndertaks this iorney.

weill the beſt men of the miniſterie of Scotland war to be diſplaced; he wrot verie craftelie to Geneua and Tigurie, and ſend tham propoſitiones and queſtiones deſyring to haiff thair iudgment; and, finalie, left na ſtan onturned ower that might mak for the wark of Sathan, to beſeige and demoliſhe the walles of Jeruſalem.

Whill he is a biſſie biſchope about thir things in outting, as the cours was layed, they war nocht ydle at hame; for, in the beginning of Februar, Mr Andro Meluin is ſummoned to compeir befor the King and Counſall within les nor thrie dayes,* to anſwer to ſic things as war to be leyit to his charge, anent certean ſpeitches vttered be him from pulpit, ſeditius and treaſonable. Mr Andro compeired, accompanied with ſum of his ſchollars and frinds, amangs whom was Mr Robert Bruce; and I being in Angus, convoying my mother in law to hir houſband, gon away a day befor his ſummonding, maid diligence, and cam to Edinbruche the day of his ſecond compeirance. The quhilk day he declyned the judicator of the King and Counſall, being accuſit vpon na ciuill cryme or tranſgreſſion, but vpon his doctrin vttered from pulpit. The quhilk, when the King and Captan James, then maid Grait Chancellar, with roarings of lyones, and maſſages of deathe, haid taken ſa hat, that all the Counſell and Courtes of the Palice war filled with fear, noyes, and bruttes, Mr Andro neuer iarging nor daſchit a whit, withe magnanimus courage, mightie force of ſprit, and fouthe of euidence of reaſone and langage, planlie tauld the King and Counſall, that they preſumed ower bauldlie in a conſtitut eſteat of a Chriſtian Kirk, the kingdome of Jeſus Chryſt, paſſing by and diſdeaning the prophets, paſtors, and doctors of the Kirk, to tak vpon tham to iudge the doctrin, and controll the ambaſſators and meſſingers of a King and Counſall graitter nor they, and far aboue tham. "And that," ſayes he, "yie may ſie your weaknes, owerſight, and raſhnes in takin vpon yow that quhilk yie nather aught nor can do;" (lowſing a litle Hebrew Byble fra his belt, and clanking it down on the burd befor the King and Chancelar,) "Thair is," ſays he, "my inſtructiones and warrand; let ſie quhilk of yow can iudge theron, or controll me therin, that I haiff paſt by my iniunctiones." The Chanclar, opening the buik, findes it Hebrew, and putes it in the Kings hand, ſaying, "Sir, he ſkornes your Maieſtie and Counſall." "Na, my lord," ſayes Mr Andro, "I ſkorn nocht; bot with all erneſtnes, zeall, and grauitie, I ſtand for the cauſe of Jeſus Chryſt and his Kirk." Manie tymes put they him out, and

* Summoned on Setterday, to compeir on Monenday nixt.

callit him in againe; whylles delling with minacings, and whylles with fear words, to brak him, bot he grew mair and mair in weſdome, ſtrengthe, and courage, whowbeit, nan was ſufferit to com in with him; and when he cam out, haid ſkarſlie leſour to draw his end, mikle les to tak anie advys with his frinds and breithring. In end they proceids; admittes an accuſar, wha bruikit that nam for ignominie manie yeirs efter, "Wilyeam Stewart the Accuſar," a penſionar of the Pryor of St Andros; receaves the articles of accuſation; admittes and takes the depoſition of a number of witneſſes, ſummoned out of St Andros, namlie his graitteſt miſlykers; Mr Andro euer adhering to his declinator, and at all tymes, as occaſion ſeruit, telling tham his mynd mightelie anent the treuthe and weght of the cauſe of Chryſt and his Kirk, and wrangs done thervnto, quhilk he wald be avengit of ſum day. And when they haid don all, lytle or na thing for thair purpoſe gat they provin, bot decernes that Mr Andro, for his vnreuerent behauiour befor his Maieſtie and Counſall, ſould be put in ward in the Caſtle of Edinbruche during the Kings will. In the mean tym, Mr Androes breithring and frinds is informit, be ſic as knew the plattes leyed, that ther was na guid meined to Mr Andro, and, if he war annes faſt, he wald nocht be lowſit again, vnles it war for the ſkaffald. This maid him to keipe him quyet a night and a day, during the quhilk tyme I trauelit amangs the counſallars: Manie gaiff me fear words, and ſaid ther was na danger; bot our beſt frinds read a dictum, wrytten on the wall, ſounding, *Louſs and Leiving*. We vnderſtud, fordar, that the decreit of the Counſall was alterit, and the ward apointed to be Blaknes, a foull holl, keipit be Captan James men. Sa, whill we was all in grait and heavie anxietie, and maiſt dulfull doutſomnes, what to counſall,—vpon the an part, thinking it a hard and ſear mater to bereaue the Scholles and Kirk of Scotland of ſic a light and leadder, and thinking that moyen and tyme might mitigat the King, and procure his libertie; vpon the vther part, knawing the courſe and plattes leyed be the enemies, and ſeing the violent form of Captan James government, we thought it hardar to jeoperd the lyff of ſic a man, as might be reſerued for a better tyme,—being, I ſay, in this dutfull debeat amangs ourſelues, and euerie an with his awin hart nocht knawin weill wharto to inclyne, Mr Andro himſelff comes out in publict, reſolut and cheirfull, and bad ws all be of guid cowrage, for God haid reſoluit him of the beſt, and he was aſſurit wald be with him. Sa we go to dinner in Mr James Lawſones hous, wha with all his gheaſts war exceiding heavie harted, and oftentymes could nocht contein, bot mix thair teares with thair drink. Onlie Mr Andro eat, drank, and crakked

als merrelie and frie myndit as at anie tyme, and mair; and (according to his continuall form at meat, and in all companie,) tuk occaſion of guid conference and diſcours, pertinent for the tyme and ſtat of maters, to his awin wounderfull incouragment, and our grait comfort, interlaſing alwayes ſum mirrie interludes, and drinking to his Captean and wardfellowes, bidding ws mak ws ready to follow, &c. Sa, efter denner, he gaiff it out, and non knew vther, bot a verie few, that he wald obey the charge, and enter in ward, giff the King commandit, and God ſa directed him. Whervpon the Meaſſar gettes acces, giffes him the charge, with his warrand, till enter in the Caſtell of Blaknes within four and twentie houres, the quhilk he receaues reuerentlie; bot, within an houre or twa, his brother Roger and he ſlippes out at the Port, hand for hand, and ludges that night whare God haid preparit, and within four and twentie houres enterit in Bervik, in place of the Blaknes.*

Ther was na thing behind bot bitter teares and heavie lamentation, partlie for the preſent loſs, bot mikle mair for the eſteat that was till enſew vpon the Kirk, quhilk euerie an apprehendit in graitter and graitter miſſour of horrour and feirfulnes. Bot aboue all, that notable and maiſt fathfull miniſter of God, Mr James Lawſone, wha, ſeing ſa terrible a tempeſt breiding and coming on the ſchippe of the Kirk, and the wyeſeſt, ſtoutteſt, and ableaſt ſchippars and mariners remouit, apprehendit the danger ſa hiely, and drank in the greiff and melancholie ſa deiplie, quhilk being augmentit, and na wayes mitigat, be that quhilk followit, namlie, the vndewtifulnes of his flock, waſted his vitall ſprites be piecemeill, and, within few monethes therefter, cutted the thrid of his maiſt ſtedable and comfortable lyff to the Kirk of Scotland.

As for my ſelff, to confes the treuthe, I was almaiſt exanimat with heavines of hart, the quhilk, gif it haid nocht reſoluit in aboundance of teares, my lyff haid bein ſuffocat; for the quhilk cauſe I tuk me to a chalmer, and cloſing the dure, let my affectiones brak out, and go louſs at random, quhilk a ſpeciall lowing frind of myne, wating on me, ſufferit for the ſpace of an houre, bot efter knokkit ſa, and ſpak to me, that bathe for loue and reuerence it behouit me till opin; wha nocht onlie vſit all the comforts he could, bot wated vpon me, and convoyed me ham to St Andros: This was Andro Wod of Strevithie.

Mr James Lawſone, and Mr Walter Balcanquall, his onlie colleg that remeaned, maid, according to thair diſpoſition, the pulpit of Edinbruche to ſound

* A certean of Captan James horſmen haid immediatlie befor riddin out at the ſam port till attend vpon him, and convoy him to Blaknes, ther annes to mak him ſure.

mightelie in the praiſe of Mr Andro, and to the deteſtation of the fact of the Counſall, that had ſa proceidit againſt him; alſo, they prayit for him in particular, at all thair ordinar ſermontes, quhilk moued the peiple verie mikle, and gallit the Court.

At my coming to St Andros, my wound, ſkarflie ſtemit, beguid to blude apace, finding na thing, whar euer I cuſt my eis, bot mater of melancholie. His bookes war in danger, being put to the horn; and therfor I addreſſit me with diligence to pak tham vpe, and put tham aſyde, and ſkarſe was ther ane quhilk I haid knawin in his comoun vſe that ranckled nocht my wound againe, ſa that that labour was fellon peanfull and heavie to me. Bot, aboue all, it was a daylie hart brak to me to ſie that notable wark, ſa weill begoun, yeilding, in the firſt ſpring tyme of it, ſic appeirance of plentifull fruicts, with ſic a calamitie cuttit of from all hope of herveſt. I thought I felt continualie a cauld heavie lumpe lyand on my hart, lyking for to chok me; and ſure I am it haid coſt me my lyff, giff the mightie hand of my God haid nocht curit bathe bodie and ſaull; and efter the curing therof, furneſit, by all conſcience of abilitie and expectatioun, ſum miſſour of ſtrynthe and gifts to tak a piece of courage, and hald in the ſpunk of lyff in the wark, till God ſould haiff mercie, and retourn for the reſtauration therof.

For finding, as in the ſpring tyme, nature beginning to purge, I helped the ſam with a melancolique purgation, quhilk wrought lang, and in grait quantitie, euidentlie be the cullor, kything the peccant humour. And ſoone therefter, finding ſum curage, bathe naturall and ſpirituall, I fell to wark, and by my awin houres for the langages quhilk I keipet befor, I ſupplied, as I could, the thrie dayes of Mr Androes publict Leſſones in the comoun places of Religion, and teatched the twa cheiff controuertit heads *De verbo et Eccleſia*, in the monethes of Merche and Apryll.

By and beſyde the inward hand of my God, to whom alan perteines all praiſe, I haid twa vtward ſpeciall comforts. An was the Maiſters and Members of the Vniuerſitie, wha kythed an vther mynd to the wark then I luiked for, and gaiff thair preſence and guid countenance and aſſiſtance to my Leſſons, to my grait comfort and incuragment. The vther was of twa ſpeciall daylie frinds and companiones: the ane Mr Robert Bruce, the vther Mr Robert Durie, wha keipit companie with me continualie, to my grait vphald and forderance in Gods Word.* Of that an wharof, namlie, for the grait praiſe

* Mr Thomas Buchannan alſo was my guid nibour and frind at that tyme, and all his dayes.

DINNER OF THE HIGHLAND AND AGRICULTURAL SOCIETY OF SCOTLAND.

In consequence of the great Annual Cattle Shows of the Society having for a series of years been held at a distance from Edinburgh, the Dinner on occasion of the Anniversary General Meeting of the Society has been discontinued for the last eight years; and a strong desire having been expressed to the Directors that the Society's Members should have an opportunity of meeting together at Dinner in Edinburgh, on occasion of the ensuing General Meeting, the Members of the Society will accordingly DINE together on Tuesday the 12th of January next, being the day of the Anniversary General Meeting.

The Dinner will be supplied by Mr Barry of the British Hotel, with whom Noblemen and Gentlemen intending to Dine will please leave their names as early as possible, to enable the Committee to make the necessary arrangements.

Ticket, One Guinea.

Dinner on the Table at Six o'clock precisely.

The MARQUIS of TWEEDDALE, K.T. Senior Vice-President in Office, in the Chair.

The Right Hon. Sir GEORGE WARRENDER, Bart., Croupier.

By order of the Directors,

CHARLES GORDON, *Secretary.*

Society's Hall,
Edinburgh, 16*th December* 1840.

of the caire and prouidence of God towards his Kirk, I man remember ſum thing mair at lainthe.

Mr Robert Bruce, ſecond ſone to the Lard of Arthe, brought vpe in letters, paſt his cours of Philoſophie in the Vniuerſitie of St Andros, and therefter be his father furneſit, was ſent to France, whar, and in the Vniuerſitie of Lovan, in the Low Countreyes, he ſtudiet, namlie till Humanitie and the Juriſprudence, quhilk his father and frinds haid ſett to be the end of his ſtudies. Therefter coming hame, he is directed till attend on Court and Seſſion, for his fathers effeares and his frinds, till the Lord began to call vpon him, and wourk ſtranglie in his conſcience, ſa that he haid na reſt nor confort, bot in the Word of God and companie of guid men. Yit the manifold effeares of his father and frinds continualie importuning him, maid him to ſtryve againſt the working of his hart; bot in vean, for he was fean at laſt plainlie to ſchaw his father, that ther was na reſt nor lyff for him, vnles he haid leiue to go to the ſtudie of Theologie, and be in companie of Mr Andro Meluill in St Andros. Sa his father permitted at laſt, and he cam to ws at the beginning of that ſam wintar, at the end wharof Mr Andro was put att, whom maiſt lowinglie and fathfullie he aſſiſted till his departour out of the countrey, and ſyne retourned again to ws, and ſett himſelff mair erneſtlie then euer befor to his ſtudies; and that nocht onlie to be a heirar, but to eſſay what gift God wald giff him of vtterance of that quhilk he ſtudeit. And all this movit, yea, drawin as it war perforce, with a mightie inwart working, quhilk ſufferit him never to gett reſt bot when he was about that purpoſe. He ſaid to me a day, in releiving of his mikle and ſear occupied mynd, in privat conference purmeineing in the fields, that or he cuſt himſelff again in that torment of conſcience quhilk was leyed on him for reſiſting the calling of God to the ſtudie of Theologie and Miniſterie, he haid rather go throw a fyre of brimſton halff a myll lang.

Sa, befor he wald open his mouthe at our table, whar ordinarlie ther meall about, the ſtudents opened vpe a chapter, and gathered ſum nottes thervpon, he deſyrit to haiff ſum exerceis in privat with me and Mr Robert Dury, and ſa annes in the ouk firſt, therefter thryſe, our tyme about in a large wyde hous of the Collage, we handlit a chapter, till that way we paſt throw the Epiſtles to the Romanes and Hebrews; but or we cam anie way fordwart in the Hebrews, Mr Robert tuk the haill exerceis to himſelff, and haid vs auditors, to our grait ioy and comfort. Therefter we drew him to the Scholl, whar the ſtudents haid ther privat exerceiſes befor the Maiſters; from that to the Table,

and ſyne to the morning doctrine on the Sabbathe, to quhilk a multitude of the beſt peiple of the town reſorted. Sa it pleaſed God at that tyme, to my ſingular vphauld and incuragment in his ſervice, to begin to trean vpe and fram that maiſt notable preatchour for the tyme of reſtitution of his deceyit and captiued Jeruſalem.

During this tyme, the firſt intelligence be wryt I gott of Mr Andro, was of the Biſchopes biſſineſs, a iuſt copie of whaſe Articles he ſend me hame; the quhilk I haiff thought meit heir to inſert, for cleiring of the controuerſie betuix the Kirk and him, and to ſchaw whow craftelie and malitiuſlie that ſycophant calumniattes the ordour and concluſionnes of Diſcipline befor ſett down, therby to haiff catchit a vantage, giff he could haiff gottin, be ſic information, a cenſour of the breithring of the French Kirk, Geneu, Tygurie, &c., and to mak ws and our Diſcipline odius to the Quein and Kirk of Eingland.

ARTICLES QUHILK THE BISCHOPE OF ST ANDROS GAIFF OUT IN EINGLAND TO THE FRENCHE KIRK AT LONDONE, SEND TO GENEU, TYGURIE, &c. 1583.

The Ordour apointed be the Miniſters of Scotland obtrudit to the King be tham.

1. As ther [is] a difference betwix the Ciuill polecie and government of the Kirk, ſa is ther diuers governours apointed for the an and for the vther.

2. The ciuill magiſtrat rewlit in his politik effeares only, and the ſpirituall governours in the effeares of the Kirk.

3. As ſpirituall rewlares does exceid thair boundes, if they interpoys vpon ciuill and politik matters; ſo does the Prince or ciuill magiſtrat, if he pretend in maters eccleſiaſticall.

4. The exemple of Vzziah, King of Juda, declares that kings ſould be affrayed to middle with maters perteining to the Kirk.

5. It is an hereſie to a Prince to vſurpe the tytle to be called the Head of the Kirk.

Theſe aboue wryttin concern the Princes dewtie.—Theſe that follow concern the government and polecie of the Miniſtrie.

1. The Ordour wharby the Kirk ſould be governit, alſweill in preatching of the Word, miniſtration of Sacraments, as diſcipline eccleſiaſticall, is ſufficientlie and fullie ſett furthe in the Scriptures, and hes neid of na farder; and the Miniſters of the Word of God ſould haiff na iniunctiones giffen to tham in pretching of the Goſpell, bot ſould ſpeak as the Word of God puttes in thair mouthe.

2. The government of the Kirk conſiſtes in thrie ſortes; in Paſtor, Doctor, Senior, wha aught to haiff the haill diſcipline of the Kirk in thair powar; and Paſtors to be ſic as hes a particular flok wha lykwayes ſould be called Biſchopes.

3. The office and eſteat of Biſchopes, as they ar of provinces and dyoceis, can nocht ſtand with the Word of God.

4. Euerie Paſtor within his awin congregation ſould haiff a nomber of Seniores or Eldars, of laic men, to aſſiſt tham in counſall for the government of the Kirk; and in euerie compas, or reaſonable precinct of boundes, thair ſould be erected a Preſbyterie, conſiſting in the Paſtors and Doctors, and ſic vther laic perſones, as be election may be aſſociat within the ſam. And theſe Preſbyters ſould haiff cair of the doctrine and maners within thair bounds, and of the election of Paſtors, when anie of tham ſall happin to inleak; and powar of excommunication, and diſpoſition of benefices.

5. The Synodall Aſſemblie does conſiſt in manie Preſbyteries, lyk as the Preſbyteries in manie particular kirks; and in the Preſbyteries and Generall Aſſemblies, an Moderator is to be choſin be the conſent of the reſt at euerie meitting, and his powar to continow to the nixt Aſſemblie therefter.

6. Thair is appellation from the particular to the Preſbyterie, from the Preſbyterie to the Synodall, and from the Synodall to the Generall, if anie man be hurt and greivit. And the Generall Aſſemblie does conſiſt of the Commiſſionars, quhilk ar directed from the Synodall Aſſemblies to the Generall: And in lyk maner the Aſſemblie Generall ſould haiff a Moderator choſin at euerie meitting.

7. The Aſſemblie Generall hes powar to mak lawes, canones, and conſtitutionnes, for the effeares of the haill Kirk, and to determine in all maters eccleſiaſticall, in election of Paſtores, depoſition, ſuſpenſion, excommunication, hereſie, and whatſumeuer effeares perteining to the Kirk.

8. The Aſſemblie Generall may appoint tymes of thair convention from Aſſemblie till Aſſemblie, and convein thamſelues without anie licence impetrat of the Prince for that effect.

9. The Aſſemblie Generall hes alſo powar to direct Commiſſionars to the Kings Parliament, quhilks Commiſſionars ſould haiff the powar and authoritie of the Kirk, and nocht ſic as ar Biſchopes, except they be from tyme to tyme authoriſed with thair commiſſion.

10. The Aſſemblie Generall hes alſo powar to direct, of thair awin nomber, certean to viſit the Kirks as occaſion ſall fall. And ther is na ordinar powar to viſit, except they haiff commiſſion of the Kirk, and be directed from the General Aſſemblie to that effect.

11. Benefices ar the invention of the deuill, and na man aucht to poſſes rent or leiving; bot Deacones ſould lift vpe the Kirk rents, and diſtribut the ſam, according to the ancient canones.

12. Patrones and patronages ar nocht to be tolerated in the reformit Kirk, as occaſſiones of intolerable corruptionnes. Bot the patrones ſould reſing in fawours of the Deacones: And giff patrones ſould be permitted, they ſould nocht haiff the choiſe of the election of the perſone; bot efter the perſone is elected be the parochine or Preſbyterie, then the patrones aucht to confer the leiving onlie to the perſone intrant, and the diſtribution of the ſaid leiving immediatlie to be giffen to the Deacones.

13. Ther belanges to the patrimonie of the Kirk all ſic temporall and ſpirituall lands, teinds, rents, as hes bein at anie tyme foundit or dotted thervnto. And it is a ſacrilage to the Prince, or anie inferior perſone, to middle therwith, except the Deacones onlie to the vſe forſaid.

14. Giff the Prince wald contravein the Actes of the Generall Aſſemblie, he may be alſweill excommunicat as anie inferiour in the realme.

Followes the Judgment of the Biſchop of St Andros, quhilk he preſſed to haif had confirmed be the lerned Doctors and Miniſters of Gods Word in Eingland, Geneu, or alſqwher, for ſupplanting of the Kirk of Scotland.

1. *For the Prince.*

1. It is ane of the graitteſt parts of the Princlie office, to appoinct a godlie Ordour to the Kirk, and to tak head that the ſam be meanteined and keipit.*

2. It proceidit from the tyrannie of the Paipe, till arrogat to the Clergie the haill government of the Kirk, and to exclud therfra Chriſtian princes and godlie magiſtrates, wha ſould be nuriſhes of the Kirk, and keipars of bathe the Tables.

3. Princes in thair awin cowntries ar cheiff heades vnder Chryſt, as weill in eccleſiaſticall polecie as temporall, and thair iudgment in bathe is ſoveran.

4. Giff the rewlars of the Kirk hes done wrang, appellation is lawfull to the Princlie powar, be whaſe authoritie the ſaming ſould be redreſſit.

2. *For the Miniſtrie.*

1. It is maiſt neceſſar that a guid ordour and form be preſcryvit in the Kirk, alſweill in the ſervice of God as in publict doctrin, that all things may be don ordourlie, and na man tranſgres the limites and bounds apointed in the Scripture, vnder pretext of the libertie of the Spreit of God.

2. The government of the Kirk does conſiſt in the authoritie and powar of the Biſchope, to whom ar committed the dyoceis and provinces in government.

3. The office of Biſchope is of the Apoſtolic inſtitution, and maiſt aggreable to the primitiue puritie of the Kirk of God.

4. The ordination and ordinarie Judgment of Paſtors belangit to the Biſchope, without whaſe authoritie whaſoeuer does preſume to the Paſtorall cure, enters nocht at the dur, bot ower the dyk.

5. Doctors hes na power to preatche, bot be the apointment of Biſchops; nather haiff they anie fordar powar in gouerning the Kirk.

6. Seniors or Eldars, of the laic ſort, is nocht agreable with the Scripture, nor ancient puritie of the primitiue Kirk.

7. Preſbyteries to be apointed of gentilmen, or lords of the ground, and vthers aſſociatt with the Miniſters, is na vther thing bot till induce a grait confuſion in the Kirk, and an occaſion of continuall ſedition.

8. The ordour of apointing Moderators in Preſbyteries or Aſſemblies to be alterit at thair meitting, is nather canonicall efter the Scriptures, nor aggreiable to the ordour of the primitiue Kirk; in the quhilk it hes bein locall in the Biſchopes ſeat, and nocht electiue and variable, as was the Wardeanes of the Frires.

9. The Synodall Aſſemblie ſould be moderat and governed be the Biſchope, in euerie province and dyocie, and be him ſould ordour be takin that the Kirks be weill ſervit.

10. The Generall Aſſemblie of a realme hes nocht powar to convein thamſelff bot vpon a grait and weghtie occaſion intimat to the Prince, and licence granted therto.

11. Ther is na Aſſemblie that hes powar to eſtablis lawes and conſtitutiones within the realm, bot ſic as ar allowit of the Prince and his Eſteat.

12. The reſort of the Prelates of the Kirk to the Kings Parliament and grait Counſall, for the

* Giff thir grunds be faſt ſtuken to or nocht, this tyms experience may tell. 1600.

weghtie effeares of the realme, is maiſt neceſſar; and that Miniſters ſall preſum to direct of thair number to the Counſall and Parliament, it is an intolerable arrogancie.

13. Viſitation is an office neceſſar in the Kirk, and proper to the function of a Biſchope, and ſic as ar apointed be him for that effect.

14. Benefices and patronages hes bein zealuſlie and godlie apointed be our anteceſſours, and Chriſtian Paſtors may with ſaiff conſcience inioy the ſaming. And the Deacones to be apointed ower the Kirk rents is an prepoſterus imitation of the primitiue Kirk, without anie kynd of reaſone.

15. The patrimonie of the Kirk is that, quhilk, be the lawes and eſteates of countreyes, belangs to the Kirk and interteinment thairof, and nocht that aboundance wherwith the Roman Kirk did owerflow.

Thir laſt Articles, plean contradictorie to the eſtabliſſed diſcipline of the Kirk of Scotland, the ſaid Biſchope of St Andros preſented to the Biſchopes of Canterbery and London; alſo to the Miniſters of the Frenche Kirk at Londone, and to ſindrie vther lernit men, alleaging tham, to be foundit vpon the Scriptures, and maiſt ſinceare antiquitie; willing tham, be vertew of a commiſſion giffen to him be the Kings Maieſtie of Scotland, to intreat of thir maters, to confirm the ſam be thair ſubſcription and approbation.

And mairower, he wrot to Geneu and Tigurie ſiniſtrus information of all our proceidings, and as beſt might ſerue to purchas, and haid bein neuer ſo lytle a hinkling of ther pen till haiff born out his courſe, and maid vant of for his creadit at Court. Bot, as my vncle directed me, I maid his biſſines knawin at hame, and informit all the guid breithring of his proceidings, and ſend copies of his Articles abrode throwout the countrey. And, on the vther part, Mr Andro, wha warred him far in credit without the countrey, amangs the beſt and maiſt lerned, namlie at Geneu and Tigurie, wrot vnto the Kirks at lainthe in the breithrings nam, and informit tham of the man, and all his proceidings and purpoſe, in his delling with thame. The quhilk epiſtle, becauſe it cleires bathe the cauſe and ſtorie better nor I can ſet it down, I haiff tranſlated, and thought maiſt meit to be inſert in this place.

To the maiſt Reuerend Fathers, and our maiſt lowing Brethring in the Lord Jeſus, the Paſtors of the Kirk of Geneua and Tigurie.

It is now almaiſt fyftein yeirs, Reuerend Fathers in God, and Breithring in the Lord, maiſt worſchipfull, ſen that graue and lerned men, and that quhilk is cheiff burning with wyſe and ſincere zeall of the glorie of God, and helthe of his Kirk, informed with your precepts, and inſtructed with your exemples, hathe in the firſt planting of our Kirks conioyned with the puritie of doctrine the holines of diſcipline: And that thair vniforme conſent and aggreiment in all poinctes witneſſed vnto the haill warld, might leſt vnto the poſteritie, they ſubſcryvit your Confeſſion. In the futtſteppes

of the quhilk guid and godlie renouned men, we therefter infifting, haiff, nixt efter the heavinlie oracles of the Word of God, following the doctrine and conftitution of your Kirk, keip the fam courfe vnto this prefent day; and farther, alfo leanning on the mercie and guidnes of our God, and in the ftrynthe of his Holie Spreit, we dout nocht conftantlie, without weireing, to hald the fam vnto the end. Of the quhilk, our purpofe and conftant aggriment with yow in doctrine and difcipline, we haiff fund of Gods guidnes this fruict, that induring fa manie yeirs na herefie hes fprung out in our Kirks; nan com from vther places hes taken rut, entered anie thing deiplie, or remeaned anie fpace of tyme in the hart of anie man, mikle les to haiff growin vpe or cropen abrode. Na obftinat Papift or trefpaffour, publictlie knawin, hes it fufferit lang to converfe amangs ws, vntean ordour withe. Sa it hes pleafit the Lord to bles the labours of his fervantes, vndertakin according to the direction of his Word; and vnto this day to heape fa grait and incredible happines, of his awin fingular guidnes, vpon the congregationnes of Scotland.

But in the mean tyme, alas! whill as we anfwerit nocht vnto fa grait and rare a grace and guidnes of God toward ws, be that thankfulnes of mynd, obedience to his Word, and diligence in our dewties, that becam ws. Behauld of the fearfall iudgment of God, but indeid iuftlie deferuit, Sathan fa blinds with auarice and ambition, ane nocht of ws, albeit amangs ws, bearing the office of a minifter, that forgetting, as fayes the poet, bathe his awin fcham and the helthe of his breithring, and that quhilk is mair miferable, cafting af all guid confcience, and making fhipwrak of his fathe, goes fordwart without ceafing to mix heavin with erthe, and with vtter confufion to trouble all things. For when he haid left his flok, and vnwitting of the Kirk haid croppin in Court; when he haid nocht onlie with fubtill craft and polecie intrudit himfelff in the efteat of fals bifchopes, of new fprung vpe againe from the holles, the quhilk he haid oppugned of befor, bot alfo haid taken planlie vnto him, that fals vfurped authoritie quhilk in his fermonts publiclie he haid damned, quhilk opinlie in a maift frequent Affemblie Generall of the Kirk he haid oftentymes abiurit, and the quhilk, be findrie fubfcriptiones and hand wryttes, he haid renuncit and giffen ower; when, as he haid addicted himfelff to the maift vyle fervitude and flauerie, and with the fworn enemies to the guid efteat of the Countrey, Kirk, and Relligion, in a maift filthie caufe ioyned and bandit himfelff; when, that in doutfull maters and difparit helthe of his body, he haid nocht onlie confulted with witches concerning the efteat of King and Countrey, bot alfo for releiff of his feiknes he haid erneftlie fought the helpe and fupport of deuilrie and witchcraft; when, that efter a ftubburn fylence from pretching the fpace of a haill yeir vnder clok of feiknes and infirmitie, he haid, to fofter and fteir vpe the pernitius affectionnes of the Court, maid twa maift turbulent and feditius fermonts; when he haid, with the Machiavellians of the Court, and the Papes trafecturs at ham, deuyfit maift crewall counfalles againft the lyff, lands, and efteat of the beft and maift zealus noble men, and vthers guid gentilmen and fubiects of the countrey; when he haid don monie vther things, quhilk nather tyme fufferes, and fcham forbiddes, to wryt; and now, when formall proces vpon the forenamed maift odius, hynous crymes was lead and deducit againft him befor the Prefbyteries and Affemblies, and for that caufe, efter that he was inhibit, as maift fklanderus and vnworthie till vfe the function of minifterie, vnto the tyme that the laft cenfor of the Kirk might ftrik vpon him, to cut him of from the body of the fam as a maift contagius and corrupt member, he obteines a frie legacie from his Ma^tie^ to pas to vther nationnes, whar, vnder pretence and clok of curing his difeafes and feiking of his helthe, he might moyen all the meanes and wayes he could (as his verie deids hes declarit) to vex and trouble the Kirk, the quhilk now he haid leyit in his hart to flay and diftroy as his deadlie enemie. Yie will giff ws, as we hope, this leiue, (reuerend fathers and breithring in the Lord,) in the caufe of God and his Kirk, fimplie and planlie to deall with yow, for that onlie a cearffar of the

hart is witnes that we yeild na thing in this preſent narration to our privat affections, bot rather owerpas manie things of ſett purpoſe, quhilk the cauſe itſelff requyres.

In London, then, letting himſelff out as Ambaſſator for his Ma^tie^, he thifteouſlie intreated oftentymes of ſecret purpoſes with the Ambaſſators of France and Spean. Withe our nibour biſchopes (for ther amangs our nibours he remeaned, nather purpoſed he at the beginning to go anie farder,) he haid ſic conference, be the quhilk he traducit the beſt of our nobilitie and ſubiects as ſeditius and treaſonable. He giffes himſelff to ſic devyſſes and counſalls, be the ſtrainthe and effect wharof, at this tyme, the maiſt lernit and fathfull paſtores, in bathe the kingdomes, ar forced ather haillelie to keipe ſylence and leaue the miniſterie, or then by flight and exyll to ſaiff thair lyves, or els to eſſay the filthie weirines of ſtinking preſſones; or then of neceſſitie to do that quhilk onlie remeanes agains thair dewtie and conſcience, to ſubſcryve to the ambitius tyrannie of the fals biſchopes, and to the impietie of manie corrupt rytes and ceremonies. Of this comes thoſe Archiepiſcopall Letters, wrytten to yow and the breithring of Tygurie, be the quhilks that meruelus, cunning, and fyne artifice, in feinyeing and diſſembling what he will, bathe does burding ws with fals and forgit crymes, and bring the government of our Kirk, traducit be manie calumnies, into dout and queſtion. Albeit, he is les ignorant then anie man: and our awin conſcience beares ws record, ws to haiff preſſed erneſtlie to that, that the diſcipline of the Kirk might be taken out of the Word of God, ſa far as could be, and that it ſould nocht pas a iot from the iudgment of your Kirks. Wharfor, lyk as it ſould be ſuperfluus to ws to open vpe and declar our iudgment vnto yow, namlie concerning maters of diſcipline, ſeing whatſoeuer we haiff in that mater, we willinglie and planlie confes to haiff receaued it of yow; and that we altogidder agrie with yow in all poincts, ſa meruelouſlie does our mynds and willes, be the vertew of Gods Spreit, concent in an harmonie. Sa will we nocht, for fear bathe of temeritie and impudence, preſcryve vnto yow anie form of anſwering, or maner of wrytting againe to the Biſchopes Letters and Queſtionnes. Of this onlie, at this tyme, wald we haiff yow perſuadit, that the guid ordour of the Kirk, the quhilk Adamſone durſt firſt vndermynd ſecretlie, and therefter opinlie oppung, and now at laſt wickedlie to calumniat, fathleſſlie to mean ſwear, and malitiuſlie to deteaſt as Papall tyrannie, mother of confuſion, and faggot of ſedition, hes bein receavit within our Kirks, conform to the Word of God, and maner of the conſtitutionnes of your Kirks, euer ſen the firſt tyme that Papiſtrie was chaſſit away; and incontinent approuit be the vottes of the haill eſteates of the countrey in Parliament, and, piece and piece, at laſt, of the mercie of God, hes bein brought to ſum mediocritie of perfection, ſa far, at the leaſt, as the ſmalnes of that miſſour quhilk God hes beſtowit vpon ws might attein vnto; and quhilk thrie yeirs ago hes bein approvin, ſealled vpe, and ratefeid be the profeſſion of the mouthe, holie and feirfull aithe of the Lord interponit, and ſubſcription of the hand of the King himſelff, and euerie ane of his ſubiects, grait and ſmall, of what ordour, rank, and eſteat ſoeuer they war; and that be the expres letters patents of his Ma^tie^, commanding all and ſindrie, vnder the hieſt pean, to do the ſam.

Now, altho theſe things be ſa in verie deid as is declarit, and this our diſcipline be corroborat be diuers and manifold vſe and experience, maiſter of foolles, in all partes and in euerie occaſion fallin out continuallie thir xxv yeirs bypaſt. Neuertheles the aduerſar, efter that he haid maid the maiſt godlie and ſtout, alſweill of the nobilitie as of inferiour eſteates, wha haid bein the ſpeciall inſtruments of God in the defence and eſtabliſment of Relligion and the cauſe of the King, be conducit and ſuborned accuſars, waillit out of the number of ſic men wha haid ſauld thamſelues in ſaull and body, to work all kynd of iniquitie and villanie for warldlie preferment, and be fals forgit crymes maiſt craftelie and deceatfullie leyit vpon tham, ather to be accuſit of thair lyves and want

the head, or to be comprehendit and caſten in priſſon, baniſſed, and forfault, to the intent, that nan ſould be left to ganſtand thair godles courſe. This aduerſar, I ſay, cauſit the Kings Matie incontinent, and theſe Papiſticall epicureans and bludie clients of the Hous of Guiſe and Quein Mother, be the quhilks his Grace is hauldin in fearfull bandes and abus, to convocat a Parliament of the thrie Eſtets of the countrey, to bring the ſaming into vyle and bund ſlauerie. For nather durſt they reaſone of the maters proponit, nor therefter giff thair vottes and iudgment frilie, according to the wounted libertie of the Eſteates of Scotland, and the laudable government of our nation. Bot in a new and maiſt ſtrange maner, the Kings will being maid a law and reaſone for all things, the Preſbyteries ar vtterlie peruerted, the pſeudo epiſcopall tyrannie reſtorit, the King, be a plean law, receaves a full and abſolut powar to command and rewll in maters, alſweill eccleſiaſticall as ciuill. The ſentences of excommunication, lawfullie pronunced be the Preſbyteries, be thair authoritie is diſanulled and declarit to be of na fors or effect. And finalie, all eccleſiaſticall iuriſdiction, and nixt vnder the King, all powar of rewling in the Kirk, is giffen to the fals biſchopes, quhilks war of befor, when the Kirk ſtude, ather maiſt iuſtlie excommunicat, or lying vnder the proces of the Kirks cenſours, as knawin maiſt ſklanderus and vnhoneſt perſones throwout all the countrey.

Amang the quhilk the cheiff captan and rewlar, even the author, and forger, and cheiff executor of all this wickednes, is Patrik Adamſone, the fals Biſchope of St Andros, wha ſteying vpon this perpetuall and pontificiall dictatura, meruelus it is whow craftelie he rages againſt the paſtors of the Kirk, and all guid men, for bathe he propynes certean Articles, (ſkartit togidder be him,) or rather blottes of that comlines and ordour, quhilk ſould be in Chryſts Kirk drawin newlie out of the dregges of the cupe of the Antichryſt vnto the lawfull paſtors to drink, and als be the authoritie of the King, obtruds tham to be ſubſcryvit vnder the pean of baniſment, incarceration, or depryving of tham from thair miniſterie. Be the quhilk Articles, bathe that libertie of preatching the Word being oppreſſed, is attemperat vnto the luſts and pleaſures of men; and ſteat of publict prayer, with the ſimplicitie of ryttes, in miniſtration of the ſacraments and celebrating of mariage, is filthelie adulterat, and manie vther things againſt the expres Word of God is committed. He hes pitiuſlie deſtroyed the Collage a fyve yeirs ſince, at the command of the King; and be a ſpeciall Act of Parliament, conſecrat to holie erudition and vertew, that onlie a antiſeminarie, of the knawlage of the tounges and ſincere theologie, in all the realme of Scotland, ſett doun and planted againſt the manifold ſeminaries of the biſſie Jeſuites, caſting out therof all the profeſſors and ſtudents, and ſpulyeing the Bibliothek and wryttings therof, it nocht being obſcure what Sathan purpoſes by this doing; to wit, that the light of heavinlie knawlage being extinguiſit, we be involued again in the miſt and darknes of Jeſuiticall ſophiſtrie; that we, wha began in the ſprit, may end in the fleche; that the wynyeard of the Lord, ſpoilled of the ſauegards and defence of his hedge, might be eatten vpe of wyld beaſts; and, finalie, the walles of Jeruſalem caſt down, the ſanctuarie may be brunt and defylit. Vnto the holie peace, concord, and vnitie with our nibours, to whaſe frindſchipe we ar ioyned ſa ſtreatlie, firſt be bands of religion, libertie, and conqueſt therof by thair ſpeciall helpe and meanes, and therefter confirmed with manifold benefites, they prefer the fawour and frindſchipe of the Guiſians, and the reſt of theſe monſtruus Readeattins in France, quha celebrat that bludie drunken feaſt of Bartholomew in Paris, with that horrible butcherie of the holie martyres of God, the quhilk our Court now affirmes iuſtlie to haiff bein maſſacred. Yea, they haue perſuadet our Joas to receaue in Athalia in the aſſociation and fellowſchip of the Sceptor and Croun, without whaſe guid will, benediction, and full delyverance, they contend that nather can he happelie ring and lawfullie at hame, nor obtein the empyre of the whole Ill of Britannie. Be

the bludie counſall and direction of the quhilk Athalia, all things hes proceidit, ſen Monſieur Obignies firſt coming in Scotland, in ſic ſort, that according therto, a thrie yeirs ago, the Erle of Morton, Regent of Scotland, and now latlie the Erle of Gowrie, bothe moſt ſtout and valiant aduengars and defendars of Relligion and the Kings cauſe, be the fals ſentence of corrupted iudges, war circumvenit and oppreſſed. At whaſe pleaſure and will, albeit captiue, the beſt nobilitie and peires of the land, the frakeſt and maiſt zealus in relligion, in dicta cauſa vnhard, ar forfaulted, apointed for the ſlauchtar and drawin to the gibets and comoun place of execution, and all thair guids and geare, as the clothes of the innocent to the hangman, ar giffen to the ſaulles clyent of Guiſe and Athalia. To quhilk merciles men, with the guids and gear of the nobleſt, beſt, and maiſt innocent, as with the ſpuilzie of thair enemies, ar gorgiuſlie arrayit, and accompanied warlyke with a ſort of limmers and godles ſuddartes, moſt feirfull and dolorus to the guid and godlie, and profitable and pleſand to the vngodlie and wicked. They abrogat and braks Gods lawes, and maks wrang and vniuſt, and puts tham ſcharplie in execution; ſa that in na place euer could that be mair treulie ſpokin,

Jam late impietas graſſatur libera, paſſim
Omnia plena malis:
Cum penes iniuſtos ius eſt, et iuſſa molorum
Sunt metuenda bonis.

Now rages louſs vngodlines in land,
In euerie place all is *full of** moleſt,
Whill as the right is in the wrangfull hand,
And warſt mens lawes ar feirfull to the beſt.

Sie now, altho we ſould keipe ſilence, reuerend fathers and maiſt lowing breithring in the Lord, what meines the queſtiones of Adamſone anent the powar of the Prince in making of eccleſiaſticall lawes, and conſtituting of the polecie of the Kirk, in convocating of Synods and Generall Aſſemblies, and in proclaming of Faſtes; to wit, that na thing be ſa ſur and ſacrat amangs ws, quhilk be the wickednes of theſe miſchant men ſall nocht be violat and vndone. He knawes weill aneuche, nather can he be ignorant of that quhilk he hes ſo often read and lerned of your maiſt godlie and lerned wrytings, That it perteines nocht to the Prince to preſcryve ather relligion to the Kirk, or diſcipline to the Paſtors therof; bot be his authoritie to confirme bathe the an and the vther, apointed be God, and ſincerlie declarit out of his Word, be the miniſtrie of his ſervantes; to reuenge and puniſhe all corrupting of clein doctrin, contempt of holie diſcipline, and perturbation of lawfull ordour, for the quhilk vſe and purpoſe he hathe receavit the ſword; to decore the Aſſemblies, giff neid beis, with his preſence; to arme the innocence of this miniſtrie be his ſaiffgard and defence; iff ther aryſe controuerſies amangs the Paſtors ſumtymes, to compoſe and agrie the ſam be his authoritie interponed; to promoue, be guid lawes maid for that effect, theſe things quhilk ar lawfullie conſtitut be the Aſſemblies; and to do manie vther things for the weill of the Kirk, quhilks wer lang to rehers, and vnneidfull. Bot far vtherwayes does he ſitt in the Synods amangs the Paſtors, then he does in the throne of the kingdome amangs the Eſteattes—heir to mak lawes for ſubiects and command, bot ther to receaue lawes from God to obey. And finalie, the coming

* Or, *ill and*

of the enemie to be declarit be the ſound of the trumpet of the watchmen, as Ezechiell and Joel commands.

And albeit, that ſum things be callit eccleſiaſticall, and vther things ciuill, and the ciuill apertean to the Comoun weill, the vther to the Kirk, yit it is nocht ſa mikle to be conſiderit what things is handlit as whow; ſeing the knawlage of an and the ſelff ſame thing, a way, and in ſum reſpect, aperteines vnto the magiſtrat, and an vther way to the Senat Eccleſiaſticall; and yit ſic a mater nather does the Kirk ciuilie, nor the Counſall or Parliament eccleſiaſticallie, intreat ἀλίαι γλαυκας εις Ἀθηνας—ſalt to Dyſert, or colles to Newcaſtell. And as twitching the Convention of the nobilitie at Ruthven, and the iudgment of the Aſſemblie concerning that mater, What neid is ther to wryt? The hallieſt and beſt part of the nobilitie and eſteates of the realme, without anie tumult or ſlauchter, comprehending and putting in priſſone ane or twa wicked men, remoued a peſt from the Comoun weill, a ſure miſcheiff fra the Kirk, and delyverit the King from preſent danger, bathe of body and ſaull. The King callit a Convention of the Eſteates. He declarit the danger wherin himſelff, the Kirk of God, and Comoun welthe, was brought in by the counſall of wicked men—he commends the fathfulnes and ſtoutnes of the nobilitie, wha haid delyverit his Ma^tie, the Kirk, and Comoun weill, from ſa preſent a danger—frie and graue ſentences and vottes ar ſpoken—all with a voice commends the deid. Ane Act is maid be the Eſteates, be the quhilk the conveining of the nobilitie at Ruthven is approven as guid ſervice done for King and Comoun weill. And at the ſam tyme the Generall Aſſemblie of the Kirk was conveinit, vnto the quhilk was ſend fra the noble men that tuk ſa guid a wark in hand to purge tham from the calumnies of euill willars, and from all ſuſpition of privat factionnes and ſedition, and to notifie and approue the deid to the Aſſemblie and all guid men. Ther is alſo ſend to the Aſſemblie ane or twa Commiſſionars from the King: From the Aſſemblie alſo vnto the King ther is directed lykwayes ſum of the breithring with his Ma^ties Commiſſionars, to vnderſtand the Kings awin mynd in that mater, and report it again to the breithring. In the Kings awin nam and words, it is reported to the Aſſemblie againe, that his Ma^tie acknawlegit in verie deid, himſelff, the Comoun weill, and the Kirk of God, to haiff bein releiued of a maiſt grait and extream danger; and for that cauſe thanked God hartlie, and willit the Aſſemblie, and euerie an of the breithring, according to thair office, diligentlie to trauell, that the comoun danger, now being remouit be the ſtoutnes of the nobilitie, the wark of delyverance begoun ſould be bauldlie proſecut and perfyted, ſa that bathe in thair prayers to God, and ſermontes in publict to the peiple, they ſould haiff in ſpeciall recommendation ſa guid, ſa holie, and wholſome a cauſe of the King, Kirk, and Comoun weill. The Aſſemblie obeyes, and giffes thanks to God in a ſingular maner, for heiring of the prayers of the Kirk, quhilks haid bein powred out with a ſolem faſt and humiliation a lytle befor the aryſing of the delyverance from the ſworn ſuddarts of the Hous of Guiſe, and of our Athalia, Obignie being captan to tham, wha haid ſa ſearlie oppreſſed the Kings Ma^tie, Kirk, and Comoun weill, with a miſtie night of captiuitie and blak darknes of ſchamfull ſervitude. And this is that quhilk our guid Biſchope exagitates, to bring the breithring in hatred and invy, wha eſchames nocht befor yow to plead the cauſe of the Papiſts, whom he can nocht ſuffer to be counted for goattes be the trew Paſtors, whaſe office is to feid the Lambes of Jeſus Chryſt. But the bearer preſſes ws, and peraduenture this is over mikle, namlie vnto yow wha is acquented with the ſmelling out of the craft and ſubteltie of ſic wolffes. And therfor in end we pray yow, bathe in your privat and publict prayers, to commend to our comoun Father the Kirks in bathe the countries, for the graiteſt part is deſtitut of thair Paſtors, and ſa exponit to the intruſion of bludie wolffes; and that yie wald, in this grait darknes, ſchyne befor ws be your fathfull counſall, wha, fear againſt our willes, ar pullit away from our awin dear flockes. From, &c.

1584.—Bot to turn bak againe, and deduce the Storie of our eſteat till we followed Mr Andro, and war all fean to flie efter him. About the beginning of Apryll that yeir, 1584, the deuill eſſayit the ſtay of my werk, trauelles for halding vpe the wark of the Collage of Theologie, or rather hadding in anie ſpark of lyff in it. For the Œconomus of the Collage, wha held the hous, and intrometed with the haill leiving therof, being a ſlight and war man, and perceaving the eſteat of the Kirk deceying, and graitlie to be hated be the Court, he thought it wald nather be profitable nor ſure for him to be in that place of ſervice in the Kirk; for he haid his intelligence and colluſion with the Biſchope alwayes. And therfor, whowbeit in the middes of the yeir, when all things war at the deireſt, and he haid vplifted the beſt and ſureſt part and peyment of the Collage leiving, yit he comes to me, and wald neides giff ower his office, and leaue the halding of our hous in the Collage. This was wounderfull heavie to me, being owerburdenit with teatching and governing of the ſtudents in thair diſputes, exerceiſes, and converſation; for the hous of the Collage, annes giffen vpe, the ſtudents behoued to ſkatter, and all exerceis ceas. Yit it pleaſed God to giff me a hart reſolued to be doing what I could, thinking it the beſt, when euer the viſitation of the Lord ſould com, to be fund occupeit in his wark. Therfor, with the advys of Mr Robert Bruce, wha maiſt lowinglie and cearfullie aſſiſted me in all, I called the ſaid Œconomus to his comptes, gaiff him a diſcharge of his intromiſſion, ſa far as he clared him be iuſt compt, and vndertuk myſelff the furneſing of the hous, whervnto my wyff was a right and ſtedable helpe, and ſa put af that monethe.

This monethe of Apryll was a moſt anxius and perplext monethe to the Kirk and haill countrey of Scotland: Wherin about the Paſch, the Erles of Angus and Mar, the Maiſter of Glammes, accompanied with thair frinds, occupied the town and caſtle of Stirueling, luiking for the concurrance of the countrey to ſtand be the guid cauſe, and repres Captan James inſolence. Bot finding cauld concurrance, and heiring of the King with grait forces to be merching from Edinbruche to Stirling, war fean to flie and eſchape into Eingland. At the ſam tyme, the breithring from all partes aſſembling to St Andros, whar the Generall Aſſemblie was apoincted to be keipit, they fand a boſting fyrie Commiſſionar* directed from the King, to craue a retractation of the approving of the Read of Ruthven, and a condamnator and excommunication of the noble men conveined at Stirling; bot the graiteſt part of the

* My Lord Litle Juſtice, Mr Johne Graham.

breithring departed, and ſic as remeaned refuſed to hald an Aſſemblie, and ſa ſuffered the ſam to deſert. I haid then bathe the confort and diſconfort to haiff Mr James Lawſone to be my gheſt: To haiff the man to whom, for his grait affection, I was mikle addetted, and wha was cheiff for lerning, holines, powar in doctrine, and all guid vertues amangs the haill miniſterie, in my hous interteaned the beſt I could, it was a grait comfort and ioy to me; bot to ſie him in ſic perplexitie, ſorow, and melancholie, it wald haiff grievit the hart of anie wha loued the cauſe of Chryſt.

The King, with his forces, coming to Stirling, the town receaves him obedientlie. The Caſtle nocht being furneſit, was fean to rander, luiking for ther lyves, bot gat na grace. The Erle of Gowrie, apprehendit in Dondie a whyll befor, is brought to Stirling, and ther beheadit.

About the beginning of May, I was compellit throw neceſſitie, bathe of the furneſing of the foundat perſones in the Collage, and my awin famelie, to tak iorney athort Angus and Merns, whar the Collage leiving lyes, and gather in the rent dew to the Collage. In this mean tyme, the Biſchope is retourned from his embaſſage. A Parliament is keipit at Edinbruche, in the quhilk lawes is ſett down for reſtraining of the frie pretching of the Word, and owerthraw of the haill eſtabliſſed diſcipline of the Kirk; and that of ſpeciall purpoſe to be ſnares to tak the fathfull miniſters in, for do what they could, they ſould nocht eſchape ather treaſſone againſt Chryſt or the King. For preatching frilie the treuthe, they ſould fall vnder the danger of theſe lawes; and keiping ſylence, or pretching to the pleaſour of men, they ſould betrey the cauſe of Chryſt. Theſe lawes ar promulgat at the Mercat Cros of Edinbruche, and wowes maid be Captean James, the Chancellar, and cheiff hand of that cours, that giff Mr James Lawſones head war als grait as a hay ſtak, he ſould cauſe it lope from his hauſe. The quhilk, when Mr James perceavit, be advys of his breithring of the Preſbyterie, and of the beſt of his flok, and godlie barones and gentlemen about, with his brother and coleag, Mr Walter Balcanquall, withdrew himſelff ſecretlie from Edinbruche, and paſt in Eingland. Bot befor they paſt, Mr Robert Roul, accompanied with Mr Walter Balcanquall, and certean of the breithring, cam to the Mercat Cros at the verie publication of the Actes of Parliament, and tuk publict documents, that they proteſted againſt the ſaid Actes, (ſa far as twitched the Kirk,) in the nam of the Kirk of Scotland, &c.

Returning from Angus, all thir newes is tauld me, and that the bruit was,

that I was away with the reſt; whowbeit, indeid, as yit it cam na wayes in my mynd to leaue the Collage, bot was reſoluit to be fund ther when euer it pleaſit God to viſit me. Sa the Sabbathe efter my ham coming, I went to the Kirk, and efter noone my vncle Roger, knawing fordar nor I did, comes ower from Dondie, and finding a frind of his in St Andros, tauld him that the Biſchope was coming hame with a commiſſion to tak me; and therfor beſought him nocht to leaue me till I aggreit to go ower to Dondie with him. Sa he delt with Mr Robert Bruce and vthers my frinds, and importuned me ſa, that it behoued me to go with him, as I did that night to Dondie. The newes that comes to me the morn was, that the Biſchopes men, with the Magiſtrats, haid bein cerſing the Collage and my hous for me, and haid ſought out all my lettrones and wryttes; and that my dittay was allready inacted, interteining of intelligence with my vncle, the Kings rebell, &c.

Sa ſeiking reſolution cairfullie of my God what to do, a cuſing of my awin name, of his awin frie motion and accord, offerit to me, be the aſſiſtance of God, to put me ſaiff in Bervik within twentie four houres be ſie. To this alſo my vncle Roger, and vther frinds, aggreit. Sa efter conſultation with my God, and finding of his warrand in my hart, I concludit to go, albeit nocht without grait tentationes and mikle heavines; yit on the part reioyſing, that God gaiff the hart to leaue natiue countrey, houſe, and ſweit lowing new maried wyff, and all for the loue of him and his Chryſt. Thus my cuſing being a mariner, conducit a bott to carie a town of his portage wyn about to Carell, and decking me vpe in his ſie attyre betymes in the morning, about the ſimmer ſolſtice, tuk me in down vnder Dondie as a ſhipbroken ſie man; and rowing about, behouit to go to the heavin of St Andros, to los a certean of ſkleatt ſteanes, and becauſe it was law water, we behoued to ly a whyll in the road till the water grew, whare the bott wanting ane owerlaft, the ſeall was caſſen ower hir ta end, and ther I leyed vpe, leſt I ſould be ſpyed of ſum ſhipes rydding beſyde. Bot within ſchort ſpace, partlie be rokking in the ſie, and partlie for want of eare, I grew ſa extream ſeik, that manie a tyme I beſaught my cowſing to ſett me a land, ſchoſin rather anie ſort of dethe for a guid cauſe, nor ſa to be tormented in a ſtinking holl. And yit, whowbeit it was extream peanfull, I gatt ther notable medicin of vomitine, quhilk was a preſeruatiue to my helthe all that yeir. Sa coming hard to the ſteppes of the Archbiſchopes peare at St Andros, we loſſit our ſkleattes, and tuk in viuers, and rowit out agean immediatlie, and cam that night to Pitmillie burn mouthe, wher I gead a land, and repoſit me in my ſie abbat. And efter offers of grait kyndnes be

the Lard, and furnitour of a rubber of ſtark Merche eall, betymes in the morning we rowit out about the Nes. The day was hat. Ther was bot twa men in the bott, by twa cuſings of myne with myſelff: Of theſe twa we haid an at our deuotion, the vther was the awner of the bott, and verie euill affected; bot the hat rowing, and the ſtope with the ſtark eall hard beſyd him, maid him atteans to keaue ower aſlipe. And it pleaſit God to ſend a prettie pirhe of wound, wherby getting on a ſeall vpon hir, or euer our ſchipper wakned we was a guid ſpace beſouthe the May; wha ſeing he could nocht mend himſelff, was fean to yeild and agrie with his merchant for a hyre to Bervik. Bot being af and on with Dumbar, about ane efter noon comes af the hilles of Lamermure age a grait miſt, with a tempeſtous ſchoure and drow, quhilk, or we could gett our ſealles taklit, did caſt ws about, and, or my cuſing was awar, caried ws bak almaiſt to the May, with ſic a how wa and ſpene drift, that the bott being opin, he lukit for grait danger giff the ſtormie ſchoure haid continowed. Bot the young man being verie ſkilfull and able, ſtarts to his kiſt, and tuk out a compas, and finding ws contrare our courſe, with mikle ado, wanting helpe, and ſchipping of mikle water, he cuſt about and pykit on the wind, halding bathe the helme and ſcheit, ſuſteining in the mean tyme euill langage of the ſchippar in ſtead of helpe, till it pleaſit God mercifullie to luik vpon ws, and within an houre and an halff to dryve away the ſchoure and calme the drow, ſa that it fell downe dead calme about the ſun drawing leache. To keipe the ſie all night in an opin litle bott, it was dangerus, and to go to Dumbar we durſt nocht, ſa of neceſſitie we tuk ws toward St Tabs Heid. Bot we haiffing but twa eares, and the boat ſlaw and heavie, it was about alleavin houres of the night or we could win ther, whowbeit, na man was ydle, yea, I rowit myſelff till the hyd cam af my fingars, mair acquented with the pen nor working on an are. Coming vnder the crag, we rowit in within a prettie lytle holl betwix the mean and the head, whare eaſelie going a land, we refreſchit ws with cauld water and wyne; and returning to our boot, ſleipit the dead of the night, bot neidit nan to wakin ws, for ſoone be the day light piped, ther was ſic a noyſe of foulles on the crag, and about ws, becauſe of thair young annes, that we war almaiſt preſſed to lainche out. Now we haid Cawdingham bay and Hay mouth to pas by, and that but ſlawlie rowing be the land, whar was the reſidence of Alexander Home of Manderſton, an of our cheiff confederat enemies, and wha haid intercepted a boot of the Erle of Angus coming about from Tamtallon to Bervik nocht long befor. This put ws in grait feir; but our guid God gardit ws, making a ſweit thik miſt till aryſe,

wherby we might bot ſkarſlie gis at the ſight of the land, and therfra nane could ſie ws. Sa we cam on hulie and fear till we wan within the bounds of Bervik, whar we was in graiteſt danger of all vnbeſett in the miſt be twa or thrie of the cobles of Bervik, quhilk war ſa ſwift in rowing, that they ged round about ws; bot we being fyve within burd, and haiffing twa piſtolets, with thrie ſwords, and they na armour, they were fean to let ws be, namlie when they vnderſtud that we was making for Bervik.

Thus gratiuſlie protected be my guid God, I cam to Bervik, whar I fand Mr James Lawſone and Mr Walter Balcanquall, my vncle Mr Andro, Mr Patrik Forbes, appeirand of Cors, and ſum vther gentlemen, but twa dayes befor entred in their iorney ſouthe ower. And Mr James, with his colleg, war evin vpon thair voyage to follow, as they did within thrie or four dayes, acquenting me with thair frinds, and leaving me in thair rowm to pretche in the Kirk, as I was deſyrit.

Being in Bervik, I rememberit the ſweit tender harted young las that I haid maried, and thinking our burding was nocht yit grait, nather knew I that ſche was with chyld, I reſolued with my God to ſend for hir, and tak ſic part togidder as it ſould pleis his guidnes to beſtow. And ſa ſatiffeing the botmen to thair contentment, I ſend bak with tham my cuſing, Mr Alexander Scrymgeour (being then bot a ſchollar, and now a man of guid giftes and eſtimation in the miniſterie,) with a letter to my wyff, wha, caſting all things aſyde, cam to me with diligence, be the conduct of a ſervant of the Einglis Ambaſſatour, lying in Edinbruche for the tyme, and tuk part with me during all my ſoiourning in Eingland, to my grait confort. My cowſing, James Meluill, returned nocht bak to Scotland, bot tareid in Eingland, and occupied his calling ther all the tyme of our exyll. I taried at Bervik about a monethe, and teatched twyſe eurie ouk, wherby I gat verie grait freindſchipe, namlie of a maiſt curteus and godlie lady, my Lady Widdringtoun, ſpouſe to Sir Harie Widdringtoun, Knight, and Maiſter Governour of the town, vnder my Lord of Houndesdean, wha defreyed me of all my charges during the tyme I was ther, and offerit me ten crownes of gold at my parting, bot I haid na neid of tham, and therfor refuſit tham thankfullie. I haid alſo offered me, be diuers guid men and weimen of the town, bot haiffing of the bountifull liberalitie of my God aneuche brought with my wyff, I wald nocht incur anie liklihead of a mercenar; bot trewlie I fand ſic fectfull profeſſioun of trew Chriſtianitie in Bervik, as I haid never ſein the lyk in Scotland.

Efter rype and lang advyſment with my God, I reſolued to tak iorney

ſuthe ower, and as God ſould call me to anie condition to teatche a ſcholl, and therwithe keipe the mouthe quhilk he haid opened, in catecheiſing and pretching of Chryſt occupied, till theſe afflictiones war paſt in Scotland, quhilk I luiked nocht indeid ſould haiff bein quarter ſa ſchort as they war.

In the mean tyme, the Erles of Angus and Mar, lyand at Newcaſtell, wryttes for me ans, and the ſecond tyme verie inſtantlie, to com and pretche the Word vnto tham for thair comfort. To whom I anſwerit I could nocht, becauſe I was nocht entered in the miniſterie; nather was I of anie experience of knawlage in ther maters, being but a young man brought vpe in the ſcholles, and therfor haid reſolued to keipe my awin calling. The treuthe was alſo, that my hart abhorrit and fearit to haiff to do with thame, being the Kings rebelles, and nocht knawing ther cauſe weill, and diſpoſition of ther hart.

Yit I could nocht bot viſit tham in my iorney at Newcaſtell, wher I purpoſed to tak ſchipping ſouthwart to London. Sa parting from Bervik, hartlie recommendit to the bleſſing and grace of God, be manie godlie men and women, and be ſum ſett and convoyet a guid way on our iorney, we cam that night to Anweik, and ludgit in the houſe of a weidow, whoſe ſone in law, guid man of the hous, was lyand ſeik of manie deadlie wounds, giffen him be the Scottes theives on the Bordar: And yit we receavit never an euill countenance of them, bot be the contrar war verie weill treated, and reaſonablie, and at our departing, gat bathe from the auld woman and hir douchtar manie bleſſings.

Coming the nixt night to Newcaſtell, we reſoluit on the morn incontinent to ſeik for ſhipping, and na wayes maid anie lang tareing, a piece of dewtie annes diſchargit to the noble men. Bot Mr Jhone Dauidſone, being ther with the Lords, informes me ſa in all maters, yea, and being my Maiſter in St Andros, and a man of authoritie in the Word and Spreit of God, and namlie ſchawing me it was nocht his iudgment onlie, but of the haill breithring that haid paſt by, that I ſould abyd with the noble men, exerceiſing tham in the Word of God, till that ather they all, or ſum of tham at leaſt, ſould returne bak againe, brakes me from my purpoſe and reſolution, that at the erneſt delling of the Lords, and cleiring of thair cauſe, purpoſe, and conſcience vnto me for that effect, I yeildit till abyde with tham.

Thus finding the warrand of God ſattelit in my hart, efter diuers dayes deliberation and erneſt prayer, I followed the ſam. And ſoone efter Mr Jhone Dauidſones paſſing away, wha haid bein deteined be tham onlie to abyde my coming and enter me, thinking it beſt to ſett down the ordour meit to be

keipit amangs tham at the beginning, I put the ſam in wryt with ane exhortation, direction, and fathfull warning prefixed, as followes :

To the right godlie, zealus, and noble, my Lords of Anguis and Marre, the Maſter of Glammes, and other noble and gentle men in companie with tham at this preſent in Newcaſtle, in Eingland, your honors moſt humble Miniſters and ſervants in the Lord, wiſheth grace and peace from God the Father, and from the Lord Jeſus Chryſt.

FORSAMIKLE as at the erneſt deſyre of your godlie and noble honors, and the apointment of the reſt of our breithring, confirming that inwart calling whilk we haiff of God in our harts, we ar placed heir to ſerue your lordſchips and your companie in the miniſterie of the Word of God in a tym ſa neceſſar. Lyk as in maiſt tender loue and affection we ceaſe nocht in our exhortationes to put yow in mynd of all things, according as the occaſion of the portion of Scripture intreated offers. Sa we haiff thought it expedient, for the mair fathfull diſcharging of our dewtie and conſcience befor God and his Kirk, ſchortlie in wryt to call to your continuall rememberance ſome ſpeciall things, the diligent conſideration and often meditating wharof may ſerue graitlie to the furtherance of the wark of God put in your weak hands.

It behoued ws firſt, in verie deid, till acknawlage in our conſciences, and confes, as the treuthe is, that the Lord hes maiſt iuſtlie, and yit in grait mercie, corrected ws, nocht onlie for vther our manifald ſinnes and offences, be the quhilk we haiff ſtrayed away from him, to bring ws ham again be his rod of humiliation, to the fauld and obedience of that guid Paſtor of our ſaulles, the Lord Jeſus, therby making ws to feill and perceaue in experience the fatherlie cear quhilk he hathe of ws, in chaſteiſing ws as his awin deire childring, but alſo, and maiſt ſpeciallie at this tyme, for over lightlie regarding, and negligentlie vſing, the occaſiones offered, of performing the guid wark of the Lord, quhilk we haid in our hands. For nather at that tyme, as becam ws vprightlie, was the glorie of God ſought, nather yit afauldlie and ardentlie was procured the preſeruation, advancement, and further eſtabliſment of his Kirk, the kingdome of his Sone Chryſt Jeſus, ſa notablie of his grait mercie planted within our countrey, but then as now brought in extream danger, be craftie and wicked Papiſts. Nather was the Kings perſone and eſteat diligentlie gardit from pernitius flatterars, carnall Atheiſtes, ſeditius and bludie idolaters, licentius libertines, filthie harlotes, helliſhe witches, and ſic vther diueliſhe counſallours, as ceaſſed nocht to nuriſhe and ſteir vpe the poiſone quhilk they had inſtilled in his young and tender breiſt. Nather was ther maid anie redres of the innumerable abbuſes and miſordours croppen in within the body of our miſerable comoun welthe. But contrarie wayes, ſum haiffing na thing bot the Word of Gods glorie in thair mouthe, laked all loue and deſyre therof in the hart, the quhilk appeired plainlie in thair warks and proceidings, to the diſhonour of God, and ſklander of his guid cauſe. Sum thought it a ſmall mater to flatter the King in all his conceattes and affectiones, and mak his eares patent to ſic wha could alienat his mynd from the guid cauſe and inſtruments therof, and hald his hart and fawour bund and bent to the former faction of the enemies, and thair vngodlie courſes. Some regairding nought at all bot thair awin ſtanding and guid eſteat wardlie, as though ther haid beine na thing in hand but a comoun alteration and change of Court, played prettelie the part of Jak on bathe the ſydes. The compleants, greiffes, and petitiones of the Kirk was hard, but with deaff eares, and luiked on

with winking eis, in ſic ſort, that the King now triumphes in that poinct, affirming with manie atteſtationes and aithes, that never annes was mouit to him be the nobilitie a word of the Kirks effeares. Na remors nor redres for ſacrilage, wherwithe the graitteſt part was defylit; no prouiſion for the miniſterie, ſcholles, and pure; no miniſtration of Juſtice, nor puniſhement for maiſt odius and horrible crymes, quhilk aboundit in euerie quarter of the countrey; and fynalie, all was ſaid to haiff fought thair awin particulars, becauſe na better appeired in deid.

And yit nochtwithſtanding thir our grait ſinnes, quhilk, giff God wald enter in iudgment to puniſhe, might deſerue a thowſand fauld mair nor he hes yit leyde on ws, yea, the verie helles fyre, we may be weill aſſured, if we be rightlie humblit and vnfeinedlie turned to him with all our harts, with deliberat, ardent mynds and willes, to trauell till amend all thir miſſes, in cais God again ans in his mercie ſall offer the occaſion, that of his ſuperaboundant grace waſhing away all our iniquities in the blood of his Sone Chryſt Jeſus, he will, for the glorie of his awin name, and that compaſſion quhilk he hes ever haid of his awin deir childring, luik vpon the oppreſſion of his awin Kirk, and the miſerie of that pure afflicted nation and realme.

For treuthe it is, when we luik at our awin deſerving, we can find na thing but mater of mere deſperation. But I pray yow, what hes the glorie of the Lord deſeruit, that is trode vnder futt be theſe wicked inſtruments of Sathan, wha, without all ſcham and feir of Gods iudgments, hes bein ſa bauld as to place a vaniſhing ſcheddow, a breathe going and nocht retourning again, with abſolut powar and authoritie in the roum and ſeatt of the moſt hie God? What hes the kingdome of the Lord Jeſus, and libertie therof, merited? The quhilk by vyle dogs turning to thair vomit, and filthie ſwyne waltring in the foull pudle of thair abominable vyces and corruptiones, is polluted, defylit, and led ſchamfullie captiue to the ſlauerie of the corrupt and cancered affectionnes of profean Jeroboams, that hes gean about with knawladge againſt conſcience to force the trew worſchipping of God, ſett down and eſtabliſhed with all friedome, liberties, and priuiledges of the Word, in his awin Sanctuarie at Jeruſalem, as a captiue ſlaue to ſerue to ſic a pernitius kynd of government as thair vndantoned breanes and vnbrydelit affectionnes hes againſt all pietie, iuſtice, and honeſtie, blaſphemuſlie forgit and impudentlie obtrudit to God, and the Kings fathfall and obedient ſubiects. Wha hes pulled away the ordinarie ſacrifices of contreit and brokin harts for repentance, the peace offerings for remiſſion of ſinnes and reconciliation, and oblation of the calues, of the lippes for ioy of conſcience and thankſgiffing of the peiple of God, from Chryſt Jeſus, the holie altar of the Lord placed in the middes of his Kirk, as in Mount Sion; and hes tyed the ſam to thair newlie erected goldin calffes and abominationnes of Biſchopes ſeattes, and reſidence of court, as in Dan and Bethell. Wha hathe ruggit away, but wiſdome or reaſoning, the adminiſtration and government of the Lords Tempell from his lawfullie called Miniſters, Doctores, Eldars, and Deacones, to the quhilks onlie, be the Word of God, it is giffen as to his ſchoſine Leuittes, and anointed Preiſts of the childring of Aaron, and be plan law hes applyed the ſam to thair belligodes, fals preiſts of Baal, maiſt infamus amangs the peiple, theiffs, drunkards, gluttones, whure and witch mungars, periurit, ſacrilegius, debouſhit perſones, to mean holiglaſſes, comoun trickers and deceauers; and finalie, men ſhamles, and maiſt ſklanderus in all thair lyff and doings. And all becauſe, ſay they with Jeroboam, the ſone of Nobat, wha maid Iſraell to ſin, vtherwayes our kingdome can nocht ſtand; our courſe can nocht go fordwart, for the peiple will go to Jeruſalem; they will adheire to the hous of Dauid; they wilbe inſtructed be the prieſts of the leiving God, wha can nocht comport with our doing.

They haiff pulled the Croun of Royall Authoritie within the ſpirituall kingdome, and thrawin

the ſword of the Word of God, and ſchepter of eccleſiaſticall government, af the head, and from the hands of Chryſt Jeſus, the onlie head and King of his Kirk. And ſa, with open ſound of trumpet, caſting down, ſa far as in tham lay, the eternall Sone of God, King immortall of heavinlie glorie, from his throne, wherout of he rewlethe his Kirk, hes placed in his ſteade a chyld of corrupt Adam, even an erthlie mortall creatoure: They haiff followed the fulliſhe exemple of Achaz, the King of Juda, and Vria the preiſt, in removing of the braſen alter of the Lord, and placing in the roum therof an vther, according to the form of the altar of Damaſcus: They haiff followed the pervers dealling of the curſed apoſtat Julian againſt the Kirk of Chryſt, in taking away the leivings from the Miniſters to deſtroy tham be houngar,—mair crewelly nor Diocletian, wha cuſt the Chriſtianes to wyld beaſtes,—and making waſte and deſolat the ſcholles of Diuinitie, and all holie erudition: They haiff ſaid with the fey and deſperat Jewes to the Siers, "Sie nocht;" and to the Prophets, "Propheſie na langer to ws in the nam of the Lord, but ſpeak vnto ws pleaſand things according to our lyking." And, whilles the fathfull ſervantes of the Lord, in loue of ther amendiment and fervent zeall of the glorie of God, diſcharged frilie thair commiſſiones, receaued of the Lord vnto tham, they haiff forced tham, for feir of ther lyves, to flie and abandone thair natiue countrey with crewall Jezabell, cuſt tham in preſſone with wicked Achab, and thretned tham with death, as did fooliſhe Amazia, when the Lord haid taken counſall to deſtroy him: They haiff plucked the keyes of the kingdom of Heavin from the trew Apoſtles of Chryſt, and giffen tham to the wicked Phariſies, his enemies, wha nather will enter in thamſelues, nor ſuffer vthers till enter: And finalie, they haiff caſt down the dyk, cutted the hedge, demoliſhed the towre, brokin the wynepres, baniſhed the watchmen and laborars, the ſnedders and delvers of the wyneyeard of the Lord, to mak it to be tramped vnder futt of wyld Atheiſts, yea, an opin prey to the bloodie and creuall locuſts of the botomles pit.

Can the Lord ſuffer theſe things lang, and be iuſt in executing of his iudgments, and puring out of his plages vpon his curſed enemies? Can the Lord ſuffer his Sanctuarie to be defylit, and his awin to ſmart, and be the Father of Mercies, God of Conſolation, and maiſt fathfull keipar of his promiſes? Can the Lord ſuffer his glorie to be giffen to an vther? Can He, wha hathe promiſed to mak the enemies of Chryſt Jeſus his futſtool, ſuffer tham to tread on his head?

Na, na! right honourable and deir breithring, he hes anointed him King on his holie monteau; he hes giffen him all nationes for an inheritance; he hes put in his hand a ſchepter of yron, to bruſe in poudre theſe erthen veſhalles. When his wrothe ſall annes begin to kendle bot a lytle, he ſall mak it notoriuſlie knawin till all the warld, that they onlie ar happie wha in humilitie kiſſes the Lord Jeſus and truſts in him. Now, therfor, ſeing the Lord hes maid your lordſchipes to haiff theſe places and rowmes be birthe within your natiue countrey, wher throw it lyes on your ſhoulders of ſpeciall dewtie, wherof yie ſall giff a compt to God, to procure and ſeik to the vttermaiſt of your powar the releiff, delyverance, and weil of your naturall nation and Prince lying this day in ſa pitius eſteat of captiuitie,—and ſeing, in lyk maner, it hes pleaſed the Lord of his guidnes to call yow to be his gude inſtruments in this maiſt acceptable wark of vindicating of his glorie defaced, and delyverie of his Kirk, brought in ſa miſerable boundage, as alſo of the reclaming of your natiue King from ſa dangerus a companie and courſe,—and ſeing yow haiff alſo, ance or twyſe, employed yourſelff in the cauſe, but for the iuſt reaſones befor reherſed, and multitud of our ſecret ſinnes, wherwith the Lord hathe bein hilie offendit, it hes nocht as yit haid an expected ſucces, and yit, as becomes valiant warriours and capteanes of the Lords armie, ar nocht diſcuragit, but purpoſes, efter trew humiliation and aſſurance of Gods mercie and fawour, to go fordwart,—we,

your Miniſters, in the feir and nam of the Lord our God, and in loue and reuerence of your honours, deſyre thir preſentes to be a witnes and teſtimonie befor God and his Kirk, of the fathfull diſcharge of our conſcience and dewtie towards yow, exhorting yow maiſt erneſtlie.

By the Lord our God, and his Sone Chryſt Jeſus, that withe trew repentance, vnfeinyit humiliation, reformation of lyff and maners, inſtruction and weſdome of the Buik of God, ardent prayer and meditation, fervent loue and zeall toward God, his Kirk, and your King, yie ſall fraclie and curagiuſlie to the wark of God, and, following furthe the ſam directlie, vprightlie, fathfullie, conſtantlie, and with all cair and diligence, fearing alwayes that wa, quhilk the Prophet pronunces againſt ſic as does the wark of the Lord negligentlie and decetfullie, yow may yit hope for a happie ſucces of the mercie and bleſſing of God, for his awin glorie and names ſak. Yie ſie the enemies never ceaſſes to deuyſe, deliberat, reaſone, tak counſall, and put in execution thair malice and creweltie againſt the Kirk of God, his treuthe and profeſſours therof; whow graitlie then ſould we be eſchamed to be found ſlipperie and ſlaw in the guid cauſe of our Chryſt!

Bot this a thing in ſpeciall we man denunce vnto yow, taking God, his Kirk, and your ſelues to record, that we forwarn yow, fathfullie, and in tyme, That in cais (as God forbid) yie ga to this wark againe, moued cheiflie with your awin particulars, as vengeance on your enemies, and to be reſtored to ſic honours, rowmes, poſſeſſionnes, and commodities, quhilk yie inioyed of befor, making Gods glorie the cauſe of his Kirk, of your King and Comoun weill, to be bot pretences and ſkugges, and as bot ſlaues and gudiates ſerving thervnto, ather the Lord ſall curſe the wark in your wicked hands, and mak it turn to your graitter ſchame and diſadvantage then of befor, or, in ceas for his awin names ſeak, he work the wark of his glorie in mercie for delyverance of his Kirk, (as he is accuſtomed to do with maiſt rouſtie and creuked inſtruments and dellings,) yit will he nocht feall in his iuſtice to reward yow with the corrupt and hypocriticall workers of iniquitie, at ſic tyme therefter as he thinks convenient. Bot in ceas (as we hope weill, and calles to God maiſt ardentlie that ſa may be) efter trew repentance and effectuall reformation of yourſelffs and companies, yie go to wark, ſetting directlie befor your eis the honour and glorie of God, acording to his will, framing your willes and affectiones vnto the ſam; and ſa vprightlie, trewlie, and zealouſlie, be all guid meanes and wayes ſeik God to be glorified, his Kirk to be delyverit, reformed, and ſurlie eſtabliſſed, your tender King, and ſweit natiue countrey, to be redde from the abbuſars and miſrewlares of the ſam; and mak your awin particulars to follow efter, as the ſervant and ſheddow, and nocht go befor as the maiſter and body; and be maiſt willing and erneſt to ſchaw the ſam, in effect when God ſall offer the occaſion. And finalie, if yie go to with vpright deliberat mynds and bent willes till amend all things neglected of befor, then we dar be bauld, be the warrand of the Word of God, till aſſure yow of the preſence and bleſſing of God to be withe yow, and vndoutedlie to perform the wark in your hands, whow weak that euer they be, and whow manie, craftie, and puiſſant ſo euer they be, that geanſtands the ſam, to his awin glorie, the grait confort of his Kirk, and your honour and weilfear, nocht onlie temporall, but perpetuall and euerlaſting.

And to that intent, that maters may this wayes happelie proceid, we ar in concluſion maiſt erneſtlie and lowinglie, in the bowelles of Chryſt Jeſus, to exhort you and all your companie, that in the mean tym, whill as occaſion of bodelie exerceiſe in the mater, is nocht yit offered, that yie giff yourſelues diligentlie and ferventlie to ſpirituall exerceis, in heiring, reiding, and meditating continowalie of the Word of God, wherby yie may be moued to vnfeinyed repentance, trew humiliation, amendiment of lyff, and deuot and ardent prayer to the Lord, for his grace, mercie, and fawour, and for the working of his powerfull Spreit in yow, yie may, out of the Word of God, as out

of the fontean and threaffor of all weſdome, draw out ſic ſtore and aboundance of all guid knawlage, weſdome, and wholſome counſall, as may direct yow alwayes aright, and wharby yie may find ſtrenthe, courage, confort, patience, hope, and perſeuerance in all your battels, bathe within and without, to the end, and aſſurit victorie and glorie in the end.

For the quhilk cauſe, we haiff ſett down to your lordſchips and companie the order, bathe of doctrin and diſcipline, quhilk aucht to be obſeruit in effect in all the companies and fellowſchippes of the fathfull, but ſpeciallie with all reuerence and cair be ws now in this preſent eſteat, wharby we ourſelues may be inarmed, prepared, and maid fitt in all things for the wark of God, the enemies beiring of it, diſcuragit, and ſic as loued God and his guid cauſe, prouocked be our exemple, be moued to praiſe God, and baldlie ioyne themſelues with ws, being perſuadit that we ſeik vnfeinedlie the Lord.

The leiving God of heavin and erthe, in the tender loue and mercies of his Sone Chryſt Jeſus, mak his guid Spreit to dwell ſa plentiouſlie in your noble harts, that yie may be fund worthie and notable inſtruments of his glorie, bathe in this and all vther guid warks of the Lord God; and that nocht onlie at this tyme, but enduring the haill courſe and tyme of your lyves, that efter all the battels of this preſent miſerie, yie may inioy with him that euerlaſting croun of glorie, quhilk he hes leyde vpe in ſtore for all his fathfull ſervands and valiant warriours. AMEN.

At Newcaſtell, the 2 of Auguſt, 1584.

The Ordor and Maner of Exerceiſe of the Word for Inſtruction, and Diſcipline for Correction of Maners, uſed in the Companie of thoſe Godlie and Noble Men of Scotland, in tyme of thair aboad in Englande, for the guid cauſe of Gods Kirk, thair King and Countrey.

FIRST, ther ſhalbe four ſermones in the ouk: twa on the Sonday, and twa on the ouk dayes; ane befor noone, and an vther efter, on the Sabothe: and, on the ouk dayes, an on Wedniſday, and an vther on Fredday.

The ſermont on the Sabbathe ſall begin at halff houre befor ten, and continow whill efter alleavin, ſa that the haill exerceiſe ſall nocht pas the ſpace of ane houre and a halff; and efter noone it ſall begin at halff houre to four, and end befor fyve.

The ſermones on the ouk dayes ſall begin at ten houres, and be endit be alleavin, ſa that the haill exerceiſe pas nocht the ſpace of an houre.

Ther ſalbe daylie comoun prayers twyſe euerie day, before noone at ten houres, and efter at foure, at quhilk tyme a Pſalme ſalbe read and handlit, ſa that the ſoum therof be ſchortlie gathered, the partes ſett doun in ordour, and ſome ſchort notes of doctrine, with exhortation, bot in ſic ſchortnes, that the haill tyme occupied exceid nocht the ſpace of an halff houre.

Ther ſalbe at euerie meall, immediatlie efter thankſgiffing at denner and ſupper, a chapter read of the hiſtorie of the Bible, and handlit ſchortlie as tyme and occaſion ſall requyre; and therefter a Pſalme, or reaſonable ſection therof, being lang, ſalbe ſoung.

Ther ſalbe a ouk in the monethe dedicat till abſtinence and publict humiliation, ſpent in prayer, doctrine, meditation, with ſic modeſt, temperat, and humble behauiour as effeires, the order wharof ſalbe obſeruit according to the preſcript of the buik of faſt and publict humiliation vſed in the Kirk of Scotland; wherof the preſent cauſſes ſalbe the miſerable eſteat of our Kirk and countrey of Scotland, and, amangs the reſt of the Kirks in Europe, of France and Flanders.

At the quhilk tyme, vpon the laſt Sabbathe of the ouk immediatlie following the exerceiſe of faſting, the Super of the Lord ſalbe miniſtrat, efter that iuſt tryell and examination haid paſſed befor.

On the Satterday, at the houre of euening prayer, or the Sabathe, at efter noon, or bathe, ſalbe a lecture, or plean leaſone in the Catechiſme, and principall grounds of Chriſtian relligion.

The Miniſters, according as they ſall agrie amang thamſelues, ſall haiff there ordinarie Texts out of the cheiff partes of the Scripture; ſom of the Law, ſum of the Prophetes, ſome of the Euangelifts and Actes of the Apoſtles, and ſome of the Epiſtles and Reuelation. And the ordinar exerceiſe at prayers and mealles ſalbe in the Pſalmes, Salomones Warks, and Hiſtorie of the Auld Teſtament.

Euerie an in ſpeciall is erneſtlie exhorted to his privat exerceiſe of fervent prayer, reiding, and meditation of things hard and read, that therby he may be ſteired vpe to grow, day by day, mair and mair zealus and deuot in ſpreit, familiar with his God, armed with ſpirituall armour againſt all aduerſitie, and diligentlie moued to practiſe of doctrine in a godlie lyff and halie converſation. And this mikle for the exerceis of doctrin and prayer, for the quhilk it is neceſſar that euerie an that can reid haiff a Byble and Pſalme Buik.

Off Diſcipline.

Ther ſalbe a day in the ouk, Tuſday or Furiſday, a Convention of ſic as ſalbe choſin Eldars and Deacones, for ordering of all things perteining to the comlie maner of all exerceiſes of the Kirk, and all vther things neceſſar to a holie Chriſtian congregation. And namlie to watche ower the maners of thamſelues and the reſt, and ſpy out the fruictes of the Word in all behauiour; and giff anie opin vyces and ſklanders falles out in the perſones of anie man, to bring that perſone to repentance and redres, and remoue the ſklander from the companie; as alſo to haiff a cair of the ſeik and diſeaſed, pure and indigent.

Ther ſalbe then ſax Eldars choſin, and ordourlie callit to that office, quhilk conſiſtes ſpecialie in cenſuring and owerſeing of maners, and rebuking in privat of all ſic as behaues thamſelues in ſpeaking, doing, geſtoure, or vther wayes, then it becomes holie and fathfull Chriſtianes. And in ceas of na amendiment, efter twa or thrie admonitionnes, or publict offence or ſklander inſewing, to deleat them to the Aſſemblie or Seſſion, wherby they may be brought to repentance, and mak publict ſatiſfaction.

Ther ſalbe twa Deacones: an till attend vpon the box, that ſall ſtand on the table at euerie meal, to collect and diſtribut to the outward pure that ar nocht of our nomber; ane vther to haiſl the cair of our awin inward indigent or diſeaſed, to recommend tham to the Seſſion for prayer, or collection to be maid for relieff of ther neceſſitie.

Giff in the audience of an Eldar, ather at meat, play, or elſwhare, a gentilman ſall nam the Deuill banning, pronunce an athe, filthie talk, or anie euill fauored ſpeiche, the Eldar ſall cauſe him pey to the box; and in cais of diſobedience, deleat him to the Seſſion. And giff a fallow or lad be fund with ſic ſpeiches as ſaid is, or anie wayes making noyſe or moleſtation, the Eldar ſall ather correct him preſentlie, or deleat him to his maiſter, wha, giff he correct him nocht convenientlie to his fault, he ſalbe cenſured be the Seſſion.

All, bathe maiſter, ſervant, and boy, ſalbe preſent at all the exerceiſes of the Word and Prayer, except ſic as ſalbe occupied efter meals, abſent from Chapter and Pſalme; and the Eldars ouklie, thair tyme about, with ane of the Miniſters, ſalbe ſpeciall inſpectors and notars of the abſents, wha

ſalbe for the firſt fault cauſed pey to the box ſax pence; for the ſecond, a ſchilling; and, for the thrid, ſummoned befor the Seſſion, and cauſit mak publict repentance.

Iff an haiff a neceſſar earand to do, wherby it behouethe him to be abſent, let him aduertiſe ane of the Miniſters or Eldars, and he ſalbe excuſit.

The Miniſters, Eldars, and Deacones, ſhall haiff in wryt the names of all the companie, an and vther, for the effect forſaid.

The reſt, referring to farther deliberation, and to be concludit and ſet down be comoun advys, as tyme and occaſion ſall miniſter mater.

FINIS.

This exhortation, warning, and direction, with the ordour of exerceiſe of Doctrine, Prayer, and Diſcipline, being preſented to the noble men, they accepted verie weill therof, and gaiff me grait thankes, and cauſing it to be notified to all thair companie, they ſubmitted themſelues hartlie to the ordour, humblie embracing the admonition and direction. And ſa making choſe of our Eldars and Deacones we conſtitut a Seſſion, the noble men thamſelues being magiſtrats and ciuill rewlars, euerie an of ther awin companie, and togidder of the haill. And about the beginning of Auguſt, 1584, we entered to the practiſe and keiping of the order, wherin we continowed, by the grait grace of our merciful God, during the haill tyme of our ſoiourning in Eingland, with ſic fruict of ſpirituall inſtruction, confort, and ioy, as bathe grait and ſmall thought it the happieſt tyme that euer they ſpent in all thair lyff. Gud, godlie, wyſe, and ſtout Archbald, Erle of Angus, hes oft tymes ſaid to me, "Before my God, Mr James, giff the conſcience of the guid cauſe we haiff in hand moued me nocht, and giff I haid bot ſa mikle of my awin leiving as might bot in this maner ſuſtein ws, I wald be hartlie content to ſpend all my lyff in this eſteat and forme."

This noble man was fellon weill myndit, godlie, deuot, wyſe, and graue; and by and beſyde thir comoun exerceiſes, was giffen to reiding, and privat prayer and meditation, and ordinarlie efter dinner and ſuper, haid an houres, and ſum tyme mair nor twa houres, conference with me about all maters, namlie concerning our Kirk and Comoun weill; what war the abbuſſes therof, and whow they might be amendit. Wherof he was ſa cairfull, that he cauſit me ſett tham doun in wryt, and preſent tham to him, being in companie with the reſt, quhilk, when he haid red himſelff and conferrit theron with tham, he cauſit wryt a copie in guid wrait, quhilk he put in a litle coffer, wharin his ſpeciall writtes and lettres war carried about with himſelff continualie, that he might haiff tham in memorie, and as occaſion ſervit, confer and rea-

ſone theron with his conſortes: The quhilk, alſo, I thought nocht amiſs heir to inſert.

PSALME LXXXI.

HEAR, O my peiple, and I will witnes vnto thie: O Iſrael, if thow will harken vnto my voice; if ther ſall nocht be anie ſtrange God amang yow; or ſall nocht worſchipe anie vther God.

I am the Lord thy God, wha brought thie out of the land of Egypt: Open thy mouthe wyd, and I ſall fill it.

But my peiple wald nocht heir my voice; and Iſraell wald nocht obey me;

Wharfor I gaue them ower vnto thair awin harts luſt, and lut them follow thair imaginations.

O that my peiple wald haiff harkned vnto me, if Iſraell wald haue walked in my wayes!

I ſould ſoone put doun thair enemies, and turn my hand again thair aduerſaries.

The haters of the Lord ſould willinglie haif yeildit vnto him; and the gude eſteat of my peiple ſould haiff indurit for euer.

I ſould haif fead tham alſo with the fynneſt whait floure, and with the ſtonie roks honie ſould I haif filled thie.

Certean grait Abbuſſes and Corruptions in the Kirk and Comoun weill of Scotland, quhilk partlie the leat miſrewlars hes brought in, partlie as the hie places in Juda hes remeaned vnreformed vnto this day, giffen vpe to the noble men exyled in Eingland to wey and conſidder, that they might be repented for thair part, and indeuorit to redreſs, when it ſould pleaſe God to grant abilitie and occaſion.
At Newcaſtell, 10 *Auguſt,* 1584.

JESVS CRYST, the onlie King of his Kirk, withe the libertie and friedome of his ſpirituall kingdome in preatching of the Word, and exerceiſing of Diſcipline, is brought latlie in maiſt abominable ſlauerie to the corrupt affectiones of fleche and blude.

For, whar as Chryſt aucht onlie to command and bear rewll in the Kirk be his Word and Spreit, and be the miniſtrie of his lawfullie called officiars and ſervants, to whom he hes concredit the diſpenſation of his heavinlie myſteries, the gydding and feiding of his lambes, with the keyes of the kingdom of heavine, of binding and lowſing, the King takes vpon him to rewll and command alſweill in Chryſts ſpirituall kingdome as in his awin ciuill, quhilk is maiſt ſacrilegius, and war nor Papiſticall; and hes apointed, not ſervands, but vnder lards and commanders, whaſe authoritie and powar flowes nocht from Chryſt or his Kirk, but from the King, (as the bull giffen to the Biſchope of St Andros planlie teſtifies); and wha nocht onlie ar maiſt ſklanderus perſones themſelues, bot alſo whaſe office hes na thing at all to do with the Scriptures of God, bot mere Anti-Chriſtian, to tyranniſe over the Lords inheritance, and vex the bodies and conſciences of Chryſts flok. And that quhilk is maiſt dangerus, and almaiſt deſperat, this feirfull and horrible ſpoliation of Chryſt Jeſus, and tyrannie ower his Kirk, is maid and confirmed be plan lawes in Parliament.

Heirby is the libertie of Gods Sprit bund in the mouthes of the preachours, the gift and fredom of cutting and deuyding of the Word aright, and applying till euerie an thair part as they haiff neid, without ſpearing of the graitteſt becauſe of graitteſt neid, ſa mikle commendit in the Storie and Wryttings of the Apoſtles, reſtranit and oppreſt; the reanes of Diſcipline, Excommunication, with all the ſpirituall cenſours and correctiones of the Kirk, Election, Ordination, depriuation of

Miniſters, apointing of Aſſemblies, and giffing of warning to the peiple to eſchew plages be faſting and prayer, togidder with the haill government of the Hous of God, ar put in the hands of the Court and thair corrupt Biſchopes: The quhilk of all vther hes maiſt neid of diſcipline; wha, for thair odius crymes, ar maiſt ſubiect till excommunication and cenſors of the Kirk; wha hes nather ſkill nor will to elect guid and qualefiet Paſtors; wha ar readier and mair willing to depriue and put away the fathfull and edificatiue, nor the mercenar and ſklanderus; wha, ſleiping in thair ſinnes, hes nocht wacryff eis to ſie the plag coming, and therfor caires nocht for faſting and prayer; and finalie, wha being the cheiff corruptars and deformers of the Kirk, can nocht ſuffer frie Aſſemblies to be haid for reformation and ordouring therof. The rentes and reuenues of the Kirk, the bread of the miniſterie, ſcholles, and pure, is giffen to dogs and ſwyne, to the graitteſt contemners, vexars, and oppreſſars therof. And, in a word, the hous of God is maid a den of theiues, and the flockes of Chryſt committed to hyrlings, whom the forſaid wolffs hes at thair deuotion.

The haill body of the nation, and namlie the graitteſt members therof, wha ſould be gydders and guid exemples to vthers, ar defylit with ſacrilage, ſwearing, blaſphemie, blud, adulteries, reaf and oppreſſion, &c., ſa that na mervell it is tho the fleing buik of Gods iudgments enter in thair houſſes, and conſume timber with ſtean.

Lawes nather throwlie weill maid for puniſhment of ſic hynous crymes, and manie weill maid wantes execution, lyk athercape wobbes that taks the fillie flies, bot the bumbarts braks throw tham.

Be the inſatiable ſacrilegius auarice of Erles, Lords, and Gentlemen, the Kirk, Scholles, and Pure ar ſpulyied of that quhilk ſould ſuſtein tham. The materiall Kirks lyes lyk ſheipe and nout faulds rather then places of Chriſtian congregationes to aſſemble into. The parochinars will haiff a couple of ſkores of hirdes for thair cattell, bot ſkarſe a paſtor to feid thrie thowſand of thair ſaulles. Wharof cumes feirfull darknes of ignorance, ſuperſtition, and idolatrie, with innumerable filthie and execrable ſinnes, quhilk procures Gods iuſt advengance vpon the haill land.

The ſmall number that is of the miniſterie, can haiff na certeantie of the pure ſtipend affignet vnto tham, but yeirlie it man be caſt in the Lord Modifiers hands, and of new ſchapin and affigned ower again, to ſie whow mikle may be win in to the collector. Of this comes that ſic wha hes court and credit, and avaites theron, gets weill mikle, namlie giff they can comport and flatter vthers; and the beſt gets nocht for thair neceſſitie.

Ther is na prouiſion maid for the pure relicts and fatherles of the Miniſterie. But nochtwithſtanding thair erneſt, fathfull, and maiſt wakryff cear over thair flockes, quhilk maid them to caſt away all vther induſtrie and vertew for warldlie prouiſion to thair wyffes and childring, they ar ſuffered to beg and ly in miſerie efter ther departour.

The Scholles, and in ſpeciall the Collage of Theologie, quhilk ſould be the Seminarie of the Kirk and Miniſterie, leakes prouiſion bathe for maiſters and ſtudents; for the haill rents therof ſtanding in Teinds, ar ſparpeled in ſindrie parts and provinces of the countrey, far from the Collage, and the gentilmen tenants, accuſtomed to pay a ſmall ſiluer dewtie, will na wayes grant till augment vncompellit be law, the quhilk the exception of omnium intereſt ſteyes from taking effect; ſa that honeſt, graue, and lernit men, ſic as ſould be the profeſſours of Theologie, can nocht haiff thair neidfull and honeſt ſuſtentation. And as for ſtudents, the childring of the grait and riche ar nocht deſyrus of diuinitie. The mid rank thinks it an vnthrift to beſtow thair childrings berns part of geare in ſuſteining tham at the ſtudie of Theologie; and when they haiff paſt the courſe therof, to haiff na guid roum or moyen of lyff preparit for them in Kirk or Comoun weill. And as for the pure, quhilk ar comounlie beſt giffen to that ſtudie, and wharof comes maiſt fruict to the

Kirk of Chryſt, they haiff na thing to ſuſtein tham withe of thair awin, nather is ther prouiſion of burſars places for them; ſo that na mervell it is whowbeit ther be bathe grait raritie and ignorance amangs the Miniſterie. And in verie deid it is of the extraordinar benefit of God that ther is ather lerning or religioun in Scotland, being therin nather fundationes or moyen to trean vpe ſchollars, nor honour and profit for ſic as hes atteined to lerning.

Of this comes it, that the guid ingyns, wharof na nation hes graitter ſtore nor ours, ather is applyed for neceſſitie to handie crafts and courting ſervice, or then gaes furthe of the Countrey, whar the graitteſt part is corrupted and abbuſit, and maid maiſt dangerus enemies to the Kirk and Eſteat of thair countrey.

The Nobilitie and Gentlemen ar vnlerned them ſelffs, and takes na delyt to haiff thair childring and frinds brought vpe in lettres, to the grait reprotche and ſchame of the Countrey, and thair awin grait hurt and diſhonour.

Ther is manie noble and gentilmen that hes prebendaries, alterages and vther rents and caſualities, be the quhilk they pleaſure ther ſervands and frinds in giffing them lyff rents therof. The quhilk, giff they war a lytle mendit, rightlie vſed, and maid burſſes in the Scholles of Philoſophie and Theologie, euerie noble man might haiff a ſeminarie of the youthe of thair awin frinds or ſervands within few yeirs weill inſtructed in guid letters, nocht onlie to ſerue themſelues in thair houſſes, but alſo thair vther frinds and haill peiple of thair lands and dominiones.

Dilapidators of thair benefices, and anuallers therof, from the right vſe, vnto thair wyffes, childring and frinds, efter they are depoſit iuſtlie be the Kirk from the office, yit neuertheles, in diſpyt of God, the Kirk and guid ordour, the Prince and the Law makes him to poſſes the benefice. And in ceas a houndrethe yeirs ſen ſyne, the laborars or factors haid peyit victuall or fourtie pennies money for the boll; giff they ſet it now in few or lang taks for fourtie pennies the boll, or change the victuall in ſiluer, it is nocht eſteimed diminution of the rentall. Albeit the treuthe be that fourtie pennies money now is diminiſhed in valour ſax fauld from that it was a hounder yeir ſyne; yea, that fourtie pennies growes now toward fourtie ſhillings, and the boll of victuall that was then bought for fourtie pennies will nocht be bought now, communibus annis, for ten tymes our fourtie pennies at this day. Yea, ſa hes the grait abbus growin, that in ceas the predeceſſour, being a waſter of his benefice, hes ſett lang takks and fewes with plean diminution, and alſo conteining iuſt cauſſes of reduction, ther is na remeadie to be gottin altho the law be plan, becauſe Judges, Lawers, Lords and all is infected with the ſam ſeiknes, ſa that the remead falles amang impoſſibilities lyk the Hieland or Bordour theift.

The rents, lands and lievings of the Hoſpitalls, Almes houſſes and Maſone Dieus, ar lyk wayes tean in few be gentilmen and burgeſſes for right nocht; in ſic ſort that thair buildings is alwhare deceyit, and thair fundations loſt and aboliſhed.

The Pure, partlie for want of thair awin patrimonie, and partlie for yeirlie increaſſing of thair number, be wrang and oppreſſion, goes throw the countrey in ſwarmes, war nor Turks or Infidelles, godles and lawles, without mariage, bapteſme, or knawlage of dewtie to God or man.

The Nobilitie neglects and caſtes af thair publict callings, leiving nocht as ſic as ſould baiff a ſpeciall cair and charge of thair Countrey and Comoun weill, and whom God hes callit to be counſallours to thair King, fathers of the peiple, and defendars and meanteiners of his Kirk in this cleir light of the Goſpell; for the quhilk calling Chryſt ſall a day call them till acompt; bot rather as privat men, thinking it aneuche to keipe that quhilk thair fathers hes left tham, and tak thair paſtyme and pleaſur, or to conqueiſe mair to thair childring, or to be redouted of thair nibours, and pley the oppreſſours and bangſters, &c.

As for the rewlling of the Comoun weill, hald in hand till execution of Juſtice, reforming and eſtabliſſing of the Kirk, counſalling and aſſiſting of thair Prince to that purpoſe, they cair na mair therfore nor ſa mikle as may be a pretence for thair particulars. Sa that whar they ſould be rewlars and halders of vthers in guid ordour and dewtie bathe in Kirk, Court and Comoun weill, they ar becom degenerat ſlaues to Courteours, and corruptors of Judges, men of Law, and Kirk men, for bringing to pas manie uniuſt and wrangfull turn ; or to be ſufferit to ſit at hame for thair eaſe and paſtyme, as thouche they war born for ther awin bellie lyk beaſts. Wharof hes proceidit thir miſcheiffs following :

Ambaſſatours of Babel, Clyentes of the Pape, our Athalia and the Hous of Guis, and the Court of Spean profeſt Papiſts, hes bein and is ſufferit to carie away the Kings hart from the cheiff profeſſours and meanteiners of the Goſpell, to rinne a cours direct againſt relligion, weill of his Countrey, and ſtanding of himſelff in guid eſteat of kinglie honour, bodie and ſaull. Sa that it is thought and ſpokin, that the vndewtifulnes and negligence of the Nobilitie hes indangerit and almaiſt loſt that rare perle of ſa notable expectation.

Debauſchit men, godles flatterers, wha haid ſauld themſelues in body and conſcience to do anie thing for warldlie preferment, was ſufferit till inſinuat thamſelues in the Kings fawour ; wha withe violence, outtragius pryd, craft, falſed and flatterie, war meit to execut the plat leyed down be the Papiſts, and now, ingratfullie indeid, und iniuſtlie vpon the part of men imployed to wrak thair advancſars, bot in reſpect of God maiſt iuſtlie to puniſhe the owerſight of the nobilitie. Yea, thair degenerat harts, wha cearit nocht for purchaſſing of thair particulars to becom ſervants and courters of flattering courteours, and permit the haill government of the Comoun weill to be caſt lous and turn in tyrannie to thair iuſt deſeruit wrak in the end.

Of this hes ſprung the abſolut powar, wharbe as a monſter never hard of in anie iuſt government, the haill priuileges of the thrie Eſteates of the Realme is weakned and almoſt takin away. Be the quhilk Eſteates, according to the louable cuſtom of the Kingdome of Scotland, fra the beginning therof, all things with mature deliberation, frie reaſoning and votting, all things was done. And be the quhilk Kings paſſing thair bounds to the wrak and oppreſſion of the Comoun weill, war corrected and brought in ordour. In lyk maner the priuilages of Towns and Vniuerſities, yea of the holie Kirke itſelff, eſtabliſhed be ſa manie guid Rewlars and Parliaments, according to the Word of God, ar owerthrawin.

All the Judgments of the Realme, Secret Counſall, Seſſion, Juſtice Courts, Conſiſtories, Scheriffs Courtes, Provoſt, Bailyies and vthers, ar rewlit, nocht be law ciuill or municipall, right or reaſone, *ſed principis placitum legis habet vigorem.* It is the Kings will, for now Captean James, as Stratocles in Athens, hes maid a law : " That whatſoewer the King commands, that is halie towards God, and iuſt anents men."

From thence ar ſa manie ſcore of ſlauchters and murdours, hearſchips and oppreſſiones, lying on the head of the King and bak of the Countrey, crying to the heaveinnes for iuſt vengeance from the righteus God ; for as euerie an hes moyen at Court ſa comes his mater to pas. And becauſe the Court is godles and wicked, the maiſt vngodlie and wicked finds the graitteſt moyen therin. Wharof it comes that the wicked thus triomphe, and the guid and godlie is oppreſſit and wracked ; ſa that na mervell it is to ſie the countrey thus plagged, yea whowbeit it ſould vtterlie peariſhe in Gods righteus iudgments.

The Kings patrimonie and caſualities ar graitlie hurt and abbuſit, whilk cauſes nocht onlie his povertie, to the grait ſcham of the Countrey and hinderance of comoun warks, bot alſo ſa monie intolerable taxationnes, exactiones and impoſts to be maid vpon his ſubiects, to the tyring of thair

harts, and wrak of the pure laborars; for Lords, Lards, and Prelates exacts twyſe ſa mikle from thair pure tenents vpon that occaſion.

Of the formentioned papiſticall courſe and this, comes ſa manie forſaultries and baniſment of the beſt and maiſt noble men of the realme; ſelling of ſlauchters and blud, grait ſoumes of compoſitiones exacted for na faults bot weill doing; the quhilk all of Gods iudgments turnes to miſcheiffs, whill as be thir diueliſhe ſeductors it is abuſit to execut all kynd of violence againſt the guid men of the land.

The reſt referring to your Lordſchips experience and weſdome, and to ſic as hes graitter inſight be yeirs and iudgment, I ceas nocht to pray God to giff your Lordſchips an vpright and conſtant reſolution to ſie thir things ſum day redreſſit and amendit.

ZACHARIE I.
Thus ſayes the Lord of hoſtes,
Turn vnto mie with all your harts,
And amend your euill wayes,
and I will turn vnto
yow, ſayes the
Lord of
Hoſts.

Now becauſe amangs theſe horrible corruptiones, we haiff affirmed that quhilk wald ſeim incredible in a reformed and ſattled eſteat of a Kirk, That theſe monſtruus miſrewllars wald cauſe the King tak vnto him to be the onlie Head and Monarche in the Kirk as in the Comoun weill; and that the cheiff rewlars of the Kirk, the Biſchopes, ſould tak the authoritie and warrand of thair calling from him, (quhilk is pleane Popiſh hierarchie, and is mikle wars, as the Pape is a biſchope, an eccleſiaſtik perſone and officebearer, prouyding he and his Kirk war trew,) as indeid I could ſkarſlie a lang whyll beleiue myſelff that the Deuill durſt ſa ſoone and planlie vtter himſelff in Scotland, whill I gat the Actes of Parliament formentioned; and efter diligent intreatie, a iuſt copie of the Archbiſchope of St Andros Bull cam in my hand, quhilk for the warrand of ſa hiche alleageance it behoued me to heir till inſert.

A Copie of the Bull quhilk the Archbiſchope of St Andros gat of the King as Supream Governour of the Kirk, wherby he has powar and authoritie to vſe his Archepiſcopall office within the Kirk and his Dioceſe.

OUR SOUERAN LORD, with advys and conſent of the Lords of his Hienes Priuie Counſall, ordeanes a Letter to be maid vnder the Grait Seall in dew form, geiuand, grantand to his weilbelouit Clerk and Orator Patrik, Archbiſchope of St Andros, powar, authoritie and juriſdiction to exerceis the ſaming Archbiſchopric, be himſelff, his Deputes, and Commiſſionars, in all maters eccleſiaſticall within the dioceaſe of St Andros, and Shireffdomes quhilk hes bein heirtofore annexed thervnto. With

powar to the ſaid Archbiſchope vnder his Hienes to call and convein Synodall Aſſemblies of the miniſterie within the dioceaſe for keiping of guid ordour, meanteining of trew doctrine and reformation of maners alleanerlie: To plant miniſters of Kirks, quhilks ſall happin to be deſolat and vacand: To giff admiſſion and collation of benefices to perſones qualefiet, ather preſentit be the lawfull patrones or ws: To depoſe perſones vnqualified and vnable in lyff or doctrine for diſcharging ther cure; the quhilk perſones being ſa depoſit, thair rents, ſtipends and benefices to veak in the hands of the lawfull patrones, to be conferred of new to qualefiet and godlie perſones: To reform Collages, Kirks and ſic vther places apointed for lerning: To place and diſplace Maiſters of Collages vnqualefiet according to the tenour of thair fundationes or euill affected to our ſervice and obedience, contraueining be word or wryt our Royall powar and priuilage eſtabliſſed in our leat Actes of Parliament, or ſklandering ws be erroneus doctrine: To viſit the Hoſpitales within the dioceaſe, and Kirkes, and ſie tham weill furneſit, menteined and apperelled. Commanding our fathfull and trew ſubiects to yeild vnto the ſaid Patrik, Archbiſchope of St Andros, dew obedience: And that the ſam may be better reuerenced and obeyit, We haiff giuen and granted power to the ſaid Archbiſchope to haiff an of the maiſt verteus, godlie, and honeſt officers of armes within the ſaid Dioceaſe, wha ſalbe callit the Officer of the Kirk, wha ſall in Our nam and authoritie aſſiſt the forſaid Archbiſchope, and ſall command all and ſindrie contraueinars and brakars of the guid and godlie ordour of the Kirk, of what degrie or qualitie ſoeuer they be vnder Ws, with ſic penalties, mulcts, impriſonments, repentances and maner thereof, as We, our Counſallours and Eſteates ſall agrie vnto, vpon the humble ſutt of the ſaid Archbiſchope, and vther Biſchopes and Commiſſionars in eccleſiaſticall maters; in the quhilk giff the ſaid Biſchope and officer be diſobeyit, We will accompt the iniurie don to Our awin perſone, and puniſhe the ſaming with all rigour in exemple of vthers. PROUYDING alwayes, that giff anie perſone or perſones receaue anie intolerable wrang, or, without cauſe or iuſt deſerving, be vther wayes vſit be the ſaid Biſchope, that as the Law of God and louable Conſtitution of this Realme does permit, it ſalbe leiſome to the perſones ſa inormlie hurt, to appell to Ws, and our Soveran authoritie to be interponit for remead therof; for giff the ſeat and image of Emperours in ancient tyme war a ſufficient girthe, azill and protection to them that haid refuge thervnto, it becomes Ws mikle mair in our awin perſone to be a confort, aid and releiff to tham that ſall ſeik vnto our cleamencie againſt whatſumeuer oppreſſion be ſpirituall or temporall perſones, to whom we promiſe our princelie fawour; the quhilk we mynd always till adminiſtrat be the grace of God in ſic ſort as We may be anſwerable to him, whaſe image and leiutennantrie We bear in this Realm. And fordar, becauſe it is neceſſar for the Kirk of God, and preſeruation of guid ordour to be menteined therin, that, when neceſſitie requyres, the biſchopes of euerie dyoceaſe, and ſic vther lerned men of thair dioceaſe as ſalbe thought meit for that purpoſe, aſſemble togidder for taking of an vniform ordour to be obſeruit in the Realm, in form of Comoun Prayer and vther things requiſit, for the comoun eſteat of the Kirk, We of our princlie powar grantes the priuiladge vnto the ſaid Archbiſchope to convein the reſt, prouyding alwayes that befor anie Convention Generall of the clargie that the ſaid Biſchope ſall mak Ws aduertiſed of the neceſſarie cauſſes of the forſaid convention, that we may vnderſtand the ſaming, to tend to the weilfear of the Kirk and polecie of the Countrey. And that the ſaid Biſchope may haiff our ſpeciall licence thervnto granted vnto him vnder Our priuie ſeall; and that na Act or Conſtitution maid be the Aſſemblie of Biſchopes or Clerks haiff anie force, ſtrenthe or effect within our realm to bind anie of our ſubiects, without they be allowit, approvit and confirmed be Ws, our Counſall and Eſteat: And efter the probation of Our Royall Authoritie, they to ſtand in full force and effect, &c.

Thus it pleaſed God of his grait mercie and grace to haiff me occupied the firſt monethe of my entrie with our Lords, about the end wharof Mr Patrik Galloway, returning bak againe from London, cam to ws, and vndertaking the Miniſterie of the companie with me, (wha trauelit onlie in the Word and Diſcipline,) lyked weill of our ordour, and according to the ſaming, efter the exerceis of faſting a haill ouk going before, miniſtrat the Holie Communion the laſt Sabothe of Auguſt, and ſa continowing conform to our ordour in euerie poinct the monethes of September and October, in the quhilk, becauſe my Wyff was becom grait with chyld of hir firſt birthe, and langit to be in Bervik, ther to ly for diuers reaſones, I, obteining leive of the flok, convoyed hir thither, and retourned to my charge till the monethe of November; in the quhilk the Lords haiffing Mr Patrik with thame, thought it meit that I ſould remean a ſpace at Bervik, becauſe the halff of the companie and my Wyff was ther; for ther was the Lords Abbots of Cambuſkinnott, Drybrouche and Paſley, George Dowglas of Parkheid, and dyvers vther gentilmen. To this I aggreit, and entering with tham helde tham occupied als neir the ordour leyed down as could win. And ſurlie I was never mair diligentlie and fruitfullie occupied nor that wintar; for by the exerceiſe quhilk I haid amangs our awin folks, to the quhilk reſorted a number of godlie peiple of the town, becauſe the publict doctrin in the Kirk was diſchargit be a practeiſing betwix the Lord of Hounſdan, Gouernour, and Captean James, gyddar of our Court, called then Erle of Arran and Chancellar of Scotland. The guid Lady Wedrington, of whom I maid mention befor, being cowſines, and in creadit with the ſaid Lord Governour, obteined licence to me, for hir confort and of a number of maiſt godlie and zealus peiple, to teatche in a certean hous of the Town thryſe in the ouk, to thair and myne grait ioy and conſolation.

During that tyme the Communion was to be celebrat in Berwik, and therfor a certean dayes I teatched to tham the doctrine of Preparation before the ſam, wherin that guid Lady fand ſic inſtruction and confort, that ſche erneſtlie intreated me to ſett doun the ſubſtance therof to hir in wryt: the quhilk I did, the quhilk alſo ſche ſchew me a ſpace therefter copied ower in her awin hand wryt, exceiding a thrie or four [leaves] throuche, for ſche wrot verie fear. Sic was hir diligence and cair to grow in knawlage and practiſe of trew relligion.

The newes quhilk we haid in the meantyme out of Scotland war verie euill, for Arran with his authoriſed Archbiſchope began then to rage.

Diuerſe gentillmen vpon naked and bear ſuſpitionnes was apprehendit and put to ſchamfull execution. Amangs whom was the Lard of Drumwhaſill, wha

drank a bitter cupe of his awin brewing, for he was a grait counſallour and doer in bringing hame Monſieur d'Obignie, and his ſone in law the Lard of Meanſe, a gentleman of notable gifts of body and mynd, and therfor mikle hated and fearit of theſe wicked men, whaſe deathe was als mikle lamented in Eingland as ever I hard Scotſman.

The Archbiſchope, that he ſould nocht be behind, fell to wark, and in tyme of modification of ſtipends, ſett down the form of a band, the quhilk all behoued to ſubſcryve that gat aſſignation of ſtipends; yea, it was ſa proſecut that wha ſoeuer refuſed to ſubſcryve was thretned with the los of thair benefices and leivings, yea fordar, with impriſſonment and baniſment, in cais of anie ſpetches vttered in the contrar. Heirvpon, and ſum vther forget cauſſes, Mr Dauid Lindſay was put in the preaſone of Blaknes, Mr Jhone Howiſone in the Spey Towre of St Jhonſtoun, Mr Andro Hay put in warde, and hardlie vſit; yea, ther was nocht a guid man in Kirk or Countrey, but was put in ſic fear, and oppreſſed with ſic greiff, that they weiried of thair lyvis, and thought ws happie wha was away, and haid that libertie of body and mynd to ſerue our God and eaſe our conſcience.

A grait number of the Miniſterie kythed what they war, even ſum at the beginning went throuchlie with the Archbiſchope, but efter Mr Jhone Crag and Jhone Dunkeſone the Kings miniſter yeildit: wharof that ane Mr Crage* haid ſtand conſtant verie lang and ſuſteined grait thretnings and boſt of Arran; yit at laſt be weaknes and a ſort of ſophiſtication (caſting in a clauſe "according to the Word of God," making, manifeſtam repugnantiam in adicito, as giff ane ſould ſay, he wald obey the Pape and his Prelates according to the Word of God), he yeildit and ſubſcryvit, and drew with him the graitteſt part of the Miniſterie of Scotland, quhilk was the heavieſt newes that could com to ws; for alas! then the enemies triumphed, and all the harts of guid men war broken and diſcuragit. Yit ther war a few guid breither in Mers and Lawdien, wha, as they might, bathe keipit thamſelues clein, and withſtude the aduerſar, making ſum ſtay to that grait defection, wha knawing that I was in

* Mr Crag at this tyme pronuncit a iudgment vpon the Erle of Arran in his face befor the King, ſaying, "As the Lord is iuſt he will humble yow." The Erle, mokking him, ſaid, "I ſall mak thè of a fals frier a trew profet;" and ſa ſitting down on his knie, he ſayes, "Now I am humblit." "Na," ſayes Mr Crag, "mok the ſervant of God as thow will, God will nocht be mocked; bot mak thè find it in erneſt when thow ſalbe humblit af the hiche hors of thy pryde." Quhilk within a certean of yeirs therefter (1598) cam to pas, when James Dowglas ran him af his hors with a ſpear, and ſlew him; and his carcas caſt in an open Kirke beſyde, or it was buried was fund eattin with the dogs and ſwyne. Mr Crag vtherwayes an excellent pretcher, had diſchargit a fathfull dewtie at court in all his miniſterie, bot heirin grevit ws all to the verie hart.

Bervik, acquented me with the mater, and ſend me the forme of the Band, with information of all proceidings. Wharupon, with grait motion and greiff of mynd, I pennit this Letter following and ſend in, togidder with a Letter in Latine, and the Controuerſies gathered to a few concluſiones confirmed with manifauld reaſones and places of Scripture, directed to the Archbiſchopes meache and graitteſt aſſociat, Mr Alexander Home, Miniſter of Dumbar, prouoking him to anſwer giff he could, or giff nocht to bid his ordinar the Archbiſchope do it himſelff. Bot I haid nather anſwer of the an nor vther, and the guid breithring war therby mikle conforted and incuragit.

A iuſt Copie of that quhilk the ſubſcryving Miniſters firſt and laſt did ſubſcryve.

We the beneficed men, Miniſters, Reiddars, Maiſters of Scholles and Collages, vnderſubſcryving, teſtifies and fathfullie promiſes be thir our hand wreittes, our humble and dewtifull ſubmiſſion and fidelitie to our Soueran Lord the Kings Ma^tie^; and to obey with all humilitie his Hienes Actes of Parliament haldin at Edinbruche the xxij day of May 1584 yeirs; And that according to the ſam we ſall ſchaw our obedience to our ordinar Biſchope or Commiſſionar apointed, or to be apointed, be his Ma^tie^, to haue the exerceiſe of the ſpirituall iuriſdiction in our dioceſe according to the Word of God. And in ceas of non obedience in the premiſſes, our benefices, ſtipends, and leivings to vac, ipſo facto, and qualefiet and obedient perſones to be prouydit in our rowmes, as giff we war naturalie dead; according to his Hienes Act of Parliament maid theranent in all poincts.

To the Breithring of the Miniſterie of Scotland, wha hes latlie ſubſcryuit to the Popiſh Supremacie of the King, and ambitius tyrannie of the Biſchops ower thair Brithring,

J. M. wiſhethe vnfenzit repentance.

Ther is ſtrange newes latlie reported vnto ws (my breithring) that yie ſould haiff altogidder without ſtreakes yeildit to the aduerſarie, and nocht onlie be word conſentit, bot alſo be the ſubſcription of your hands confirmed, that horrible boundage and ſklauerie, wharinto our Kirk of Scotland is brought be the leat Actes of Parliament, and this preſent intolerable tyrannie of the fals Biſchopes; the quhilk, vndoutedlie brought vpon yow be Sathan the Aduerſar of Chryſts kingdome, hes bein wrought be the meanes ather of malice and hatred againſt the treuthe knawin, or of ignorance, or then of grait weaknes.

Trewlie, my breithring, albeit I knaw that of tham that wer Sathans inſtruments be feir and flatterie to bring yow to ſo feirfull a fall and greiws ſklander, ſum be new Julians, who altho they confes they knaw the treuthe of the ſinceare religion of Chryſt, yit for malice and hatred conceavit againſt it and the miniſters therof, they haid rather bein of the Turks fathe then of the fathe of Miniſters. And therfor following the fut ſteps of Julian, they perſecut the ſam malitiuſlie, taking the leivings from the miniſters, caſting tham in preſſone, baniſſing tham the Countrey, owerthrawing the Scholles and Seminaries apointed for the continuance therof; and wald vndoutedlie, with fyre and ſword, perſew the ſaming, giff force and powar anſwerit to thair incenſit aire and bludie appetit. Sum ar mair leing, flattering and ambitius then was Amaziah, the Preiſt of the

Kings Chappell at Bethell, wha perceaving the prophets of the Lord to prophecie againſt King Jeroboams new forgit relligion, be ſerving to the quhilk his ambition and gluttonie was meanteined, he ceaſſit nocht till invent treaſſone, ſedition and all ſort of lies againſt tham, and mak the King to baniſhe, impriſſone and perſecut tham with all kynd of rigour;—mair auaritius and war myndit againſt Gods childring then Balaam the fals prophet, curſing and devyſing all meanes to mak the peiple of the Lord to fall in the hands of thair enemies, and furneſing to Balak wicked and deuilliſhe counſall to intyſe tham to defection from the trew worſchipping, and ſa to ſin againſt God, to mak the fyre of his wrathe to kindle againſt tham;—and, finalie, mair raſhe and void of guid conſcience in maters of Relligion, then was Vrias the preiſt, wha thought idolatrus King Ahaz command a warrand guid aneuche for him to diſplace the altar of the Lord, and ſett in the roum therof an new dreſſit according to the form of the Altar of Damaſcus. Sum, wars nor the godles Atheiſt Machiauel, wha careing in thair ſleiues maiſt cunning court craft, makes na thing of God, Chryſt and Relligion, with the Miniſters therof, bot pages and ſlaues to ſerue to thair turnes: For if they may mak for thair courſe, and ſic an eſteat of government as they wald haiff, O then they will ſpeak weill, and graitlie eſteim of tham; bot if they can do na thing for thair purpoſe, or can nocht ſuffer thair wicked attempts, or will nocht change and alter opiniones when they will,—then can they nocht be ſufferit in a Comoun weill; they ar enemies to princes and lawfull authorities; they ar ſeditius, proude and treaſonable, and therfor man till exyll, baniſment, preaſone and ſkaffauld. To theſe Hell is but a boggill to fley barnes, and Heavin but a conceat to mak foolles fean. And laſt, mair ethnik nor Numa Pampilius, eſteiming Relligion and worſchiping of God bot a ſuperſtitius terrour to the conſcience of peiple to hauld tham in awe and vnder obedience. This I ſay, althought they be, that works in this mater be malice and hatred, iudgit and damnet of themſelues, and whaſe portion ſalbe with the forenamed workers of iniquitie, to whom they ar lyk in lyff and doing; yit can yie nocht be purgit from communicating with thair feirfull ſinnes, in ſa far as yie haiff conſented thervnto be word and wryt; wharas yie ſould rather haiff obeyit the Word of God, commanding be his prophet—"Say nocht, a confederacie with this peiple, nather feir yie thair feir, nor be effrayit of tham, bot ſanctefie the Lord of Hoſtes, and let him be your dreid: Surlie he ſould haiff bein vnto yow as a ſanctuarie, and vnto tham a ſtumbling blok, and a rok to fall vpon."* Gladlie wald I purge you, my breithring, of this firſt mean of malice and hatred againſt the treuthe and the meanteinars tharof. And alas! that anie occaſioun ſould euer haiff bein offerit annes to think this of anie of that number. But what ſall I ſay when I heir that ſum of yow hes nocht onlie ſubſcryvit yourſelues, bot alſo, lyk deſperat peſt folks, deſtitut of Chriſtian charitie, travelles to ſeduce and infect ſic as ar haill and wald keipe the right way, and betrayes the conſtancie of the beſt be delatting of tham to the Perſecutor; and that nocht onlie be telling the treuthe, bot be trattelles, lies and forgit tealles, lyk warldlie pykthanks, to mak your godlie breithring ather to mak defection with yow, or then to ſuffer extremitie in thair bodies. Alas for ſorow! whar is the fruicts of that doctrine of Loue and Charitie quhilk hes ſoundit ſa often out of your mouthes? Bot to let be charitie, whar is the hatred of malice and homecid! Alas! theſe ar rather the marks of bludie burreaus and crewall buchars of Sathan, the lier and murderar, then of the diſciples of Chryſt; the takens of Turks, Paganes and Papiſts, then of Chriſtan peiple, to let be pretchours and inſtructors of vthers. Wo is me for yow, vnles thir things be repented in tyme. Behauld what it is to ſlyde bot a litle from the treuthe, and mak a ſchiſme in opinion from the brethering. When Sathan getts ans entres, to mak vntreuthe and falſhode ſeim to be born withall and yeildit vnto bot a

* Isa'ah, viii.

lytle, he gaes fordwart incontinent and begets in the hart a hatred and malice againſt the treuthe and profeſſioun therof. Bewar, bewar, my breithring, mark Sathans craftie deallings, caſt out with him and reſiſt him in tyme, leaſt he gett the vantage and preueall, and mak the laſt wars nor the firſt; "For if we ſin willinglie efter we haiff receavit the knawlege of the treuthe, ther remeanes na mair ſacrifice for ſin, but a feirful looking for of iudgment, and violent fyre to deuore the aduerſaries."*

Alwayes, my breithring, I wald willinglie heir yow all purgit of malice; bot I knaw ſum will ſay, I knaw na better, and vnderſtud neuer throwlie the maters of the diſcipline, and, if we haiff fellit, it is of ignorance and nocht malice. Certeanlie, albeit, I feir that to be over trew in over manie of yow, yit it is a ſchamfull thing to be hard tellit in your awin countrey, and abrod in other nationes, that yie, wha hes bein brought vpe in ſa notablie conſtitut a Kirk this twentie ſax yeirs, in quhilk ſum of yow alſo hes bein paſtors and teatchers nocht mikle les, and all hes born function and charge, nocht onlie in pretching of the Word, but in diſcharging of that vther als neceſſar poinct of your miniſterie, in rewling and governing of the Kirk with your fellow breithring thir manie yeirs bypaſt, to ſay that yie ar yit ignorant of the eccleſiaſtical iuriſdiction and ſpirituall authoritie of the kingdom of Chryſt, and whow it differs from the temporall, bodelie, and ciuill polecie; what is the part and dewtie of the Chriſtian magiſtrat in the Kirk; and, namlie, whither he aught to be maid a new Pape, to vſe tyrannie ower the Kirk, and conſcience of men of the eccleſiaſticall functiones, and giff that Satanical preſumption and pryde of fals biſchopes may be tolerat in the Kirk of Jeſus Chryſt, quhilk from the dayes of Conſtantin, be whaſe mair zealus affection, than conſiderat wiſdome, they gat warldlie ritches and honour, hes infected the Kirk, nocht onlie with all kynd of vyces againſt the ſecond Table, but alſo hes rent and deuydit the ſaming, with ſects, ſchiſmes hereſies, and diſſertiones, be thair ambitius debeats, euer ſtryving for ſteat, wha might be hieſt and graiteſt. Efter that annes that command and law of æqualitie giffen be Chryſt was tranſgreſſed and violat, they neuer ceaſſit vnto the tyme they haid hoiſed vpe that Man of Sin into the thron and roum of that onlie ſupream rewlar and head, the Lord Jeſus; for Biſchopes wald be Archbiſchopes, and they Metropolitanes, and they Patriarches, and ſa Papes. Yie conveinit yourſelues in Generall and Provinciall Aſſemblies, and in Preſbyteries, to the quhilk yeirlie, half yeirlie, and ouklie, yie reſorted as ordinar members and charge bearers within the ſam, and yit can nocht tell what ground, warrant, or authoritie yie did the ſam vpon, as tho yie ſould planlie ſay, yie did it nocht in fathe; and ſa ſo often yie ſinned and abbuſit thoſe holy conventionnes of the Kirk of Chryſt.

To your grait repruff, I man call to mynd the notable occaſiones of atteining to ſolid knawlage in thir maters that God offerit vnto yow, bot in loue, as of God his glorie, ſa of your ſaules, as God mot loue myne. Forby and attour your privat ſtudies in reiding of the Scriptures, and ſa monie lerned mens wrytings on thir poincts, aggreing all in effect in maiſt ſweit harmonie, (wharinto, giff yie haid bein als diligentlie occupied as God gaiff tyme and occaſion, yie neidit nocht to alleage ignorance for an excuſe), whow war thir heads handlit publictlie in the Aſſemblies? Was nocht the Generall Aſſemblie, be the ſpace of ſax or ſeavin yeirs, almaiſt hailelie occupied in thir queſtiones? War nocht the miniſters, in all the quarters of the countrey, erneſtlie exhorted, and, be publict authoritie, commandit to cears and ſeik the Scriptures diligentlie, and all kynd of wryttes, auld and new, for finding furthe of the ſolide and vndoutted treuthe? Was ther nocht apointed conferences to be haid in all partes amangs the breithring, in thair ouklie exerceiſes and Provinciall

* Hebrews, x.

Aſſemblies, from the quhilks men, weill inſtructed with reaſones and iudgment of the reſt, war ſend, from tyme to tyme, to the General Aſſemblies, whar, bathe be privat and opin reaſoning, the opinione and ſentence of all men war examined and tryed, throw euerie head of the diſcipline of the Kirk; and efter lang and often reaſoning, all put in votting, and be haill and vniform conſent and agriement of the haill Kirk, in a General Aſſemblie, concludit, and digeſted in concluſion, and inregiſtrat in the Books of the ſaid Aſſemblie, and extract thereof ordeanit to be giffen to euerie Preſbyterie throuchout the Realm, whidder giff this, ioyned with the continuall practiſe of the ſelff ſam diſcipline, theſe diuers yeirs by paſt, may mak ws inexcuſable befor God, his Kirk, and Angelles, the verie blind warld may iudge.

Alas! deir breithring, ye may weill, for a ſchort tyme, think yow in guid eſteat that lerned nocht, becauſe, as yie think, with les prik of conſcience, and danger of bodies and geire, yie may pas ower thir euil days: But O, fuliſhnes! put the cais, yie might put af in this maner manie thowſand yeirs, ans ſall com the day when yie ſall be forcit to compeir before that grait iudge, and giff an accompt of the diſcharging of that maiſt hie calling, when a compt ſalbe cravit of all the ydle houres, words, and doings that yie haiff ſpent. Sall yie nocht be then eſchamit of that wherinto now yie tak pleaſour? Sall nocht this ſillie eaſe be turned in ſorowfull wanreſt? Sall ignorance then be an excuſe befor him wha ſall ſchaw himſelff from heavin, with the angels of his might, in flambing fyre, to tak vengeance on tham that has nocht knawn him, namelie on ſic as hes neglected and diſpyſit ſa manie guid occaſiones of knawlage miniſtrat vnto tham? What ſall the flatterie and authoritie of your King and Biſchop then availl? Na thing, bot to be partakers of iudgment as of ſine, except repentance intervein.

Oh! my breithring, yie ar farder in the miſt with this ignorance then yie ſuppoſe. For what hope ſall Sathan haiff now (of whaſe force, craft, and biſſines, yie ſa oftentymes warn your heirars,) to mak yow to yeild in the verie poincts of the doctrine of Saluation, ſeing he hes fund yow ſa eaſie to be overcom in the cais of the diſcipline, wharof yie haiff na les ſure warrand and ground refering to the mater in the Word of God, if yow haid luft to haiff lerned? What incuragment ſall it be to the Papiſts, that hes nocht bein negligent in lerning the vntreuthe, and ſtudeing controuerſies in thair ſeminaries, and wha now daylie prouokes ws to the combat, when they ſie but a lytle threatning of the Prince, nocht of lyff, bot leving, and a ſmall piece of flattarie of a fals biſchope, is able to ſhak yow from your grounds, and mak yow to fall for leak of knawlage; yea, to ſuffer the wall and blokhouſſes of your diſcipline to be demoliſed and doung down, thinking (as indeid they may) it wilbe eaſie to mak the braiche, and win the hauld and citie of your doctrine and Kirk? Sall they nocht, I ſay, haiff guid cauſe to hope weill of the victorie and conqueiſt? Sall they nocht haiff reaſone till affirme that quhilk they haiff ſa often ſpoken and wryttin, That the miniſters of Scotland is bot a ſort of ignorant and feible beaſts, nather dow abyde reaſoning nor thretning. My breithring, the Deuill hes maid a grait brak amangs yow, and with ſmall forces, and few ſtrakes, gottin a grait victorie ouer yow; and yit yie will find that he will nocht content nor ſtay ther, but as a victor puft vpe, will preas fordwart. And, therefor, in the tender mercies of God, for the cair I haiff of your ſaluation, extreamlie indangerit now, when fame is loſt and gone, I man apply vnto yow an extream and harde remead, to pluk yow if poſſible out of the claues of Sathan; to wit, that feirfull commination of the Apoſtle to the Hebrews, "It is impoſſible that they quhilk war annes lightned, and haiff taſted of the heavinlie gift, and war maid partakers of the Holie Ghoſt, and hathe teaſted of the guid Word of God, and of the power of the warld to come, if they fall away, ſalbe renewit againe be repentance: ſeing they crucifie again to thamſelues the Sone of God, and makes a mok of him. The erthe, quhilk drinks vpe the rean that comes vpon it, and brings furthe herbes

meit for tham be whome it is dreſſit, receaues a bleſſing of God. Bot that quhilk bears thornes and breires is reprobat, and neir curſing; the end wharof is to be brunt."* Yit breithring weilbelouit, we are perſuadit of better things, and meit for ſaluation of yow, whowbeit, we thus, with the Apoſtle, wryt to terrifie yow, and reclame and reaſe from this fall, and keipe yow bak from farder and wars. Alas! what a face ſall yie haue to com befor the godlie and fathful breithring of the countrey, when it ſall pleiſe God to delyver his awin Kirk, and reſtore it again to the former or better eſteat? or rather, What a conſcience and mynd ſall yie haiff, when yie remember, reid or heir that wa pronunced be Chryſt vpon tham be whome ſklander and offence comes! And, O! whow manie godlie hartes, bathe in Scotland and Eingland, yea, in France, and all reformed Kirks, ar crewallie wounted with this fact of yours, and that nocht without grait cauſe. For, als lang as the haill miniſterie ſtud conſtant, ther was guid hope of a happie redres of maters; bot now, be this fact, yie haiff giffen the Deuill entres within the walles of Jeruſalem to ſpoill and deſtroy all the guid and conſtant citiciners therof, wha will nocht defyll thamſelues, bow thair knies to Baall, and eat ſwynes fleche with yow. What will yie think when yie com to that vers of the 50th Pſalme: "Vnto the wicked this ſayes God, What hes thow to do to declar my ordonnances, that thow ſouldeſt tak my couenant in thy mouthe? ſeing thow hates diſcipline, and hes caſten my Words behind thie." Wald to God yie ſould be ſa moued thereby as was the lerned Origin, wha, efter he haid bein inducit, throw weaknes, to ſacrifice to Idols, therefter coming vnto the Kirk to preatche, caſting vpe the buik, he fell, be Gods prouidence, on the ſam place of the Pſalme, and burſting out in teares befor the peiple, he maid a maiſt dolorus and bitter lamentation and invection againſt himſelff, as yie may reid in his Lyff, recordit be Suidas. And, finalie, what a dart to your pure conſcience ſall that ſentence of Chryſt be, "He that denyes me befor men, I will deny him befor my heavinlie Father." For yie knaw, that whoſoeuer heires the Word of God and does it nocht, namlie in the tyme of tryall, ſchawes nocht that he is ſolidlie groundit in the ſam, denyes Chryſt, as he himſelff teatches in the 7th of Matthew, vtherwayes, "Manie ſall com vnto him on that day, and ſay, Lord, did we nocht prophecie in thy name? Did we nocht work miracles and caſt out deuilles?" Bot he will anſwer, "I knaw yow nocht; depart from me, yie workers of iniquitie."

Bot it may be that ſum of yow, your vnhappie complices and counſallours in this courſe, thinks and will ſay, What neids all this ado? Why ar yie ſa hat in threatning? the mater is nocht of ſa grait weght, &c. Alas! my breithring, miſerable and lamentable experience, except God of his mercie prevent it, I feir ſall teatche yow and the pure Kirk of Scotland what ye haiff done, and whow grait and ſear ar the conſequents that inſewes on your fact. For firſt, be the approving of that Act of Parliament anent the Kings ſupremacie in all cauſes eccleſiaſticall as ciuill, and na appellation to be maid from him, yie haiff nocht onlie ſett vpe a new Pape, and ſa become trators to Chryſt, and condiſcendit to the cheiff error of Papiſtrie, whervpon all the reſt dependes; quhilk, giff it be nocht to deny and refuſe Chryſt, I knaw nocht what it is ſa to do. Bot farder, ye haiff in ſa doing granted mair to the King then euer the Papes of Rome peaceblie obteined, whow tyrannuſlie and ambitiuſlie ſoeuer they ſought the ſam; for the Counſalles of Conſtance and Baſil decreit in the Papes face, and be infinit argumentes of reaſone and ſcripture evicted, that it was nocht onlie a veritie bot a poinct of fathe, The Councill to be aboue the Pape, and appellationes to be maiſt lawfull from the Pape to the Councill. And ſa from the Pape ther was euer appellationes to the Councells, rewlit be the Word of God and his Spreit, wherin the trew Biſchopes and Paſtors, and Doctors of the Kirk ſatt as Chryſts officiars, to iudge and diſcern on maters eccleſiaſticall, according

* Hebrews, vi.

to the Word of God. In the quhilk the beſt Chriſtian Emperours that euer war, Conſtantin and Theodoſius, ſat in na hier degrie than the paſtors as obedient members of the Kirk, humblie to be governed and rewled with the reſt be the ſcepter of the Word of God, and nocht as Heads and Lords to command and rewll ower it, knawing the Lord Jeſus Chryſt was onlie King and Emperour thair. Bot yie haiff ſubſcryvit, that whoſoeuer, in anie maters eccleſiaſticall, declynes the King and Counſalls iudgment, ſalbe reput and puniſhed as a tratour. What I pray yow giff theſe profeſt Papiſtes and Jeſuiſtes that flockes ham out of France, Spean, and Italie, and finds graitter fawour and credit in Court, then all the Miniſters, what if they ſall challange yow for the Doctrine of Juſtification, frie will, reall preſence, and the reſt of the heids of religion, for theſe, as chieff maters eccleſiaſticall, ſall the King and his Counſall be iudge to yow, and na appellation be maid vnder the pean of treaſſone? What ſall then, I pray yow, becom of relligion and the profeſſours therof? ſall they nocht be ather forced to deny Chryſt, or maid to diſput with the torments apointed for trators? and ſyne this for a clok to be caſten ower it, It is nocht for relligion, but for hie treaſſone that ſic ar ſa handlit. Do yie nocht heir eſpy the craft of the crewall feind, wha dar nocht, in this age of knawlage and light of the goſpell, oppon himſelff againſt the treuthe, as the Scrybes and Phariſies durſt not gainſtand the doctrine of Chryſt, bot ſeiks, vnder pretence of Lawes, and clok of iuſtice, to mak the godlie and trew profeſſours and preachours to be ſchamfull ſpectacles, that therby men may be eſchamit of the veritie of the Euangell; euen as Chryſt was put to deathe vnder the nam of ſedition and treaſſone.

Secondlie, yie haiff taken away, be your ſubſcriptiones, the lawfull powar of the Paſtors and Doctors and Eldars of the Kirk, to convein thamſelues in the nam of na erthlie prince, nor temporall authoritie of King, nor for na erthlie nor temporall effears, bot in the nam and authoritie of Jeſus Chryſt, King of Kings, Lord of Lords, the onlie Soveran rewlar and commander within the Kirk, quhilk is his kingdome ſpirituall, and nocht of this warld, till intreat of things heavinlie and eternall, quhilk directlie concernes the ſaules and conſciences of men: The quhilk powar they haiff of Chryſt planlie in his Letter Will, ioyning a maiſt comfortable promiſe againſt ſic grait difficulties that behouit till aryſe in the diſcharge of ſa hiche an office. "Whanſoeuer twa or thrie of yow ſalbe conuenit in my nam, I ſalbe in the mids of yow." Leaning vpon the quhilk powar and promiſe, the Apoſtles and Diſciples conveined thamſelues ſindrie tymes efter the reſurrection of Chryſt, and efter his aſcenſion, to choiſe ane in the roume of Judas;* they aſſemblet the haill congregation to the election of the Diacons:† and now efter a grait manie kirks war planted, nocht onlie amangs the Jewes, bot alſo amang the Gentilles, the Apoſtles and Eldars aſſemblit thamſelues in a Generall Counſall at Jeruſalem, to determin in the queſtion moued about the circumciſion, and ſa furthe. For when the command be Chryſt is giffen ather to the heirars to heir, or the paſtors to feid, or the doctors to teatche, or the eldars to govern or rewll, ſurlie be neceſſitie of relation, it man be that he giffes tham alſo authoritie and powar in his name to convein togidder and with thair flockes for that effect. Sa that be that act of Parliament quhilk diſcharges the Aſſemblies and Conventiones of eccleſiaſticall office bearers, is reſtranit that friedome quhilk Chryſt Jeſus hes giffen to the officers of his kingdome, to convein for diſcharging of the dewties and callings quhilk he hes leyed on tham, to be vſit for his ſervice, and ſaluation of his peiple. And trewlie als weill might they haiff diſchargit the conventiones for heiring of the Word and miniſtration of the Sacraments, as for the exerceſing of diſcipline and government of the Kirk; ſeing this is na les leyed on the bak of the officiars of Chryſts Kingdom, as a ſpeciall part of thair dewtie and

* Acts, i. † Acts, vi.

charge nor the former, and hes the command and powar giffen to vſe it na les then the vther, without careing for anie authoritie or command of men. For that quhilk Chryſt ſa erneſtlie repeates to Piter, quhilk alſo is commoun to all Paſtors, Feid! feid! feid! is nocht onlie be Word and Sacraments, bot alſo be diſcipline, rewling, and government, as the mater itſelff declares, the word ſignifies, and the ſimilitud planlie proues. And what, I pray yow, meines that comand of Chryſts till the Kirk, that is, the eccleſiaſtik ſenat or aſſemblie of the office bearers, as the lerned expones it, "And if he refuſe to heir the Kirk, let him be unto thie as an Ethnic and Publican!" giff the Kirk hes nocht powar and authoritie of iudgment giffen to it be Chryſt? And that, "I giue yow the keyes of the kingdome of heauine, whatſouer yie louſe on erthe ſalbe lowſit in heavin; and whatſoeuer ye bind on erthe ſalbe bund in heavin." War thir keyes giffen to anie king or magiſtrat? or flowes the powar therof from humean ordination? And finalie, what meinethe the Apoſtle to the Romanes xii. when he ſo erneſtlie exhortes euerie officiar in the Kirk to diſcharge thair calling diligentlie? Willes he tham till abyde the commandiment of anie erthlie king or prince? Na, als frilie as the King hes his powar and authoritie of God the Creator to diſcharge his office in things ciuill and temporall, als frilie hes the paſtors, eldars, doctores, and deacones of the Kirk powar and authoritie of Jeſus Chryſt the Redeimer to do thair office in things heavinlie and ſpirituall. But I purpoſe nocht, my breithring, to inſiſt with yow in prouing of maters at this tyme; bot taking things to be ſufficientlie tryed and concludit vnto the tyme I heir anie reaſones alleagit be yow or anie vther in the contrar, I wald diſcouer vnto yow the feirfull conſequences of this your yeilding, tending to the wrak of Chryſts Kirk and the libertie therof.

It was onlie the Aſſemblies and Preſbyteries, as all that feires God, yea, and the enemies thamſelues knawes, that was the ordinarie mean to keipe the Kirk of Scotland from the pollution of vyces, hereſies, and ſchiſmes; the quhilk now being takin away, vyce and wickednes ſall owerflow, for wha ſall tak ordour therewith?—the Court and biſchopes! Als weill as Martin Elwod and Will of Kinmont with ſtealling on the Bordours. Hereſie, Atheiſme, and Papiſtrie ſall brak in, for wha ſall reſiſt it?—the biſchopes! Put the cais, that ſic wha hes ſauld God, relligion, and heavin for this preſent warld and the things therof, could haiff the grace to gainſtand, the Atheiſts and Papiſts, and cheiff meanteiners of Atheiſme and Papiſtrie, wilbe graitter in Court (fra the quhilk the biſchopes hes thair powar and authoritie, and can, nor dar do na thing without ſpeciall leiue and command therof) nor the beggerlie biſchopes and all thair clergie can be. And laſt, the ſchiſmes and controuerſies that aryſes and ar ſawin be Sathan ſalbe na wayes componit nor extinguiſit be the brotherlie and humble conventiones in æqualitie, (as the happie experience of ſax and twentie year bypaſt hes proven our Aſſemblies till haue done,) bot contrarie wayes, be the proude ambition and vanitie of the biſchopes, they ſalbe daylie foſterit, increaſſit, and augmentit, the pruiff and experience wherof yie may reid efter the firſt thrie hounder yeirs of Chryſts Kirk, when the perſecutiones war endit, and the biſchopes began, vnder Chriſtian Emperours, to gett eaſe, honour, and ritches, and braking the commandiment of Chryſt, began till vſurpe lordlie authoritie and preheminence over thair breithring. Fra that tyme, as never of befor, miſerablie hes the Kirk been cut and deuydit be controuerſies, ſchiſmes, and hereſies; ſa pernitius hes it bein to ley aſyde the Word of God, and right rewlles of governing of his Kirk be æqualitie amangs the paſtors.

Thridlie, yie haiff conſentit and ſubſcryvit that thir biſchopes ſall haiff the owerſight and rewling of all the Kirks, according to the powar quhilk they receaue of thair Pape and head. Quhilk office hes na warrand in the Scripture of God, bot is an inuention of Sathan brought in be ambition and auarice; yea that preſumptous and lordlie authoritie over the reſt of ther breithring is plat contrar to the word and commandiment of Chryſt; Matth. 10. 19. and 26. 24. 28. and of Luc, 12.

14, 15, 16, 17. and Pet. 5. 1. &c. And that mangrell melling with ciuill and warldlie maters, exerceiſing iudicatour in ciuill and criminall cauſſes, loudlie cryes that they war neuer of Chryſt, whaſe kingdome is nocht of this warld; wha refuſed to be maid King be the peiple, yea wald nocht ſa mikle as deuyd the inheritance amangs breithring, albeit a charitable turn; and all for eſchewing of incumbrance in erthlie maters, quhilk might hinder him from the ſpirituall and heavinlie wark of his Father for the quhilk he was ſend. And by and attoure the vnlawfulnes of the office quhilk the Scripture and nature of the kingdome of Chryſt can nocht bear withall, the perſones that preſentlie yie haiff ſubſcryvit obedience vnto are infamus vyle men, nocht onlie of the bas and curſeſt ſort amangs the peiple, as war the preiſts of profan Jeroboam, bot maiſt diſſolut and ſklanderus in all thair lyff, be whaſe cairfulnes in gathering vpe the woll and milk, and cairleſnes in feiding of the floks, and evill exemple in all kynd of vyce, na mervell it is giff inumerable ſaulles drown in ignorance, periſhe in thair ſinnes, and liue without God or religion.

Therfor, now I beſeik yow, my breithring, rightlie to conſidder, and deiplie to pondre this mater: Whidder haid it bein better to refuſe, and vndertak the diſpleaſure of ane erthlie Prince, wha onlie hes powar ower the body, (and that na mair nather nor it pleaſes God,) and haiff eſteimed all this warld but dirt and draff vnder your feit, in reſpect of his luiff and obedience, wha could haiff given yow again a houndrethe fauld in this lyff, and the lyff eternall to the guid? Or to haiff conſentit, and incurrit the hiche diſpleaſure of Chryſt Jeſus, the grait Heavinlie King, wha, efter the bodie is ſlean, may caſt bathe it and the ſaull in the fyre of Hell; and the offence and deteſtation of all the godlie and fathfull for the ſchamfull denying of ſa guid a maiſter, betraying of the friedome of his kingdome, ſklandering of his Kirk, and offering occaſion to the aduerſars to triumphe and be incuragit. Again, I ſay, for Gods cauſe, and your awin ſaluation, enter in deiplie to wey and conſider what yie haiff done, that the hynouſnes of the fact may mak yow to abhore yourſelues and be vnfeinyitlie caſt down therfor. For haiff yie nocht be your hand wryt, the ſeall of your treuthe, bund yourſelues, as ſlaues, to the wicked appetit and affection of a blind godles Court, overflowing with all kynd of ſine and impietie? and to a Biſchope, O fy! to whom I can nocht giff a vicius epithet mair nor another, and I am ſure a thowſand wald nocht expres his vyces, as yourſelffs, and all the warld, is witnes? And that quhilk is warſt of all, haiff yie nocht brought the libertie of the ſpreit, and preatching of the Word of God, the diſpenſation wharof is concredit vnto yow, in maiſt abominable thraldome? Sa that yie dar nocht reproue vyce without exception of perſones, nor pretche the treuthe frilie, as your God, your buik, and your conſcience, teatches yow, and commands. For, dar yie now rebuk the contemners of God and religion, and fathfull miniſters therof, the blaſpheamer of Gods nam and his treuthe; diuelliſhe diſſimulation, yea, open diuelrie, periurie, perſecution, tyrannie, crewaltie, oppreſſion, drunkennes, huredome; ſeruing of God and man; ambition, auarice, flatterie, leing, braking of promiſe, tricking, taunting, deceauing, profanation of the Word of God, ſacrilage, ſimonie, witchcraft, ſchamles obſcenitie, vilanie, apoſtaſie, and menſuaring of that quhilk the mouthe hes profeſſit, and publictlie ſpoken and teatched, the hand hes often ſubſcryvit with the grait aithe of the Lord maid and interponit therin? ſeing your new erected paprie, and, namlie your famus Ordinar, the Archbiſchope, to whom yie haiff bund your obedience, is altogidder feſtered and owergean with tham.

Now, as to that nam of obedience, quhilk is crauit in a fair and honeſt maner, to clok a maiſt filthie and vnhoneſt mater, miſter I to wryt anie thing to yow theranent? for can yie vnderſtand or teatche anie vther thing theranent nor this, Obedience, except it be in God, and according to his command, is na obedience, bot ſin, rebellion, and diſobedience, the quhilk is as the ſin of witchcraft, wickednes, and ydolatrie befor God, as Samuel teatched King Saul in his awin face. That quhilk

man, following his awin iudgment and ill affection, calles rebellion, treaſone, and diſobedience, is allowit befor God as dewtifull dewtie, guid obedience, and ſeruice. And contrar, was nocht Sydrach, Miſach, and Abednego caſt in the fernace be Nebugednezar, King of Babylon, for thair diſobedience, in nocht falling down to worſchipe his erected image? Was nocht Daniel caſt in the den of Lyons for diſobedience, becauſe he brak King Darius godles law, in making his prayer thryſe a day toward Jeruſalem, and wald nocht giff ſa mikle as a ſecreit conſent to ſett vpe the King in Gods ſtead? The gard of King Saul diſobeyit him, commanding be his awin mouthe, to ſlay the preiſts of the Lord. Sa did his awin ſone, guid Jonathan, and wald nocht bring in Dauid, bot conforted him, and ſet him on his iorney. The Medwyffes; King Pharo; Iſiada and the haill eſteates of Juda; bludie Athalia; Lobna, a citie of the Leuites preiſts; the apoſtat King Amazia; and innumerable ma in holie Scripture, whaſe doings, neuertheles, the Spreit of God commends, and as dew obedience to God and thair ſuperiors, hes left tham inregiſtrat in his Holie Buik to be followit.

In graiteſt humilitie and dewtifull reuerence of that maiſt lawfull authoritie giffen be God to Kings and Magiſtrats, and yit in curage and bauldnes of ſpreit, for the glorie of my God and libertie of the Kingdome of Chryſt, defaced alas! and brought vnder vyll ſlauerie be the pernitius flatterers of princes, wha deifeing tham in thair conceattes, makes tham to tak vnto tham abſolut powar to do what they liſt, and trampe the Kirk of Chryſt vnder futt,—I will tak this propoſition to defend againſt the beſt and maiſt lernit of thair courteours, court biſchopes and miniſters, prouyding they diſput be Scripture and guid reaſone, and nocht be the Blaknes, Spey Tour, Gibet and Maden, That to obey the King of Scotland, as he craues preſentlie obedience according to his laſt acts of parliament, is treaſone againſt Chryſt, and diſobedience, yea rebellion to his Word and Command; and therfor whaſoeuer may ſtay and withſtand him be refuſall of obedience or vther wayes be ordinar and lawfull meanes of thair calling, and does nocht, is a treator to his Maieſtie, Countrey and Kirk of Chryſt within the ſaming. And leſt yie, my brethring, or anie vther ſould tak this my plean ſchawing of the treuthe in an euill part, the Lord God of heavin is witnes to my conſcience that I mein na contempe or diſdean to his Graces ather perſone or lawfull authoritie, nather does this proceide of anie euill will or deſyre of revenge for anie wrang done to ws; bot the Lord knawes, befor whom we walk, that the ſiches and ſobbes of our dolorus and maiſt affectioned harts toward his weill and amendiment, is with teares powred out daylie for that effect; and whom I knaw aſſuredlie that all the godlie in Scotland and Eingland wald obey, loue and reuerence aboue all fleche as thair awin naturall and born Prince, giff leaving thir godles Counſallors and courſes he wald rewll in the feir of God, and eſtablis the kingdome of Jeſus Chryſt according to his Word. Therfor alas! my breithring, yie haiff vnder the name of obedience defylit yourſelff with theſe crymes that Samuel convicted King Saull of, for nocht obeying the Word of the Lord. And the exemples of Gods ſervantes in thair feir of his grait Maieſtie and conſtancie in ſtanding in his treuthe and obedience ſtoutlie, nochtwithſtanding danger of lyff, yea terrible torments, may be feirfull iudges ſett befor your conſcience to condemne yow, except yie repent. Peter and Jhone ar bathe be word and exemple crying vnto yow, That it had bein better to obey God nor man.

But me thinks I heir ſum of yow lamenting and ſaying, It was weaknes and feiblenes of this freall nature that maid yow do this thing. Trewlie, my brethring, weaknes and infirmitie is naturall to fleche, and hes oftentymes maid the childring of God to ſlyde and fall, for ſa did Dauid in adulterie and murdour, Peter in the threifauld denyall of his Maiſter, and the zealus Origin of whaſe fall I ſpak befor. Wharfor in that ceas onlie the remeadie incontinent without delay is to be ſought; for it is manlie, and of weaknes to fall, bot to ly ſtill and ſleipe in ſine without remorſe or amendi-

ment, it is the rod of reprobation. It is a thing maiſt feirfull to deny Chryſt, but far mair nocht to confes him conſtantlie agean vnto the deathe. It is a horrible mater ſa to ſklander the Kirk of God, bot far mair to continow therin, and nocht to repear and remoue the ſam. And therfor I exhort yow, deir brethring, maiſt erneſtlie and tenderlie in the bowels of the Lord Jeſus, and admoniſe yow, befor God, his Angelles and haill Kirk, that yie pres with ſpeidie repentance till amend this miſerable mis, and repear ſa mikle as can ly in yow this bealfull brak. That yie meditat and cry with Dauid, that is, with the contrit ſprit and broken hart of Dauid in that 51 Pſalme; yie go aſyde with Piter! Yie lamentable! cry out and invey againſt yourſelues with Origine, and mak the ſtreames of your bitter teares delet and waſhe away that ſubſcription, and the wound of your ſiches and ſound of your ſobbes, blaw abrod your repentance for that denyall of Chryſt, and therefter conſtantlie confes him with Piter vnto the deathe; and that ſpedelie befor he cum in iudgment, and deny yow befor his heavinlie father. And finalie, in concluſion, to remoue bathe the publict ſklander and wa pronuncit againſt ſic wharby it comes. I ſie nocht whow it can be don vtherwayes, then giff yie com bauldlie to the King and Lords of Chacker again, and ſchaw tham whow yie haiff fallin throw weaknes, bot be God his powar ar riſſin againe; and thair, be publict not and witnes takin, frie yourſelues from that ſubſcription, and will the ſam to be deleit, renuncing and deteſting it planlie, and therefter publictlie in your ſermonds and be your declaration and retractation in wryt preſented to the haill Kirk, and fathfull manifeſt the ſam. Let tham do with ſtipend, benefice, and lyff itſelff what they liſt, yie will ſtik be Chryſt, wha knawes what ye haiff neid of, and will prouyde for yow ſufficientlie, yie ſerving him in this lyff, and bring yow heirefter to his glorie in the lyff euerlaſting. The quhilk that yie may do, and therefter conſtantlie ſtand vnto the end, I ſall erneſtlie call to God for yow, to aſſiſt yow with his ſtrong and almightie ſprit for the glorie of his awin name, the reparation of the grait offence and ſklander of his Kirk, and your ioyfull receaving again in the number of Chryſts warioures and citiciners of his Kingdome, and Capteanes of his armie, with whome fechting lawfullie in ſuffring heir, with him we ſalbe crownit with immortall glorie in the heavines whar he leives and ringes with his father for euer.

This Letter, with the concluſions and arguments befor mentioned ſend hame, and going abrod, did mikle confort the conſtant, and crab the enemie. Twa of our ſtudents in Theologie for copeing therof, and ſending to breithring, war fean to flie, and com to me to Bervik, Mr James Robertſone, a verie guid brother, now miniſter of Dondie, and Mr Jhone Caldcleuche, whom I receavit gladlie, and wha efter certean moneths abyding with me at Bervik, we paſt ſouthe togidder to Londone. Alſo an Wilyeam Erde, an extraordinar witnes ſteired vpe be God; wha being a maſone of his craft till he was paſt twentie yeirs and maried, lernit firſt of his wyff to reid Einglis, and taken with delyt of letters he himſelff ſtudeit the Latin, Greik, but ſpecialie the Hebrew langage, ſa that he haid his Byble als hamlie to him in Hebrew as anie vther langage: The quhilk being knawin to the Kirk, and the giftes he haid beſyde, bathe of knawlage and vtterence of diuinitie, he was maid to leaue his handie craft and tak him heallie till attend vpon the Collage and exerceis, whar he profited ſa that within few yeirs that he was callit and placed

in the Miniſterie at the Kirk of St Cuthberts, vnder the Caſtell wall of Edinbruche, and is now a notable man for vprightnes and grait lerning and reidding. This brother for iuſt feir cam away alſo, and abaid with me a ſpace in Bervik. The cauſe of his feir was the apprehending of his fellow laborar, a graue and godlie brother, Mr Nicol Dalglaiſhe, keiping of him in clos preſſone and putting him till ane eſſaiſe, of erneſt and deliberat purpoſe to haiff execut him as a trator, onlie for the ſight of a certean letter com from Mr Walter Balcanquall to his wyff, bot the ſaiſe wald nocht fyll him, wherat the Court was verie crabbit. That worthie brother, and now ancient father in the Kirk, was verie euill handlit, and ſtude wonderfull conſtant.

That ſam wintar to thir hard newes from our awin countrey be northe, cam vnto ws far harder newes from ſouthe out of Londone, of the departour of Mr James Lawſone ther; wha for giftes and eſtimation was cheiff amangs the miniſterie: For, efter my vncle Mr Andro, with the ſaid Mr James and certean vther of the breithring, haid in the monethe of July viſited the Vniuerſities of Oxfurd and Cambridge, and conferrit with the moſt godlie and lernit ther, retournit againe till Londone, partlie throw his trauell and alteration of the eare, bot chieflie for the cauſſes twitched befor of the behauiour of ſome of his awin flock, wha haid ſubſcryvit a Letter* calling tham wolffes and hyrlings, Mr James, being a melancholian of conſtitution, falls in a heavie diſeaſe quhilk reſolued in a melancolius dyſenterie, quhilk be na meanes of medecin (whowbeit he haid ther a number of maiſt lerned and godlie) could be cured, bot efter dyvers monethes ſeiknes he died, ſpeiking till his vtter houre maiſt holilie to Gods glorie, and confortablie till all the heirars; bot his deathe, and ſpeitches, quhilk were manie and notable, I leaue to tham wha war preſent. Bot verelie this was a grait los, and diſharting amangs ws, and haid vndone diuers of ws, giff God by his word and ſpreit of conſolation haid nocht vphaldin ws. His wyff (whom for hir rare and maiſt ſweit giftes of knawlage, deuotion, tender and maiſt zealus loue towards God, his ſervants and all that loued the Lord Jeſus Chryſt, I can nocht of dewtie and conſcience bot mak mention of, for a happie memorie to the poſteritie,) was in readines to go to him, and cam to Bervik euen about the tyme of tha dolorus newes, wharof ſhe knew na thing till ſhe was by a convoy brought bak again to that maiſt godlie and confortable hous to all the ſervands of God, Huttonhall. Bot, as euer perſone in that eſteat, ſche kythed the fruicts of trew Chriſtianitie, nocht

* The copie of this Letter is amangs my ſcoralles.

onlie at that tyme, bot all the dayes of hir lyff to hir death, leiving as a trew weidow and relict of ſic a houſband, in faſting, prayer, meditation and exerceiſe of the warks of mercie and loue, inſtructing the ignorant, ſweitlie admoniſing the offendars, conforting the afflicted, viſiting the ſeik and diſeaſed in body or mynd, and perſeuering in prayer with tham vnto the end: ſa that hir refreſhings and paſtyme was to tak peanes in theſe exerceiſes. Thus ſche leived in Edinbruche ſevin or aucht yeir efter our retourn, a remarkable mirroure of godlie weidowheid, and died with als grait mean and miſſing of the godlie in all degries, namlie the pure, as anie woman that euer I knew. Sche was my ſpeciall acquentance and confort in Chryſt from the deathe of hir houſband to hir lyves end.

My wyff was at the ſam tyme grait with chyld neir hir birthe, and heiring of Mr James deathe, wha by the comoun and publict reſpect was to hir in affection a father, brought vpe daylie in his hous and companie with his wyff, ſche doolit and burſted ſa, I being in Newcaſtell with the Lords, that they war all in grait fear ſche ſould haiff parted with her birthe. Amangs whom a godlie ſuddart, named Francis Goodwin, conforting hir, ſayes, "Tak heid what yow do, Miſtres Meluin, that yow becom nocht an vnnaturall murderar of that quhilk is in your bellie, quhilk by appeirance is a man chyld; and yow knaw nocht if God may mak him to ſupplie a place in his churche againe." Within a monethe therefter ſche was lichtar of a man chyld indeid, whom, be imitation of Joſephe, I callit Ephraim, becauſe God haid maid me fruictfull in a ſtrange land; praying God of his grace, nocht regarding my ſinnes and vnthankfulnes, to mak anie mean inſtrument in his Kirk. I can nocht expres the cair, kyndnes, and tender affection quhilk God kindlit in the harts of that peiple towards me in behalff of my wyff and chyld: For certean I am, if all hir frinds and myn in Scotland haid bein about hir, it was nocht in thair powar to haiff vſed hir ſa cairfullie, lowinglie, tenderlie, and diligatlie; and namlie, I war maiſt ingrat if I ſould forget my guid, godlie, and maiſt courteus Lady, my Lady Wedringhton, wha wated on mair cairfullie then the maidwyff, and receavit him from the wombe in hir awin ſkirt, and finding him nocht liulie, maid haſt to the fyre, and thruſting in her curſhar, brunt it, and helde to his naiſthrilles, wherby he quicned and kythed ſignes of lyff. This I ſa particularlie ſett down, partlie till extoll the cair and prouidence of God towards me, and partlie to moue the chyld to ſett himſelff to the knawlage and ſervice of that God wha thus brought him from the wombe. He was born the 15 day of Januar, in the yeir 1584.

About the middes of Februar, efter a grait humiliation and faſt for all thir cauſſes, and confort of the holie communion keipit at Newcaſtell, the noble men, partlie becauſe they perceauit that thair lying neir the Border indangerit thair frinds, and partlie at the deſyre of hir Maieſtie, paſt ſouthe, and efter they haid remanit about a monethe in Northwitche, they cam to Londone; and I returning to Bervik, as my calling requyrit, preparit my wyff and companie, and followed to Londone be water.

My guid Lady Wedringtoun wald neids detein my young ſone, and haiff him in plege till my retourning, wha lykwayes, with our vther maiſt cairfull and lowing frinds in Chryſt, maid guid proviſion for our voyage. Mr Walter Balcanquall cam down from Londone, and ſending for his Wyff, went in compañy with ws. We war in nomber about twoll perſones paſſingers inbarkit about the beginning of Merche, bot be contrarie windes, with grait faſcherie and ſeiknes, war put in in Tinmouthe, whar we ley ſax dayes, and again lainching furthe vpon the fourt day we arryvit at Londone, whar meitting with my Vncle and his companie, we war nocht a lytle conforted.

1585.—A lytle efter the noble men cam to Londone, and I entered againe to my awin charge, mikle helped and incuragit be my Vncle, whom the noble men drew to tham, and maid him thair domeſtic. Our tentationes then war verie grait, for be Ambaſſatour efter Ambaſſatour ſend to hir Maieſtie, firſt we war callit a grait ſtope bak from our frinds, quhilk maid tham and ws bathe to tyne hart and almaiſt diſpear; bot ſyne it was erneſtlie ſuted that we ſould be put out of Eingland, and manie promiſes maid for that effect. Sa that indeid we luiked for na thing bot to be put from Eingland as Scotland; bot the Lord our God haid heirin a guid wark in drawing ws neirar and neirar vnto him, and making ws knaw that he was to wourk that wark himſelff for his awin glorie. And therfor, firſt in the ſimmer he ſend a Peſt, quhilk paſt throw the principall Townes, and raget till almaiſt vtter vaſtation in the Townes of Edinbruche, St. Andros, St. Jhonſtoun, and Dondie, in ſic ſort that the comoun clamer of the peiple was againſt the Court. With this ſic vtragius tyrannie was vſit be Arran and his licentius, proude, impudent Lady, that all eſteates miſlykit and weiried at the ſam. Thus God prepared the peiple at hame that ſimmer; and at the herveſt, togidder with the raging peſtilence increſſing mair and mair, namlie in Edinbruche, the Lord ſend ſic tempeſt of wather and rean, that all began to cry, the Lords hand wald nocht ſtey vnto the tyme the miniſters of God and noble men war brought hame againe. The quhilk

when our frinds perceavit, they maid ws aduertiſment, bot the difficultatie was in purchaſſing of licence, quhilk our vnfrinds, confederates with Arran, wald nocht ſuffer to be granted, till God prouydit in lyk maner a motiue for that, to wit, the ſlauchtar of the Lord Ruſſell, Warden, at a day of Trewes, vpon the Bordour. The quhilk, for all excuſes could be maid, crabit ſa the Quein that ſche licenced our noble men ioyned with the Hamiltones to return to thair frinds in Scotland. And ſa efter a verie erneſt exerceiſe of humiliation, keipit be our haill companie at Weſtminſter, wharin manie teares war powred out befor the Lord, and the hartes of all weill prepared, about the beginning of October, the Erles of Angus and Mar, with the Maiſtir of Glames, and thair companies, paſt from Londone, and with thame my Vncle Mr Andro, Mr Patrik Galloway, and Mr Walter Balcanquall, wha coming to the Bordour, the Lord Hamilton and thoſe that war at Bervik cam to tham; and as they enterit in the countrey, ther reſorted vnto tham without deley the haill Bordours eſt and waſt, conducted by thair Lords of Hume, Boduell, and Maxuell, and merching fordwart with diligence cam to St. Ninians Kirk, a myll from Sterling vpon the firſt day of Nouember, and ther camped to the number of ten thowſand horſmen. In this mean tyme, proclamationes with all diligence was ſend athort the countrey, and double this number war conveinit within the town of Stirling, but nocht halff ſa reſolut and weill hartet to feght in the quarrell as our men war. Sa, to be ſchort, on the morn ſoone be brak of day they vnbeſett the town, and with grait quietnes and vnreſiſtable courage miniſtred be God, ſcaled and clam ower the walles. A lytle reſiſtance was maid be Captean James and Coronell Stewart be the ſpace of twa houres, bot ſeing the courage of the vther they ſchrank bak, and reteiring, gaiff libertie to all to enter and win the town. Captean James haiffing in his poutche the key of the brig, fled away that gett incontinent; the reſt, viz. Montroſe, Crafurd, Glencarn, Aroll, and Colonell Steward reteired to the Caſtell, whar the King was; but our folks perſuing hatlie, cam all to the Caſtell hill, and clos vnder foreſnout of the blokhous planted thair ſtanddars and campe.

The King perceaving that he was nocht able to keipe the caſtell, and knawing that the peiples affection was towards theſe noble men and miniſters, reſolued to Parliament, and ſend furthe vnto our Lords the Secretar and Juſtice Clark, requyring of tham, firſt, That his lyff, honour, and eſteat might be preſeruit: Secondlie, That the liues of Montroſe, Crafurd, and Coronell Steward ſould be ſparit: Thridlie, That all maters ſould be tranſacted peacablie. And

vpon theſe conditiones offerit himſelff to be governed be thair advys and counſall in tyme coming.

The noble men anſwered to the Kings meſſangers, That for the firſt, the God of Heavin knew that they haid neuer anie vther intention then to preſerue his Maieſties perſone, eſteat, and dignitie; and to delyver his Maieſtie from the handes of ſic, wha vnder pretext of his name and authoritie, had ſa creuallie oppreſt the Kirk and Comoun weill, and haid exponed to danger bathe his Maieſties lyff and croun: That haiffing the feir of God befor thair eis, they war com to do his Maieſtie all dewtie and ſervice, and to ſchaw thamſelues fathfull and obedient ſubiects, as they haid done of befor; expoſing thamſelues to the violence of ſic as befor tyme faught with his mother againſt him with diſpleyed baner, to depryue him of his eſteat and honour, wha nochtwithſtanding haid bein of leat, at leaſt thair ſucceſſours in that cauſe, admitted to the handling of all his effeares.

As to the ſecond, ſeing the perſones befor named, whaſe liues war deſyrit to be ſparit, haid troublet the haill countrey, and bein inſtruments of ſic confuſion as the lyk haid nocht bein hard nor ſein in Scotland, they could do na les for his Maieſties honour, and affection they bure to thair countrey, then ſeik the meanes wharby they might be put in the hands of Juſtice, to be vſed as they haid demerit.

As to the thride, they thamſelues declarit to the King, that they maid humble ſupplication to his Hienes, that he himſelff ſould tak ordour and ſie all things to pas, and be wrought paciblie in an opportune and convenient tyme to the grait contentment of all his guid ſubiects; and for that effect promiſed all ayde and aſſiſtance: proteſting that they approched nocht to his Maieſtie in armes, and with ſic companies, bot be conſtraint for ſaueing of thair lyues and leivings from the tyrannie of ſic as ſought thair ruine and wtter wrak.

The Kings Meſſingers being departed, the noble men ſend in lyk maner vnto the King, requyring of his Maieſtie thrie things:

Firſt, that the King ſould giff his conſent to reform the corruptionnes and abbuſſes that war crouppen within the Kirk and Comoun weill, be the euill government of tham wha haid abbuſit his authoritie; and therfor he wald allow as lawfull and guid ſervice thair proceidings in ſeiking the ſaid reformation, and for that cauſe that his Maieſtie wald ſubſcryve the ſchort declaration quhilk they haid formed of thair cauſe; and that for thair graitter aſſurance, that the ſtrainthes and Caſtells quhilk the troublers of the eſteat haid in thair handes ſould be delyuered vnto tham, to be keipit be ſic as the Eſteattes of the

Realme thought meit.—Secondlie, that the ſaid troublers of the Eſteat ſould be giffen in thair keiping, to be preſented to Juſtice; and—Laſt, that the Kings Gard might be changit, and an vther choſin of fathfull, modeſt and ſobre men, vnder ſic a Captean and Commander as the noble men ſould nam.

All theſe things war granted. The Lord Hamilton maid Captean of Dumbartan; the Lard of Cowdounknowes of Edinbruche, and Stirling reſtored to the Erle of Mar; and the Maiſter of Glames maid Captean of the Garde. In end a parliament was proclamed to be haldin at Linlithgow the tent of December following for reſtoring again of noble men, miniſters and all.

The King receavit all the noble men in fawour, and granted tham what they wald aſk for ther particular. Bot concerning the maters of the Kirk, that twitched his honour ſa, that he wald nocht be controlled therin, nor grant to na thing bot efter his pleaſour, and ſa tuk vpe a heiche humor againſt all the guid breithring, partlie becauſe he perceavit that the noble men war nocht verie erneſt in tha maters, getting their awin turnes done, as indeid, (except the guid Erle of Angus, to whaſe hart it was a continowall grieff that he could nocht get concurrance), ther was lytle or ſmall cear amangs tham therof, for all the wowes and fair promiſes maid to God and his ſervants, the quhilk the Lord in mercie mak them to tak till hart in tyme and repent, befor the laſt come, quhilk can nocht, in his iuſt iudgment, bot be mair feirfull nor the firſt; partlie becauſe he eſtimed the Kirk to be the cheiff cauſe of his controlment in his proceidings firſt and laſt, the diſcipline wharof he could na wayes lyk, ex metu Herodiano et Jeroboamino.

About the end of Nouember, warning was maid according to the ordour of the Kirk be the laſt Moderator, athort the Countrey to the breithring, to convein in Generall Aſſemblie, conform to cuſtome befor the Parliament at Dumfermling, na vther meit town being frie of the Peſt. The breithring frequentlie furthe of all partes reſorting thither, the portes of the town war cloſit vpon tham be the Proveſt for the tyme, the Lard of Pitfirren, alleaging he haid the Kings expres command ſa to do. Therfor the breithring, comending that wrang to God the righteus iudge, convenit ſa monie as might in the fields, and conforting themſelues mutualie in God, apointed to meit in Linlithgow a certean dayes befor the Parliament. Bot God within few yeirs peyit that Lard and Proveſt his hyre for that piece of ſervice, when for the halding out of his ſervantes from keiping his aſſemblie in that town, he maid his awin hous to spew him out. For a day in the morning he was fund fallen out of a window of his awin hous of Pitfirren, thrie or four hous hight, wither be a me-

lancolius diſpear caſting himſelff, or be the violence of vnkynd gheſts ludgit within, God knawes, for being taken vpe his ſpeitche was nocht ſa ſenſible as to declar it, bot within few hours efter deit.

The newes of the taking of Stirling was at the Court of Eingland and in Londone within aught and fourtie houres; for it being done on Tyſday in the morning, on the Furiſday therefter Mr Robert Bowes tauld ws, and on the Fredday it was comoun in the mouthes of all Londone. At the quhilk we graithimlie reioyſing in the ſoueran guidnes and mercie of our God, and reſorting togidder to ſteir ws vpe mutualie to thankfulnes; ſa with all convenient diligence we maid for the iorney* hame ower, in the quhilk as in going, ſa in returning we fund the bountifull and gratius hand of our God with ws, ſa that we haid occaſion diuers tymes to ſing vnto the praiſe of our God that 126 Pſalme, with manie ma, but namlie at our coming to Anwik on the ſecond Sabathe of our iorney. Ther we reſted, and war called to dinner be S^r^ Jhone Foſtar, Lord Warden, wha, at mides of dinner, began bathe to glorifie God in recompting what he haid wrought already, and to propheſie concerning the ſtay of foull wather and of the peſtilence, whowſone all the miniſters of God war brought ham againe, as indeid it was marked and found within a monethe, that we war eſtoniſhed to heir the mouthe of a wardlie ciuill man ſa opened to ſpeak out the wounderfull warkes and praſes of God, wrought for ws. We war in companie a nine or ten horſes, and fand him the gratius God of the land in retourning, as we fund him of the ſies in our paſſage ſouthwart.

Coming in Scotland, I left my wyff, weirie of ſa lang a iorney, to reſt at Hutonhall, in companie with the relict of Mr James Lawſone, guid, ſweit and godlie Janet Guthrie, and with Mr Robert Durie tuk iorney to Linlithgow to the parliament, ſwalleing vpe be hope, inquenchable ioy of reformation of all things amis, and grait welcoming with manie guid morrowes. But as at our going out of the countrey, we knew nor ſaw na thing that might reaſe ws in anie grait hope of prouiſion or confort, and yit by the guid prouidence of our God, we fand far beyond expectation, ſa be the contrar, at our retourning, loking for all guid and confortable, we fund na thing les.

For firſt, ryding from Hadington to Smeton, repoſing on our gyde, we went fordwart, whowbeit vnder night far, bot when we war in graitteſt danger of coll pittes and ſinks, the darknes was ſa grait, that our gyd knew nocht whar

* My indiuiduus comes ſen ſyne, and maiſt ſure and fathfull brother and frind, Mr Robert Dury, was with me, wha haid a monethe or twa of befor com from the Rotchell to London to ws.

he was, nor whow to gyde, ſa that iff God haid nocht gydet ws, we haid bein lyk Thales, wha compaſed the erthe, and died in a draw well at his awin dur. When we haid ſpent a guid part of the night, at laſt ane of our hors raſhed on his nes vpon a geuill of a hous, bot wither it was hous, or ſtak, or heuche, we knew nocht, nather ſaw hors or man, na nocht our awin fingar end, till ane lightand down grapes ellanges, and finds a dur, and chapping we gat ſum folks that tauld ws we war in Trenent, fra the quhilk conducing a gyde, with a lantern knit to his hors teall to ſchaw ws the way, with grait faſcherie throw the Coll Hors Gett we cam to Smeton. On the morn we maid haſt, and coming to Leſtarik, diſiuned, and about alleavin hours cam ryding in at the Water Gett of the Abbay, vpe throw the Canow Gett, and red in at the Nether bow, throw the grait ſtreit of Edinbruche to the Waſt Port, in all the quhilk way we ſaw nocht thrie perſones, ſa that I miſkend Edinbruche, and almoſt forgot that euer I haid ſein ſic a town. About evein we cam to Lithgow, to a nomber of heauie and greived breither, and a miſerable vyll preſone, the lyk wharof I was neuer in all my dayes.

The occaſion of the breithrings greiff was, that they war out of hope to gett anie thing vndone at that Parliament, quhilk was done at the Parliament of the 1584; and that becauſe the King haid ſett himſelff diſpytfullie againſt the Kirk, and theſe in ſpeciall wha haid bein with the Lords, namlie my vncle Mr Andro, wha haid bein verie quik and plean with the King diuers dayes. And as for the noble men, they requyred that, firſt, they might be ſattelit in thair roumes, and ſyne wald do aneuche; bot it was tauld them, that that wald bathe weaken and ſcham tham and thair cauſe with God and man. Yit in effect the guid breithring war left and deſerted be tham, and behoued to bear thair reprotches that wald do na thing for Chryſt. But by this, a heavier cauſe of greiff was giffen be a bitter invention that Mr Crag maid againſt ws befor the King and haill Lords of Parliament, ſteired vpe, as he alleadgit, be a ſermont that James Gipſone haid maid, in the pulpit of Edinbruche, againſt the ſubſcryving miniſters, of whom Mr Crag was the cheiff, ſa that ther was the ſeid of a feirfull ſchiſme, giff God, be the meanes of patient and wyſe breithring, haid nocht born down the ſaming at the nixt Aſſemblie. Togidder with this, the thrang of the town was ſa grait, that we haid na confort of meat, drink, or ludging, bot ſa euill and miſerable, and therwith ſa extream deir, that we war rather brought from wealthe, eaſe and libertie, and caſt in a wretched foull preſſone, nor from exyll till our natiue countrey. Yit the conſcience of our cauſe and ſervice of Chryſt vpheld ws, and maid ws

to keipe togidder, in a deceyit hous, that nather helde out wind nor weit, with confort furneſit be the mightie confortar, the ſpace of ten dayes or fyftein, till the Parliament endit; efter the quhilk alſo I was conſtreanit to tarie vther ten, partlie to gett our Letters of Reſtitution exped, and partlie for my hors, whom, for want of ſtabling, the firſt night I foundert in bathe the twa former feit, to my grait los.

Efter diuers hatt, rouche, and maiſt ſcharpe reaſonings, haid betwix the King and my vncle Mr Andro, in end the King deſyrit ws to giff in in wrait what we haid to ſay againſt his Actes of Parliament maid in anno 1584. Vpon the quhilk we formed and gaiff in to his Maieſtie thir Animaduerſiones following:

Animaduerſions of offences conceaued vpon the Actes of Parliament maid in the yeir 1584, *in the monethe of May, preſented be the Commiſſioners of the Kirk to the Kings Maieſtie at the Parliament of Linlithgow in December*, 1585.

In the Firſt Act it is thought a grait impearing of the libertie of the trew Kirk, in ſa far as na thing therby is granted to the ſam, bot the libertie of preatching and miniſtration of ſacraments, ſeing the powar of binding and lowſing, quhilk is called the powar of the Keyes of the kingdom of heavin, conſiſtes nocht onlie in theſe poincts, bot alſo in iudgment, iuriſdiction, and remouing of offences out of the Kirk of God, and excommunication to be pronunced againſt the diſobedient be tham that ar office bearers within the ſam: And ſa the haill diſcipline is left out. And this act reſtrictes the libertie granted be vther Actes of Parliament of befor concerning diſcipline and correction of maners, quhilk war eſtabliſſed be a law in the firſt yeir of your Maieſties reing. Our warrands of the Word of God for this part of the libertie of the Kirk, we ar to bring furthe when your Maieſtie pleaſes.

As concerning the Second Act, the narration therof apeires to be ſklanders againſt ſum of the miniſterie, quhilk we wald wis to be reformed, or wther wayes conceaued, except the treuthe therof war verefied. And, as to the ſubſtance of the act itſelff, it attributes vnto your Maieſtie a ſouerane powar of iudgment, nocht onlie vpon the perſones of all your ſubiects, but alſo in all maters, wherin they, or anie of them ſalbe apprehendit, ſummoned, or chargit, &c. Quhilk appeirs to be verie ſtrange, the lyk wharof we heir nocht to haiff bein practiſed in anie chriſtian comounwelthe, and can nocht ſtand with the Word of God. For, although the perſones of men ar ſubiect to your Maieſtie and ciuill iudges, when they offend againſt your lawes, yit in maters mere eccleſiaſticall, and concerning conſcience, na chriſtian prince can iuſtlie clame, nor euer clamit, to himſelff ſic powar to iudge, ſeing the prince in that behalff is bot a member of the Kirk, and Jeſus Chryſt onlie the Head, wha onlie hes powar to giff lawes in maters of conſcience. And ſa ſaid the godlie Ambroſe, "Imperator bonus intra eccleſiam non ſupra eccleſiam eſt." And to confound the Juriſdictiones ciuill and eccleſiaſticall is that thing wherin all men of guid iudgment haiff iuſtlie fund fault with the Pape of Rome, wha clamed to himſelff the powar of bothe the ſwords, quhilk is als grait a fault to a ciuill magiſtrat till acclam or vſurpe, and ſpecialie to iudge vpon the doctrine, er-

rours, and hereſies, he nocht being placed in eccleſiaſticall function to interpret the Scriptures. The warrands heirof out of the Word of God we ar lykwayes readie to bring furthe.

Anent the Thrid Act, it appeires to be obſcure, bot yit the effect therof to tend to this, That nane deſyre alteration of the form or cuſtome of the conveining of the Eſteats in Parliament as ſum hes ſought the ſam to be innovat. Sir, we vnderſtand that the ancient libertie of the ſaid Thrie Eſteates is louable and ancient; bot lykwayes it is of treuth that amangs vther corruptionnes that war in tym of papiſtrie, the eccleſiaſticall eſteat was corrupted, and apointed to be of ſic perſones wha haid na lawfull function in the Kirk of God, and ſpecialie aught nocht to haiff place, religion being reformed within this realme; we mein of Biſchopes, Abbots, and ſic lyk Popiſhe Prelacies, in conſideration that be Actes of Parliament maid of befor, all authoritie and iuriſdiction of the Pape of Rome, and of vthers flowing from him, nocht aggrieable to the Word of God, is aboliſhed within this realme. Therfor, we think in our conſcience, and haiff oft ſuted it of your Maieſtie, that nane ſhould vot in Parliament in nam of the eſteat of the Kirk bot they that haiff thair calling of God, and ar conſtitut in eccleſiaſticall office and function according to his Word, and therfor diſcreit Commiſſionars, of the maiſt lernit bathe in the law of God and of the countrey, being of the function of the miniſterie or eldars of the Kirk to repreſent that eſteat, at whaſe mouthe the law aught to be requyrit, namlie in eccliſiaſticall maters; and it is nocht the grait rents or promotion to grait benefices, nor yit the dignitie of kinred or blood, that caries with it all knawlage or iudgment, bot vther men, wha ar coumpted of inferiour rank to the iudgment of the warld, may preveall therin. And ther is na inconvenient, that Commiſſionars may be ſend fra the Kirk repreſenting the thrid eſteat, alſweill as from the burrowes, to haiff vott in parliament. Therfor we humblie deſyre your Maieſtie to declar the ſaid act, and deny nocht vnto ws that libertie that Gods Word and the lawes of the countrey maid of befor, and æquitie and reaſſone in this behalff craues.

As concerning the Fourt Act, the tytle therof is diſcharging all iuriſdictiones and iudgments nocht approued be Parliament, and all aſſemblies and conventionnes without your Maieſties ſpeciall licens and commandiment. And, in the narratiue, it appeires there is a ſklanderus report reaſed vpon the Kirk and office bearers within the ſam, for vſing certean iuriſdictiones nocht approued be the lawes of the realm, and alleaging ane Act maid in the dayes of your Hienes grandſyr, that all the lieges aucht to be rewled be the comoun lawes of the realm, and be na vther lawes. And, therfor, the ſaid act diſcharges all iudgments and iuriſdictiones, ſpirituall or temporall, accuſtomed to be vſed thir xxv. yeirs bypaſt, nocht approued be your Hienes and Eſteats in Parliament, with thretning of execution vpon all perſones that vſes or obeyes the ſam, as vſurpers and contemners of your Hienes authoritie, and for convocation of your Hienes lieges. Sir, we maiſt humblie craue your Hienes mynd to be farder declared heirin, for it appeires to ws to be verie ſtrange, and a thing that can nocht ſtand with the libertie granted be Jeſus Chryſt to his Kirk, and tham that bear function and office within the ſam. And, firſt, as to the Act of King James the Fourt, your Hienes grandſyr, we ſay, that the ſam act appeires pleanlie to mein of the ciuill iuriſdiction, quhilk he and his predeceſſours and ſucceſſours may clam within this realme be thair Royall powar, and nocht of the eccleſiaſticall iuriſdiction; for that law was maid againſt tham of the Ylles, that vſed the King of Denmarks lawes in ciuill maters; and, in your grandſyrs dayes, ther was an vther eccleſiaſticall iuriſdiction within this realme, efter the maner of Papiſtrie, vſed be tham that war called Kirkmen, vnto the days of reformation of relligion, as hes bein vſed continualie ſen that tyme, with quhilk na fault was fund. And it is of treuthe that ther is a ſpirituall iuriſdiction granted to the Kirk of God be his Word, (quhilk makes na derogation to the iuriſdiction of erthlie princes,) wherof the office bearers within the Kirk in this realm hes bein in peaceable poſſeſſion and vſe

thir xxiiij. yeirs bypaſt with the mair, wherof followed na trouble, bot grait quietnes to the Kirk and Comounwelthe. And ther hes bein mair trouble in the eccleſiaſticall eſteat within thir twa yeirs laſt bypaſt, nor euer was ſen the relligion was reformed within this countrey. Allwayes we offer ws to proue, be guid warrands of the Word of God, that it is lawfull to the eccleſiaſticall eſteat to convocat Aſſemblies, and to hauld the ſam, and till apoint an ordour, place, and tyme, for conveining of the ſam, to treat vpon ſic maters as concernes the Kirks effeares, quhilk na wayes impears your Maieſties ciuill and royal iuriſdiction, bot rather fortifies and decores the ſam. Nocht denying, in the mean tyme, bot it is lawfull to your Maieſtie and Eſteates, when anie extraordinar neceſſitie ſall requyre, to call the members and office bearers within the Kirk in few or graitter number, and cauſe tham be conveined to reſolue vpon ſic things as concernes thair eſteat, and neceſſitie of the tyme. And fordar, concerning the Generall Aſſemblies of the Kirk, ther is an Act in the firſt yeir of your Hienes reing, ratefeing the authoritie therof, and decerning appellationes to be deuoluit therto, as to the laſt iudgment of maters concerning the Kirk. The ſam argument we vſe concerning vther aſſemblies, alſweill particular, and of the Preſbyteries, as provinciall, be the paritie of reaſone and guid grounds of the Word of God, quhilk we offer ws to ſchaw. Beſeikand your Maieſtie to reform, or repear and qualafie this act according therto; for, if it ſall ſtand in the form that it is, nocht onlie conventiones for diſcipline, bot alſo for heiring of the Word, wilbe therby diſchargit.

As to the Fyft Act, we allow weill with our hartes, that all they that ar planted in the function of the miniſtrie, if they commit anie offence worthie of depriuation, they be depryvit bathe of thair functiones and reveneus, quhilk they poſſes for vſing the ſam. Bot, to mak exception of perſones, that they quhilk haiff vott in Parliament ſall nocht be controllit in that behalff, nor the lyk iudgment execut vpon tham, we can nocht vnderſtand whow that can agrie with reaſone and guid lawes, ſeing we ar able to verefie the maiſt part of tham in that eſteat to be mair ſklanderus, and wordy to be depriued bathe of thair function and benefice than anie vther. And, as to the votting in Parliament, who they aucht to be that ſould haiff place ther, we haiff declarit our iudgment of befor. Therfor, this act appeires to mak exception of perſones, quhilk can nocht weill ſtand be the law of God or man. As to the cauſſes of depriuation, it requyres alſo a conference, quhilk war ower lang now to put in wrait to your Maieſtie. Therfor pleiſe your Hienes alſo till advys better heirvpon and qualefie the ſam.

Now, for the Saxt Act, the dytter therof apeires to be verie cairfull that miniſters ſall avait vpon thair function and office, and ſall vſe na vther function, iudgment, or office, that may abſtract tham therfra. Giff it be ſimplie meined, the act is verie guid. Bot, with your Maieſties licens, they ar verie far in the wrang to your Hienes that wald burding yow with all function and iuriſdiction bathe in ciuill and eccleſiaſticall maters, being bot a perſone, and mikle les able to diſcharge, nor a ſimple miniſter of a kirk to diſcharge his cure. And, fordar, ſeing the ſam acte, and vther actes of this Parliament, attributes iuriſdiction to Biſchopes over manie kirks, and to be iudges in eccleſiaſticall cauſſes alſo, they ar far mair vnmeit to diſcharge themſelues therof nor a ſimple miniſter that hes onlie a flok or kirk, and, peraduenture, an colleg with him in the ſam. And, fordar, in ſa far as the eccleſiaſticall eſteat is an of the Thrie Eſteates in Parliament, and as we ar able to proue the office bearers and miniſters in the Kirk aught to repreſent the ſaid eſteat, it can nocht weill ſtand that all iudicators ſould be taken from tham, ſeing it is the ſupream iudicator in this realme, wherin bathe ciuill and criminall cauſſes ar decydit; and, therfor, to tak away this iudgment from tham that ar of the eccleſiaſticall function it is verie hard, and can nocht weill ſtand

with the libertie granted to the Kirk of ancient tyme. As to the vther ciuill iudgments that may abſtract miniſters from thair cure, we think they aucht nocht to mell therwithe bot ſa far as they ar called lawfullie by the Prince, and ar able to diſcharge the ſam.*

Paſſing ower the reſt of the Actes, as nocht perteining to the Kirk, till we com to the thretteint, in the quhilk the firſt yeir fruicts of all benefices is decernit to be takin to your Hienes vſe and your Gard, na prouiſion being maid for the miniſters that ſerues whar the benefice lyes; and the firſt yeirs fruicts war neuer crauit within prelacies befor this Act. And alſo a grait yeirlie taxation is leyed vpon the benefices, as appeires, bathe grait and ſmall, beſydes the thrids. Remedie wald therfor be prouydit be your Maieſtie whow the Kirks may be ſerued ſufficientlie, and the miniſters nocht diſapointed of thair ſtipends; for the reveneus of the Kirk ar already ſa diminiſhed, that altho new impoſitiones be nocht leyed thervpon, it is difficill to keipe anie ordour within the Kirk, quhilk mikle mair ſalbe impoſſible if they be farder diminiſhit. And as to the Munks portiones, it wald be a godlie ordinance to your Maieſtie till apoint the ſam, or els a guid part therof, for burſares in Collages, as ſum tyme it was proponit and halfflie grantit.

Sa, paſſing to the Twentie Act: The ſam giffes commiſſion to Patrik, called Archbiſchope of St Andros, and vther biſchopes, or ſic as your Maieſtie ſall conſtitut iudges in eccleſiaſticall cauſſes, nocht ſpecifeing of what eſteat they ſould be, eccleſiaſticall or ciuill; and ſiclyk mention is maid of ſum Commiſſionars in the ſaxt act, to quhilk Commiſſionars powar is granted to put ordour to all maters and cauſſes eccleſiaſticall, viſit the kirks and ſtat of the miniſtrie, reform collages, receaue preſentationes, and they onlie giff collationnes vpon benefices, and that Commiſſiones ſould be extendit heirvpon, under your Hienes Grait Seall, conform to that quhilk diuerſe Commiſſiones ar directe, with powar to Biſchopes alleanerlie in thair awin perſones, without anie aſſeſſours or aſſiſtars, and, namlie to the Archbiſchope of St Andros, within his haill diocеſe, or to anie his deputes and commiſſionars vnder him; with powar alſo to depoſe miniſters, quhilk is nocht conteined in the act, and lykwayes to place and diſplace maiſters of Collages, attoure the tennour of the act. Sir, to ſpeak our conſciences planlie concerning this act, we ſuppoſe your Maieſtie be of guid mynde that the ſam ſall continow na langer nor this preſent Parliament, bot ſall allutterlie be diſchargit; for ſa it is conteined in the act itſelff, in the end therof, in expres termes, wharbe we think your Maieſtie and Eſteates war of mynd it ſould nocht continow when it was firſt maid.

And, indeid, giff it ſould continow, manie and grait inconvenients ſould of neceſſitie follow to the Kirk of Jeſus Chryſt and eſteat therof. For, firſt, to deuolue that powar in a manes hand, altho he wer neuer ſa wyſe, lerned, and godlie, to do all things in the Kirk at his awin pleaſure and authoritie, be himſelff allanerlie, or his deputs, takes away that libertie and guid ordour quhilk the Sprit of God, be the mouthe of Paull, willes to be in the Kirk, and wharof we haiff manie vther warrands into Gods Word; for it aperteines to the eccleſiaſticall Senat, and nocht to anie a man to do thoſe things. Nather is it a ciuill thing, and to be committed to a ciuill magiſtrat, or to whome they pleiſe, to govern the Hous of God, quhilk is his Kirk, and can haiff na exemple of anie vncorrupt age or perſone. Therfor, we ſuppon your Maieſtie will clam no fordar to the ſam, nor yit ſuffer ſic men to abbuſe the Kirk in that ſort. And, as to vther iudges to be conſtitut in eccleſiaſticall cauſſes be your Maieſtie, nocht ſpecifeing of what eſteat they ſould be, ciuill or eccleſiaſtik, that is indeid till vſe the powar of bathe the ſwords, quhilk all men of guid iudgment hes damnit in the Pape. Sir, we ceas to mak fordar diſcourſe vpon this act, or to declar the qualities of tham

* Notandum, That Mr Robert Pont penned this Animaduersion, and wald haiff it thus in, by the iudgment of my vncle Mr Andro, myne, and vthers; wha haid bein vpon the Session, and is of opinion yit that sa is lawfull.

to whom ſic commiſſiones ar giffen, becauſe we ſuppoſe your Maieſtie will willinglie reforme and abrogat alluterlie that act.

Anent the Acts nocht imprented.

SIR, We find amangs theſe Acts not imprented, the Act annulling the excommunication of Mr Robert Mongumery, wherein your Maieſtie takes authoritie with your Eſteates in Parliament, to mell with that thing quhilk can haiff na exemple that anie prince euer melled with ſen the firſt planting of the relligion of Jeſus Chryſt. To pronunce excommunication vpon impenitent ſinners, or to abſolue tham therfra, or to decern the ſaming effectuall, or nocht effectuall, can na mair pertein to prince, or anie ciuill magiſtrat, nor to preatche the Word of God, and miniſtrat Sacraments, for they are bathe in lyk maner committed be Chryſt, our Maiſter, to the trew office bearers within his Kirk, when, as he ſaid, Dic eccleſiæ, &c. Therfor, amangs all vther things, we can nocht meruell a lytle wha ſould be ſa bauld to put in your Maieſties head till vſurpe that powar, or mell therwith, ſeing, for the lyk fact, Vzzia, the King of Juda, was ſa terrible plagget, and his haill land ſchaken. God forgiff tham that wald ſa ieoperd your Hienes without reſpect of conſcience, or the feir of God. We beſeik your Maieſtie to reuok this, and mell na fordar therwith, as a thing nocht perteining to your office, or anie ciuill magiſtrat.

Ther is an vther act amangs the nocht imprented concerning the payment of the miniſters ſtipends, of the quhilk we can ſpeak na thing, becauſe we want the copie of it; beſeikand your Maieſtie to giff commandiment to the Clark of Regiſtar that we may haiff, and giff our reaſones in againſt it giff neid beis.

The Supplicatione.

SIR, We haiff, in the feir of God, at your Maieſties command, as ſchortnes of tyme wald ſuffer, giffen our animaduerſiones vpon the lait actes of Parliament, May 1584, beſeikand your Maieſtie to bear with our language, if in anie part it be nocht ſa perfytted and courtlie as ſome men wald wis, for we tend onlie vnto the end of theſe things wherof we war in conference with your Grace, to open tham vpe ſimplie and planlie; and to ſpeak the treuthe in our conſcience, (for it is nocht our dewtie to diſſemble with your Grace,) when we haiff peruſed and read theſe actes ower and ower againe, ſa diligentlie as we can, we can nocht think in our iudgment whow the ſam can ſtand as they ar formed, or whow anie interpretation that can be maid thervpone, vnles it was to contein contradiction, quhilk is an vncomlie thing in making or ſetting out of lawes; for the law itſelf ſayes, "They that may ſpeak planlie in making of lawes, contracts, or anie ſic thing, and ſpeaks obſcurlie and ambigiuſlie, ſic contracts and lawes ar to be exponed againſt the maker or former thereof, 'quia potuerunt apertius dicere.'" Therfor ſawing the honors of your Maieſtie and your Eſteates, we think it mair comlie to place new, reformed, and plean lawes in ther roum, nor till interpret theſe quhilk can nocht be weill interpret in anie guid ſence. We truſt your Maieſtie will tak this our ſimple meining in a good part, and do that quhilk is maiſt meit according therto. The Lord grant your Maieſtie the ſprit of trew and vpright iudgment. AMEN.

There is a thing fordar, quhilk in maiſt humble maner we craue of your Maieſtie, that it be prouydit be Act of Parliament, That lykas your Hienes is to reſtore tham of the Nobilitie to thair honours and leivings, ſa your Maieſtie will reſtore the Kirk of God, and Miniſterie therof, to thair former poſſeſſiones, alſweill in diſcipline as thair leivings, roumes, and offices, fra the quhilk they war

diſplaced be occaſion of the ſaids actes, or anie thing following thervpon; and to thair ſtipends alſweill bygean as to cum, ſeing a grait part therof remeanes as yit on takin vpe.

Thir Animaduerſiones and Supplication, penned af hand becauſe of want of all commoditie, and preſented to his Maieſtie be ws, the King tuk pean himſelff, be the ſpace of four and twentie houres, to tak him to his Cabinet, and, withe his awin hand, wrot and penned his Declaration following, word be word:

The Kings Declaration and interpretation of his Actes of Parliament ſet furthe.

Nam eius est explicare, cuius est condere.

The Firſt makes onlie mention of the pretching of the Word and Sacraments, nocht therby to abrogat anie guid fardar polecie or iuriſdiction in the Kirk, bot, allanerlie to remit a part therof to the actes inſewing; and the maiſt quhilk as yit is vnaggreit vpon or concludit, I entend, God willing, to cauſe to be perfyted be a godlie General Aſſemblie of Biſchopes, Miniſters, and vther godlie and lerned Imperatore preſidente. And then ſall the act be maid mair ample, according to the concluſion aggreit vpon tham bathe in polecie and iuriſdiction.

The Second Act hes twa parts, an narratiue and a charge. The narratiue hes twa partes; an, affirming that ſum of your vocation haid appelit fra me, as nocht being thair iudge ordinar. I dout nocht yourſelues will na wayes deny this, ſen ſum of yourſelues did it, and I dout be yit ſkarſe far from it. The vther part makes mention of the treaſonable, ſeditius, and contumelius ſpeitches vttered be ſum of your calling, in pulpit, againſt me and my progenitors. This part lykwayes can nocht weill be denyit, ſen it is mair nor euident that it hes bein the maiſt part of ſum miniſters exerceis thir four or fyve yeirs paſt. Allwayes, whowſoone the haill miniſters of Scotland ſall mend thair maners in this poinct, the forſaid act ſalbe reſcindet. As to the ſecond part of the Act, it conteines a charge that nan, being ſummoned or accuſed be me, ſall declyne my iudgment, in reſpect I am declarit and confirmed Judge be the Parliament over all perſones within this realme, in all cauſſes that they ſalbe apprehendit or ſummoned for; and in the lyne end it ſayes, that nan ſall declyne my iudgment in the premiſſes. Now, ſay I, and declares, (quhilk declaration ſalbe als authentik as the Act itſelff,) that I, for my part, ſall never, nather my poſteritie, aucht euer cite, ſumond, or apprehend, anie paſtour or preatchour for maters of doctrine in relligion, ſaluation, hereſies, or trew interpretation of the Scripture; bot according to my firſt Act, quhilk confirmes the libertie of pretching the Word, miniſtration of the Sacraments, I awow the ſam to be a mater mere eccleſiaſticall, and altogidder impertinent to my calling; therfor neuer ſall I, nor neuer aucht they, I mein my poſteritie, acclame anie powar or iuriſdiction in the forſaids.

The Thrid Act is ſa reaſonable and neceſſar, that it neids na declaring nor explication, except onlie this, that my biſchopes, quhilk ar ane of the Thrie Eſteates, ſall haiff powar, als far as Gods Word and exemple of the primitiue Kirk will permit, and nocht according to that man of ſine, his abominable abuſes and corruptiones. But I can nocht aneuche wounder whar yie fund that rewll or exemple, ather in Gods Word or anie reformed Kirk, that ſum miniſters, be commiſſion of the reſt, aught to be an of the Eſteates in Parliament. Weill, God purge your ſprits from ambition and

vther indecent affectiones for your calling, and giff yow grace to teatche, in all humilitie and ſimplicitie, his Word and veritie.

In the Fourt Act I diſcharge all iuriſdictiones nocht approued in Parliament, and conventionnes without my ſpeciall licence. As to the diſcharge of iuriſdictiones, my meining and declaration is, That they ſall ceas whill a ſetled polecie and iuriſdiction be eſtabliſſed acording to the miſſour and lyne of Gods Word. As to diſcharge of Aſſemblies, they ar nocht ſimplie diſchargit, bot onlie ordanit that they ſould be haldin with my ſpeciall licence. And ſurlie, I truſt, that in all reformed Kirks, whar the princes and magiſtrates war ſound in relligion, yie ſall find that the aſſemblies of the Kirk was nocht onlie be thair ſpeciall licence, bot evin be thair calling, and they thamſelues Preſidents and Moderators of tham. Yie do euill in making yourſelues to be ignorant of your awin act, as to think the narratiue of this act ſklanderus and vntrew.

As to the Fyft Act, it exemes the biſchopes onlie for this cauſe, for that it ſpeakes onlie of depriuation of biſchopes be Synodall Aſſemblies, wheras they ſould be depriued be Generall. As to the cauſſes of depriuation, they ſalbe aggreit vpon be the Kirk, and therefter my act accordinglie qualefiet.

The hindmaiſt part of my declaration vpon the Thrid Act expones, and with ſufficient reaſones proues the Saxt Act to be weill; and beſyd the forſaid Saxt Act, I am aſſurit na thing repugnant, but iuſtlie aggreing with the Word of God.

As to the Threttein, my intention was euer that all benefices of cure vnder prelacies ſould be excepted, and ſa ſall they be reſerued in the Act. As to the xx Act, it is indeid bot temporall, and ſen it is maid till indure onlie whill the Parliament, and farder during my will, it may be alſweill callit bak without a parliament as with it. As indeid I mein, efter further conference with ſum of the miniſtrie to tak a ſolide ordour theranents; but in a thing yie miſconſtrue it,—Wharas, yie alleage that it giffes authoritie to a perſone to reforme the Kirk, quhilk is nocht, but it apoincts euerie biſchope to reform his awin dioceſe; and the Biſchope of St Andros awin declaration apointes ilk biſchope a counſall of his awin dioceſe, ſa as in effect this act ordeanes ilk biſchope with his dioceſe to reforme his awin dioceiſe. And as to the commiſſionars nocht eccleſiaſticall ioyned to tham, they ar ioyned to giff thair advyſſes, and nocht to interpone thair authoritie, as yie yourſelves hes haid ſindrie men mere ciuill affiſting your Aſſemblies; and as it wilbe maiſt neceſſar that ſum men lerned and godlie be yit ſchoſin out for ſatteling of the polecie.

As to the Act concerning the excommunication of the Biſchope of Glaſgow, I man firſt deleat the occaſion ſchortlie, and thervpon induce the anſwer and meining. Efter that he haid bein oft cited, ſummoned, and admoniſhed vnder pean of excommunication to demit his benefice, and he, nochtwithſtanding, ſtill poſſeſſing the ſaming, depending vpon me wha gaiff it to him. At laſt, ſum of the miniſters, ſpecialie ſum of the Preſbyterie about Edinbruche was called (as oft befor they haid bein for the ſam cauſe,) before the Counſall, and deſyrit to leave af that form of proceiding, whill it war tryed be further conference, wither biſchopes war tolerable in the Kirk of God or nocht. This deſyre was granted and promiſit be the haill miniſters preſent; bot immediatlie therefter, he was excommunicat at the kirk of Libbertoun, a landwart kirk againſt promiſe.* They being callit for againe, and accuſed of ther promiſe, they all denyit the knawlage therof; and nocht onlie they, but the haill miniſterie of Scotland, except that onlie man Dauidſone that pronunced the ſentence, the haill Kirk then diſawowing, and that onlie man adwowing the deid. Chryſt ſaying, Dic ec-

* Fides hic penes principem.

cleſiæ, and a onlie man ſtelling that dint in a quyet holl. The Act of Parliament reduces the ſentence for informalitie and nulletie of proces, nocht as iudges whidder the excommunication was grundit on guid and iuſt cauſſes or nocht, but as witnes that it was informalie proceidit againſt the warrand of Gods Word, exemple of all reformed Kirks, and your awin particular cuſtome in this countrey. And for approbation of the premiſſes, the forſaid biſchope ſalbe producit befor the firſt Generall Aſſemblie that I ſall apoint, and thervpon the crymes that war leyed to his charge, ſall ather be peremptorilie abſolued or condemned.

Then ſchortlie till end this my declaration, I mynd nocht to cut away anie libertie granted be God to his Kirk: I acclame nocht to myſelff to be iudge of doctrine in relligion, ſaluation, hereſies, or trew interpretation of Scripture: I allow na Biſchopes according to the traditiones of men, or inuentionnes of the Pape, bot onlie according to Gods Word, nocht to tyranniſe ower his breithring, or to do anie thing of himſelff, but with the advys of his haill dioceiſe, or at leaſt with the wyſeſt number of tham to ſerue him for a counſall, and to do na thing him allean, except the teatching of the Word, miniſtration of the Sacraments, and votting in Parliament and Counſall. Finalie, I ſay his office is, ſolum επισκοπειν ad vitam, haiffing therfor ſum prelation and dignitie aboue his breithring, as was in the primitiue Kirk. My intention is nocht to diſcharge anie iuriſdiction in the Kirk that is conform to Gods Word, nor to diſcharge anie aſſemblies bot onlie thoſe that ſalbe haldin by my licence and counſall. My intention is nocht to mell with excommunication; nather acclame I to myſelff or my aires, powar in anie thing that is mere eccleſiaſticall and nocht αδιαφορον, nor with anie thing that Gods Word hes ſimplie deuoluit in the hands of his eccleſiaſticall Kirk. And to conclud, I confes and acknawlage Chryſt Jeſus to be head and lawgiffar to the ſam; and whatſumeuer perſones do attribut to thamſelues as head of the Kirk, and nocht as member to ſuſpend or alter anie thing that the Word of God hes onlie remitted to tham, that man, I ſay, commites manifeſt ydolatrie, and ſinnes againſt the Father in nocht truſting the words of his Sone; againſt the Sone in nocht obeying him, and taking his place; againſt the Holy Ghoſt, the ſaid halie ſpreit bearing contrarie record to his conſcience.

This mikle for my declaration, promiſed at our laſt conference, ſa far as ſchortnes of tyme could permit. Wharin whatſoeuer I haiff affirmed, I will offer me to proue be the Word of God, pureſt ancients and moderns neoterics, and be the exemples of the beſt reformed Kirks. And whatſoeuer is omitted for leak of tyme, I remit firſt to a convention of godlie and lerned men, and nixt till a Generall Aſſemblie, that be tha meanes a godlie polecie being ſattelit, we may vniformalie arme our ſelues againſt the comoun enemie, whom Sathan els feiling the brathe of God, makes to rage in thir letter dayes. December 7, An. 1585.

JAMES REX.

Efter the receaving and reiding of this Declaration, the Parliament poſting till an end, and all men mikle weiried in a cauld wintar ſa ill eaſed, and finding na aſſiſtance nor confort, bot contrar bathe in nobilitie and breithring, we behoued till content, and tak that might be gottin for the preſent. And ſa, efter exhibition of this Supplication following, the meiting diſſolued.

The Commiſſioner of the Kirks Supplication, giffen in efter the receatt of the former Declaration.

SIR, Let it pleaſe your Hienes, we haiff ſein and conſidderit your Maieſties Declaration and in-

terpretation vpon the mentioned Actes of Parliament. We praiſe God, as it becometh ws, for your Maieſties iudgment and knawlage. Nochtwithſtanding, we wald maiſt humblie craue that in this weghtie cauſe concerning the eſtabliſment of a perfyt polecie and ſtat of government in the Kirk, to ſtand to all ages and poſterities to cum, that the mater might be mair deiplie and digeſtlie conſidderit, be conference of the maiſt lerned and godlie of your Hienes realme, and giff neid be, with conſultation of the beſt reformed Kirks in vther countries: That therefter your Maieſtie, with advys of your Eſteats, may eſtabliſhe a perfyt and ſettelit law in Parliament. And, in the mean tyme, or at leſt to the nixt Parliament, your Hienes will grant ws libertie and freidome to hauld our ordinarie aſſemblies, and vſe ſic diſcipline as we war in vſe of befor thir leat Actes, for government of the eccleſiaſticall effeares, concerning the quhilk we ſalbe at all tymes readie to giff an accompt to God, your Maieſtie, and guid Counſall, if we do anie thing beſyds our dewtie, or to perturbe the Comoun Wealthe, ſa far as lyes in ws. And in this mean tyme, that your Maieſtie will grant to reſtore all Miniſters, Maiſters of Scholles and Collages to thair roumes and poſſeſſiones: And ſpeciallie that our breithring, Mr Jhone Howiſone and Wilyeam Watſone be delyverit out of warde, and that we be nocht troublet in the mean tyme; to ſuſpend and ſtay all execution of the lait maid Actes of Parliament, mentioned ſa oft againſt ws: And that the biſchopes vſe na thing bot that quhilk they war in vſe of befor the making of the forſaids Actes, and perturbe nocht the Kirk nor Aſſemblies.

1586.—Thatt wintar my vncle ſpent in Glaſgw, being erneſtlie intreated to viſit that Collage, quhilk was his eldeſt bern; and I was occupied, firſt, in tranſporting of my wyff from the Southe to the Northe, whar hir father was in Montroſe. Therefter, leaving her ther, I was occupied in Edinbruche and vther places about the Collage effeares; in getting the leiving and ordour therof reſtorit and reſtabliſhed, quhilk the Biſchope haid altered and turned from Theologie to Philoſophie, ab equis ad aſinos; and be contentius pley betwix Mr Jhone Robertſone, an of the Maiſters wha remeaned behind ws, and Mr Dauid Achmoutie, claming again, eſter my departing, the tytle and intromiſſion of Œconomer therof, was pitifullie rent and confoundit.

Fra the Parliament the Peſt abated, and began to be ſtranglie and remarkablie withdrawin be the mercifull hand of God, ſa that Edinbruche was frequented again that wintar; and at the entrie of the ſpring, all the Townes almoſt deſolat befor, repeipled, and St Andros amangs the reſt; to the quhilk Mr Andro and I retourned and enterit in the Collage about the middes of the monethe of Merche. At our entrie we war put in mynd of the Provinciall Aſſemblie, accuſtomed to be keipit in the beginning of Apryll, intermitted during the haill twa yeirs of our abſence; and vnderſtanding that I haid bein Moderator at the laſt Synod quhilk was keipit, it ley on me to mak the doctrine at the beginning of the Aſſemblie following. The text and purpoſe wharof, be my vncles advys, I chuſit out of the xii. to the Rom. 3, 4, 5, 6, 7,

8. The Aſſemblie being conveined in the place accuſtomed verie frequentlie, and the biſchope placing himſelff hard beſyde me that teatched, with a grait pontificalitie and big countenance, as he braggit he was in his awin citie, and haid the King his maiſters fawour, he neidit to fear no man. Efter incalling of the nam of God, entring on the doctrine, efter the deduction and opening vpe of the text, I intreated firſt the groundes and poincts of the trew diſcipline confirming the ſam be cleir warrands of Scripture; therefter refuted the contrarie corruptiones, namlie of the humane and deivilliſhe biſchoprik: Thridlie, was diſcourſit the maner of planting and ſettling with maiſt profitable, comlie, and confortable poſſeſſion of the right and trew diſcipline within the Kirk of Scotland, vntill theſe twa or thrie yeirs laſt bypaſt: Fourtlie, it was deducit and declarit throwout the haill ages of the Kirk, ſen the planting therof be the Apoſtles, whow that the preſuming and ſwalling of the cheiff corrupt members, be auarice and ambition, haid vitiat and wrakit the eſteat of the Kirk from tym to tyme, bringing in ſectes, ſchiſmes, hereſies, and all kynd of corruption bathe in doctrine and maners: And laſt, coming in particular to our awin Kirk of Scotland, I turned to the Biſchope ſitting at my elbow, and directing my ſpeitche to him perſonalie, I recompted to him ſchortlie his lyff, actiones and proceidings againſt the Kirk, taking the Aſſemblie ther to witnes, and his awin conſcience befor God, giff he was nocht an euident pruiff and exemple of that doctrine, whom being a miniſter of the Kirk, the dragon haid ſa ſtangit withe the poiſone and venom of auarice and ambition, that ſwalling exorbitantlie out of miſſour, thretned the wrak and deſtruction of the haill bodie, in ceas he war nocht tymouſlie and with courage cut of. This particularlie confirmed and cleired, exhortation was direct to the Aſſemblie convenit ther to play the chirurgian for preſerving of the body, namlie ſeing all meanes of amendiment haid bein lang ſyne vſed vpon that maiſt corrupt member and monſtruus: And this was done with ſic powar of the ſpreit and force of vtterance as it pleaſed God to furneis for the wark he haid in hand.

When I haid endit, the biſchope begoud with certean friuolus and forgit queſtiones and chalenges againſt me, adding thervnto thretnings that I ſould be maid till anſwer befor his Maieſtie for my doctrine offenſiue againſt the King and Actes of his Hienes Parliament, bot ſa daſhit and ſtrucken with terror and trembling that he could ſkarſe ſitt, to let be ſtand on his feit. Bot the Aſſemblie, keiping thair ordour, chuſit a Moderator, and therefter cenſurit my doctrine, and all in a voice glorified God, and approved the ſam, praying God to

giff tham grace to byde be that treuthe quhilk haid bein cleirlie and mightelie delyverit to tham out of Gods Words, and to endewour to diſcharge that dewtie wharto they war ſa movinglie exhorted. Therefter enterit in proces with the biſchope, wha annes getting out of the Aſſemblie, wald na wayes giff his preſence therto againe, alleaging proudlie that it aperteined to him to iudge it, and nocht to it to iudge him. Bot the treuthe was, he was daſhit in conſcience, and terrified with the number of gentilmen conveined, that, nochtwithſtanding his awin citie and his maiſters fawour, he ſeimed to feir euerie man he ſaw. To be ſchort, the Aſſemblie proceiding with all grauitie, leaſor, and ordour, in end, for manie notorius crymes, troubling of the Kirk, and preſent malignant contumacie, pronuncit that ſentence of excommunication againſt him, the weght wharof he felt the ſarer therefter, that vphaldin a whyll be the authoritie of man, he proudlie repyned againſt the ſam.

A day or twa efter he penned an excommunication, and in a biſchoplie maner ſend out a boy with ane or twa of his Jakmen, and red the ſam in the Kirk, wherby be his archiepiſcopall authoritie he excommunicat Mr Andro Meluill, me, and a certean ma of the brethring; quhilk was as mikle thought of, euen amangs the peiple, as giff he haid fylled the Kirk.

Then with diligence he directs away to the King a heavie complent, with a large and ſchrewdlie penned Appellation, the quhilk I anſwered at lainthe, as was thought maiſt neidfull for the tyme; and to the quhilk, becauſe it conteines a full declaration of the haill cauſe and proceiding therin, with the reaſones and warrandes therof, I remit the reidar.

The Sabathe following the Biſchope wald neids tak courage, and nochtwithſtanding his ſuſpending from pretching of auld be the Generall Aſſemblie, and now excommunication be the Synodall, yit he wald to the pulpit and preatche. But being com to the kirk, and the bell roung, and he readie to go to pulpit, an comes and telles him, (vpon what mynd I knaw nocht,) that a number of gentilmen, with certean citiciners, war conveined within the New Collage of purpoſe to tak him out of the pulpit and hang him. Wharat, calling for his Jakmen and frinds to byde about him, he reaſed a grait tumult in the kirk, and for feir could nocht byd in the kirk, but tuk him to the ſtiple, out of the quhilk, be the bailyies, accompanied with all his fauorars and freinds, ſkarſlie could he be drawin to be convoyed ſaifflie to his awin caſtell; but being halff againſt his will ruggit out, and halff borne and careit away, ſic as was neireſt him all the way war lyk to burſt for ſtink. And it was reported for veritie to me be manie honeſt men that ſaw it with ther eis, that a heare brak out

amangs the multitude in the middes of the comoun Hie Gett and ſtreit, and ran before tham toward the caſtell, and down throw the Northe Gett. This the vulgar callit the biſchopes witche. Vpon this he reaſed and gaiff out, yea wrot to the King maiſt fals and malitius ſklanders on my vncle and me, alleaging that I haid poſted a day or twa befor athort the countrey to cauſe the gentilmen convein againſt him; and that Maiſter Andro haid tham convenit in the Collage of purpoſe to tak his lyff. When the treuthe was, that immediatlie efter the ending of the Aſſemblie, a heavie feat of the Tertian overtuk me, that cauſit me keipe my hous twa dayes befor that Sabathe, and that ſam morning it ſeaſed ſa on me that I ſwined and lay dead till by the grait and pitifull cryes of my wyff, the nibours cam in for hir helpe and confort; quhilk convicted him of a malitius lie. And as to Maiſter Andro, the treuthe was, that the Lard of Lundy haifand a ſpeciall earand with his brother in law, Pitmillie, cam to St Andros with certean frinds, and about the laſt bell, ged in to the Collage to confer with Mr Andro, and haiff exerceiſe of the Word ther, becauſe he wald nocht heir an excommunicat man pretche; the quhilk the guid peiple of the town perceaving, left the kirk and drew tham to the Collage, quhilk was all that was in that mater, vpon the part of Mr Andro, wha, albeit he hated his wickednes, yit loued the ſaull and bodie of him better nor himſelff, the quhilk he wald never haid deſtroyed, bot if it war poſſible be all guid meanes win to God.

The King at this mater was graitlie incenſed, and knawing that a Generall Aſſemblie was to be in Edinbruche in the monethe of May following, trauelit maiſt diligentlie and erneſtlie with courteours, officiars, nobilitie, and miniſterie, to haiff that ſentence anulled, and his biſchope reſtored and relaxed. And with fellon grait biſſines, and mikle ado maid at the Aſſemblie, at laſt ſkarſlie be a few number of ma vottes, threw out this concluſion, That the Biſchope ſould be haldin and reput in the ſam cais and condition that he was in befor the haulding of the Synod of St Andros, without preiudice, dicerning or iudging anie thing of the proceidings, proces, or ſentence of the ſaid Synod. Wherin, to the grait greiff of the godlie and zelus vpright hartes, was firſt eſpyed what the feir and flatterie of Court could work in a Kirk amangs a multitud of weak and inconſiderat breithring.

Na intimationes from pulpit was maid of this ſentence, but with all ſpeid a proclamation with ſound of trumpet was maid thervpon. And therefter Mr Andro and I called befor the King, and efter admitting to his gratius preſence in his Cabbinet, and kiſſing of his Hienes hand, yit Mr Andro was commandit

to ward in the place whar he was born, during the Kings will; and I, becauſe I was ſeik of the Tertian fever, ſend hame to the Collage. And the Biſchope ordeanit, by his preatching in the pulpit, to teatche publict leſſones in Latin within the Auld Collage ſcholl, and the haill Vniuerſitie commandit to frequent the ſaming. Sathan mightelie ſtryving therby to hauld vpe the banner againſt the kingdome of Jeſus Chryſt.

Thus with patience parting from Edinbruche, Mr Andro to his ward, and I withe his directiones entering againe to that lang interrupted and almoſt ruyned wark of the Collage,—the biſchope to his teatching and pretching in pulpit and ſchooles, he triumphing, and we almaiſt deiected,—thus remeaned all that ſimmer. Yit in the mean tyme vnder grait weaknes, befor the warld, God was working ſtrongelie; wha furneſing ſum helthe and courage to me on the ane part, and graitter deſyre of knawlage and hallines in the hartes of the haill heirars of the Vniuerſitie, maid our auditorie and ſchoolles to be frequented againe. I began till allure the auditor [with] a maiſt pleaſand and fruitfull purpoſe, to wit, the Hiſtorie of the Byble, with the twa lightes for cleiring therof, Geographie and Chronologie, and intermelling therwithe in thair ages as they fell out, the cheiff poincts of the Greik and Latine Storie. Bot namlie myndfull of the wark of Chryſt, everie vther day I teatched the Epiſtle to Timothè, intreatting, as I could, of the diſcipline, and namlie inſiſting on the contrauerted queſtionnes, bringing in all the Biſchopes reaſones, and refuting tham, and eſtabliſſing the treuthe to my vttermaiſt. Theſe diſputes, at the deſyre of our ſtudents, for thair memorie in the efter noone houres, I dytted to tham.

Bot ſkantlie haid I bein a monethe thus wayes exerceiſed to my grait confort, and haldin in of ſum ſpunk of lyff in the Collage and cauſe of Chryſt, when the Deuill deuyſes a diſtraction. The Collage haid a Takiſman of a kirk of thars, named Jhone Yrewing, wha finding his Takes draw to an end, and knowing that he could nocht gett tham renewed bot be moyen of Court, dreſſes him to attend theron; namlie perceaving the King to be giffen to halkin and hounting, wherin he was expert, he employes his ſervice officiouſlie, ſa that he becomes a man of credit, and ſeing Mr Androes ceas to ſtand ſa, makes his ſutt that he ſould nocht be receivit till his Tak was renewit; and yit that he might haiff the turn done fearlie, cauſſes the King to wrait for me to come to him with diligence, and when I haid come twyſe or thryſe na thing was meined to me of that mater be the King, bot onlie be his Maiſter Haker. This wayes being diſtracted, the Vniuerſitie wanting the profit of Mr Andro,

and the ſmall thing I could do, alſo ſendes an erneſt ſupplication directed with the Dean of Facultie and a Maiſter of euerie Collage to his Maieſtie, ſchawing the grait los of Mr Androes trauelles and lerning amangs tham ; as alſo whow I was diſtracted fra my charge, humblie beſeikand his Hienes to releiue Mr Andro from ward, and to reſtore him to his teatching and office in the Collage, quhilk was ſa profitable for the Kirk and Comounweill, and honourable for his Maieſties eſteat and realme. The King, moued with this commiſſion and ſupplication of the Vniuerſitie, promiſes to tak ordour with that mater and ſatiſfie the Vniuerſitie, prouyding the biſchope might be in quyetnes and reuerendlie hard and vſit, wherof Mr Andro making him ſure, he ſould be frie. Whervpon I was directed to Mr Andro, and retourned anſwer, that as he haid euer behauit himſelff befor, ſa he ſould do, troubling na man, bot attending on the diſcharge of his calling. Nochtwithſtanding the moyen of the Maiſter Haker preuealed, and maid all our exerceiſes to veak except now and then for a monethe, and coſt me neir a couple of hounder mylles ryding ; till at laſt, about the beginning of Auguſt, I was directed ower to convoy my vncle to his Maieſtie, wha, coming to Falkland to his Hienes, was, be the convoy of the Maiſter of Gray, brought to his Maieſtie, and efter lang and fear conference, was receavit in fawour, and ſend hame to the Collage, bot ſa that vpon the Kings fathfull promiſe to better the Collage twyſe ſa mikle, the Maiſter Hakers Tak was ſubſcryvit.

Therefter, in the monethe of September, accompanied with my fathfull frind and companion, Mr Robert Dury, I tuk iorney to Bervik to bring hame my ſone Ephraim, on whome befor I haid ſkarſlie laſor to think ; and thanking that godlie guid courteus lady, and all our frinds ther, we retourned the neireſt way be the Ferrie of Northe Bervik, paſſing the quhilk I was in the graitteſt perplexitie of ane that euer I was in my tyme befor, and haid the maiſt ſuddan and confortable releiff of my guid and gratius God and father, to whaſe honour, as in all, I man record it. We ſchippit in weill vnaduyſedlie, becauſe the day was verie feare, in a mikle coll bott, wherin ther was bot a auld man and twa young boyes, we haiffing twa hors, a boy, the nuriſe, an Einglis woman, a ſouldiers wyff of Bervik, wha haid a deſyre to com with the bern in Scotland, and whom I could nocht refuſe, bathe becauſe of hir kyndlie offer, and the bern was ſa browdin vpon hir, that without danger he could nocht be ſpeaned from hir. We hoiſed ſeall with a lytle pirhe of eſt wind, and lainſhed furthe till almaiſt the thrid of the paſſage was paſt, and then it fell down dead calme. For rowing nather was ther eares meit nor

handes, the boott was ſa heavie, the man auld, and the boyes young. In this mean tyme, the honeſt woman becomes ſa ſeik with ſic extremitie and preas of vomiting firſt, therefter with ſwinings, that it was pitifull to behauld. Withe hir working, the barn wackens, and becomes extream ſeik, being nan bot myſelff to curie tham, for Mr Robert was rowing. This dreing for the ſpace of thrie houres, in end I becam dead ſeik myſelff, ſa that then it becam a maiſt pitifull and lamentable ſpectakle, to ſie a woman, a ſtranger, an honeſt mans wyff com fra ham to pleaſour me, to be with extream pres apeirand euerie minut to giff vpe the ghoſt; an infant of thrie halff yeirs auld ſpreauling in the awin excrements, and the father, partlie for feir and cair of mynd, and partlie for ſear ſeiknes, lifting vpe pitifull handes and eis to the heavines, voide of all erdlie confort or helpe of man. Now, that quhilk maid our eſteat almaiſt diſperat was, if the calme remeanit, the woman could nocht haiff indurit, bot, but dout, haid died, the extreamitie of hir pean and ſwining was ſik, and being ſa far fra land in a halff of the night with that quhilk reſted of the day, nocht paſt thrie houres, we could nocht haiff rowed to land, if anie drow haid riſſen, nather was ther handes to takle the ſealles, nor was the grathe haill and freſhe to byd the wound. And therwith, be hir tumbling and yeawing, the maſt ſchouk ſa louſe, that Mr Robert, the auld man being damniſt and machles, haid mikle ado to faſten the ſam; ſa that na releiff being bot in the ſweit mercie and helpe of our God, my hart maiſt vrgentlie importuned him, and hoping patientlie, (for euerie houre was mair nor the haill tyme of our baniſment,) at laſt the Lord luiked mercifullie on, and ſend, about the ſune going to, a thik ear from the Southeaſt, ſa that, getting on the ſeall ther was vpon hir, within an houre and a halff, quhilk was ſtrange to our conſideration, na wound blawing, we arryved within the Alie, and efter a maiſt weiriſome and ſear day, gat a confortable nights ludging with a godlie lady in Carmury.

I twitched befor the ſermon that James Gipſone, miniſter of Pencatland, maid in the pulpit of Edinbruche, at the incoming of the Lords and taking of Sterling. Therin, as he was thought to be ſcharpe againſt the ſubſcryving brethring, ſo was he iudgit vehement and over peremptorie againſt the King, whom he threatned with the iudgments of Jeroboam, in theſe words, or verey neir: "That if he perſiſted in perverting the eſtabliſhed Diſcipline of the Kirk, and perſecuting of Gods faithfull ſervants, his poſteritie ſhould be cutt aff, and he ſhould be the laſt of his race." The King cauſſed ſeik him lang; and at laſt, by ſum of his Gward apprehendit him and put him in priſone. And

at the Generall Aſſemblie, hauldin at Edinbruche in the moneth of October, travelit ſa that by manieſt vottes he was condemnit as raſche in application, and over particular and ſair againſt the King; and ſa removit from his miniſterie whar he ſervit. Yit could he by na meanes be moved to call bak or deny his doctrine, vnles he ſhould lie againſt that warrand both of the Word and Spirit wharby he haid ſpoken, &c.

That wintar it pleaſed God to repear againe the temple of his awin Jeruſalem, opening the mouthe of his ſervant Mr Andro again with ſic grace and powar, that all began in erneſt to be Theologes; the treuthe bathe concerning doctrine and diſcipline to be narowlier luiked vnto, and the Biſchopes fear ſchawes, and ſcheddowes, to vaniſhe and wear away. Then alſo God opened the mouthe of Mr Robert Bruce at a ſpeciall remarkable tyme within the Collage. For all was iuſtlie caſten in dout wither they ſould heir the Biſchopes pretching, being bathe ſuſpendit and excommunicat; yit manie yeildit for feir and fawour of the mans ſmothe and pleaſand vtterance, bot the beſt, bathe of the Town and Vniuerſitie could nocht of conſcience heir him, and therfor reſorted verie frequentlie to the Collage euerie Sabothe, and fand of Mr Andro and Mr Robert Bruce exceiding grait edification and confort. As for me, I was then apointed be the Preſbyterie to teatche at Anſtruther euerie Sabothe, and was in calling to that miniſterie, wherin I enterit the ſimmer following, about the ſam age that the preiſtes and Chryſt himſelff enterit and began thair miniſterie. Anent the occaſion, maner and effects wharof, reid in beginning of this book, inregiſtrat ther at lynthe, and of purpoſe. The quhilk narration, in this diſcourſe of my lyff, and maiſt mercifull and gratius working of God with me, an vnworthie wratche, comes in in this place ordourlie.

Bot the memorie of my grait faſcherie and vexation wherin I was occupied in the ſimmer of the 1586 yeir, haid almoſt maid me forget a confortable benefit of God beſtowit on me in the middes therof; to wit, of a pleaſand ſecond ſone, in this reſpect contrare to the vther, that the firſt was gottin in Scotland, and born in England; the ſecond, gottin at London, was born in St Andros the nynt day of July. Be occaſion I haid the Erle of Mar to my goſſope, whom I rememberit of his dewtie; bot in loue and rememberance of him whom it was nocht thair part to let ly in ward from his calling, I called the bern Andro.

1587.—At the Generall Aſſemblie in the ſpring tyme of the yeir 1587, Mr Andro moued the Kirk of Edinbruche to deſyre the Aſſemblie to cauſe Mr

Robert Bruce pretche, and efter to ſutt him att the ſaid Aſſemblie to be thair paſtor in the place of Mr James Lawſone, and the ſaid Aſſemblie to grant and appoinct him therto. Bot whowbeit that he and I bathe delt erneſtlie with Mr Robert, he wald nocht aſſent therto, but contented to teatche ther, and tak a ſey what God wald work with him; the quhilk he did with the notable fruict that followed.

That yeir, in the monethe of May, Guiliaum Saluſt S. du Bartas cam in Scotland to ſie the King, of whome he was receavit according to his worthines, interteined honourablie, and liberalie propyned and dimiſſed in the herveſt, to his Maieſties grait praiſe ſa lange as the French toung is vſed and vnderſtuid in the warld.

About the end of Junie, his Maieſtie cam to St Andros, and brought with him the ſaid Du Bartas, and coming firſt without anie warning to the New Collage, he calles for Mr Andro, ſaying he was com with that gentleman to haiff a Leſſone. Mr Andro anſweres, "That he haid teatched his ordinar that day in the fornoone." "That is all ane," ſayes the King, "I mon haiff a Leſſone, and be heir within an houre for that effect." And indeid within les nor an houre, his Maieſtie was in the ſcholl, and the haill Vniuerſitie convenit with him, befor whom Mr Andro ex tempore intreated maiſt cleirlie and mightelie of the right government of Chryſt, and in effect refuted the haill Actes of Parliament maid againſt the diſcipline therof, to the grait inſtruction and confort of his auditor, except the King allean, wha was verie angrie all that night.

Vpon the morn the Biſchope haid bathe a prepared Leſſone and feaſt maid for the King. His Leſſone was a tichted vpe abregment of all he haid tetched the yeir bypaſt, namlie anent the corrupt groundes quhilk he haid put in the Kings head contrarie to the trew diſcipline. To the quhilk leſſone Mr Andro went contrar to his cuſtome, and withe his awin pen market all his fals grounds and reaſones; and without farder cauſſit ring his bell at twa efternoone the ſam day, wharof the King heiring, he ſend to Mr Andro, deſyring him to be moderat, and haiff regard to his preſence, vtherwayes he wald diſcharge him. He anſwered couragiouſlie, that his Maieſties ear and tender breiſt was pitifullie and dangeruſlie filled with errours and vntreuthes be that wicked man, the quhilk he could nocht ſuffer to pas, and bruik a lyff, vtherwayes, except the ſtopping of the breathe of Gods mouthe, and preiudging of his treuthe, he ſould behaiff himſelff maiſt moderatlie and reuerentlie to his Maieſtie in all reſpects. The King ſend againe to him and me, deſyring it ſould be ſa, and

ſchawin that he wald haiff his four hours in the Collage, and drink with Mr Andro. Sa coming to that Leſſone with the Biſchope, wha requyſted the King for leiue to mak anſwer inſtantlie in cais anie thing war ſpoken againſt his doctrine. Bot ther Mr Andro, making him as thouche he haid na thing to do but with the Papiſt, brings out thair works, and reids out of tham all the Biſchopes grounds and reaſones. The quhilk, when he haid at lainthe and maiſt cleirlie ſchawin to be plean papiſtrie, then he ſettes againſt the ſam with all his mean, and with inmutible force of reaſone, from cleir grounds of Scripture with a mightie parrheſie and fluide of eloquence, he dinges tham ſa down, that the biſchope was daſht and ſtrukken als dum as the ſtok he ſatt vpon. Efter the Leſſone, the King, in his mother toung, maid ſum diſtingoes, and diſcurſit a whyll theron, and gaiff certean iniunctiones to the Vniuerſitie for reuerencing and obeying of his Biſchope; wha fra that day furthe, began to tyre of his teatching, and fall mair and mair in diſgrace and confuſion. The King, with Monſieur du Bartas, cam to the Collage Hall, wher I cauſit prepear, and haiff in readines a banquet of wat and dry confectiones, with all ſortes of wyne, wharat his Maieſtie camped verie merrelie a guid whyll, and therefter went to his hors. Bot Mon. du Bartas taried behind and conferrit with my Vncle and me a wholl houre, and ſyne followed efter the King; wha inquyring of him that night, as ane tauld me, "What was his iudgment of the twa he haid herd in St Andros?" He anſweret the King, "That they war bathe lerned men, bot the biſchopes war cunned, and prepared maters, and Mr Andro haid a grait reddie ſtore of all kynd of lerning within him; and by that, Mr Andro his ſpreit and courage was far aboue the other." The quhilk iudgment the King approued.

That Witſonday I remouit my wyff and famelie from St Andros to Anſtruther, quhilk was the twolt tyme I haid flitted ſen my mariage in the ſpace of four yeir; wherby I was rememberit this lyff to be but a ſoiourning in a wildernes, and was ſett to conſidder mair neirlie the hiſtorie of the peiple of God in thair iorney from Egypt to the Promiſt land, &c.

At my firſt coming to Anſtruther ther fell out a heavie accident, quhilk vexit my mynd mikle at the firſt, bot drew me mikle neirar my God, and teatched me what it was to haiff a cear of a flok. Ane of our Creares retourning from Eingland was vnbeſett be an Einglis pirat, pilled, and a verie guid honeſt man of Anſtruther ſlean therin. The quhilk lown coming pertlie to the verie roade of Pittenweim, ſpuilzied a ſchipe lying therin, and miſuſit the men therof. This wrang could nocht be ſuffered be our men, leſt they ſould

be maid a comoun prey to ſic limmers. Therfor, purchaſſing a Commiſſioun, they riget to a propre ſlie boot, and euerie man incuraging vther, maid almaiſt the haill honeſt and beſt men in all the Town to go in hir to the ſie. This was a grait vexation and greiff to my hart, to ſie at my firſt entres the beſt part of my flok ventured vpon a pak of pirates, wharof the ſmalleſt member of the meineſt was mair in valour then a ſchipfull of tham. And yit I durſt nocht ſtay ſum les nor I ſteyed all, and all I durſt nocht, bathe for the dangerus preparatiue, and the frinds of the honeſt man wha was ſlean, and of tham that war abbuſit, wha war manie, in ſic ſort as the mater concerned the haill. Bot my God knawes what a ſear hart they left behind when they parted out of my ſight, or rather what a hart they caried with them, leiving a bouk behind. I nather eat, drank, nor ſleiped, bot be conſtraint of nature, my thought and cair always being vpon tham, and commending tham to God, till aught or ten dayes war endit, and they in ſight retourning, with all guid takens of ioy,—flagges, ſtreamers, and enſenigyie diſplayit,—whom with grait ioy we receavit, and went togidder to the Kirk, and praiſed God. The Captean for the tyme, a godlie, wyſe, and ſtout man, recompted to me trewlie ther haill proceiding That they meiting with thair Admirall, a grait ſchipe of St Andros, weill riget out be the burrowes, being fyne of ſeale, went befor hir all the way, and maid euerie ſchipe they fargatherit with, of whatſumeuer nation, to ſtrik and do homage to the King of Scotland, ſchawing tham for what cauſe they war riget furthe, and inquyring of knaues and pirats. At laſt they meit with a proude ſtiff Eingliſman, wha refuſes to do reuerence; therfor the Captean, thinking it was a lown, commands to giff tham his noſe piece, the quhilk delaſhit lightes on the tye of the Eingliſmans mean ſeale and down it comes; then he yeilds, being but a merchant. Bot ther was the mercifull prouidence of God, in ſteying a grait piece of the Eingliſman lying out hir ſtarn in readines to be ſchot, quhilk if it haid lichted amang our folks, being manie in litle roum without fence, wald haiff crewalie demeaned tham all; but God directing the firſt ſchot preſerued tham. From them they approtched to the ſchore at Suffolk, and findes be Prouidence the lown, wha haid newlings takin a Crear of our awin town, and was ſpuleing hir. Whowſone they ſpy ane coming war lyk, the lownes leaues thair pryce and rines thair ſchipe on land. Our ſlie boot efter, and almaiſt was on land with tham; yit ſteying hard be, they delaiſhe thair ordinance at the lownes, and a nomber going a land perſewes and takes a halffe a diſſone of tham, and putes tham abord in ther boot. The gentle men of the countrey and Townes beſyde,

heiring the noyes of ſchoting gathers with haſt, ſuppoſing the Spainyard haid landit, and apprehending a number of the lownes in our mens handes, deſyrit to knaw the mater. The quhilk, when the Juſtices of Peace vnderſtude, and ſaw the King of Scotlands armes, with twa galland ſchippes in war lyk maner, yeildit and gaiff reuerence therto, ſuffering our folks to tak with tham thair priſoners and the pirats ſchipe, quhilk they brought hame with tham, with halff a diſſone of the lownes; wharof twa war hangit on our Pier end, the reſt in St Andros; with na hurt at all to anie of our folks, wha euer ſen ſyne hes bein frie of Einglis pirates. All praiſe to God for euer. Amen.

This yeir, ryding vpe to Carnbie, in companie with the Lard of Balfour and his brother, to deſing the Manſe and gleib of the Kirk to Mr Andro Hounter, miniſter, vpon an kitle hat ridden hors,—approtching to a ſtrype weill how of ſevin or aught foot brod, I put at the hors to cauſe him lope it; and becauſe he was euill mouthed and hat ridden, I held his head ſtreat, wharat he repyning in the middes of his lope, cuſt down his head, ſa that all the ſeddle gear braking, he cuſt me ower on the vther bank with the ſedle betwix my leagges, and his head going down, he lopes the ſuperſault, and his buttokes lightes hard beſyd me, with all his four feit to the Lift. The lyk wharof was neuer hard in the iudgment of the behauldars, and all that hathe conſidderit it ſen ſyne, without anie hurt to the man or beiſt, except the ſadle grathe braking.

That yeir, about the end of July and beginning of Auguſt, was haldin the firſt Parliament be the King efter his perfyt age of twentie and a yeirs. Wherin, except the ratefication of the Actes maid of befor for eſtabliſhing of the trew relligion and aboleſhing of Papiſtrie, na guid was done for the Kirk, bot be the contrar ſche was ſpuilyiet be a plane law of the ane halff of her patrimonie; to wit, of the temporall landes of all her benefices be that Act of Annexation: Hir ei in the mean tyme blearit with twa fear promiſes, ane of aboliſhing of all biſchopries and prelacies; and yit the biſchope of St Andros was a ſpecial doar therin (and was the laſt publict act that euer he was at): Ane vther, that the haill teinds ſould be peaceablie put in the Kirks poſſeſſion. Bot of Gods iuſt iudgment that annexation of the Temporalitie hes done the King alſmikle guid as ſic promiſes of the Kirks Spiritualitie.

The ſam yeir, in the herveſt, brak vpe a grait Peſt in Leithe, and continowit all that wintar, quhilk ſtrak a grait terrour in Edinbruche and all the coſt ſyds. Be the occaſion wharof we began the exerceis of daylie doctrine and prayers in our Kirk, quhilk continowes to this day with grait profit and confort, bathe of the teitchars and heirares.

This wintar I paſt ower to Dakethe, and obteined the gift of the ſtipend of Anſtruther Waſter, whar God, be ſum helpe of me, an vnworthie inſtrument, called Mr James Nicolſone from the Court to the Miniſterie. And in retourning, of mere Prouidence, was the occaſion of the mariage of Patrik Forbes of Cors with Lucres Spence, ſiſtar to the Lard of Wilmotſton, maried in Anſtruther in the ſimmer following.

1588.—That wintar the King was occupied in commenting of the Apocalypſe, and in ſetting out of ſermontes thervpon againſt the Papiſts and Spainyards. And yit, by a piece of grait owerſight, the Papiſts practeiſed neuer mair biſſelie in this land, and maid graitter preparation for receaving of the Spainyarts nor that yeir. For a lang tyme the newes of a Spaniſhe nauie and armie haid bein blaſit abrode; and about the Lambes tyde of the 1588, this Yland haid fund a feirfull effect therof, to the vtter ſubuerſion bathe of Kirk and polecie, giff God haid nocht wounderfullie watched ower the ſam, and mightelie fauchten and defeat that armie be his ſouldiours, the Elements, quhilk he maid all four maiſt ferclie to afflict tham till almoſt vtter conſumption. Terrible was the feir, perſing war the pretchings, erneſt, zealus, and fervent war the prayers, ſounding war the ſiches and ſobbes, and abounding was the teares at that Faſt and Generall Aſſemblie keipit at Edinbruche, when the newes war crediblie tauld, ſum tymes of thair landing at Dumbar, ſum tymes at St Andros, and in Tay, and now and then at Aberdein and Cromertie firſt. And in verie deid, as we knew certeanlie ſoone efter, the Lord of Armies, wha ryddes vpon the winges of the wounds, the Keipar of his awin Iſraell, was in the mean tyme convoying that monſtruus nauie about our coſtes, and directing thair hulkes and galiates to the ylands, rokkes, and ſandes, wharvpon he haid deſtinat thair wrak and deſtruction. For within twa or thrie monethe therefter, earlie in the morning, be brak of day, ane of our Bailyies cam to my bedſyde, ſaying, (but nocht with fray,) "I haiff to tell yow newes, ſir. Ther is arryvit within our herbrie this morning a ſchipe full of Spainyarts, bot nocht to giff mercie bot to aſk." And ſa ſchawes me that the Commanders haid landit, and he haid commandit tham to thair ſchipe againe till the Magiſtrates of the Town haid advyſit, and the Spainyards haid humblie obeyit: Therfor deſyrit me to ryſe and heir thair petition with tham. Vpe I got with diligence, and aſſembling the honeſt men of the town, cam to the Tolbuthe; and efter conſultation taken to heir tham, and what anſwer to mak, ther preſentes ws a verie reuerend man of big ſtature, and graue and ſtout,

countenance, gray heared, and verie humble lyk, wha, efter mikle and verie law courteſſie, bowing down with his face neir the ground, and twitching my ſcho with his hand, began his harang in the Spaniſe toung, wharof I vnderſtud the ſubſtance, and being about to anſwer in Latine, he haiffing onlie a young man with him to be his interpreter, began and tauld ower againe to ws in guid Einglis. The ſum was, that King Philipe, his maiſter, haid riget out a nauie and armie to land in Eingland for iuſt cauſes to be advengit of manie intolerable wrangs quhilk he haid receavit of that nation; but God for ther ſinnes haid bein againſt thame, and be ſtorme of wather haid dryven the nauie by the coſt of Eingland, and him with a certean of Capteanes, being the Generall of twentie hulks, vpon an yll of Scotland, called the Fear Yll, wher they maid ſchipewrak, and whare ſa monie as haid eſchapit the merciles ſies and rokes, haid mair nor ſax or ſevin ouks ſuffred grait hungar and cauld, till conducing that bark out of Orkney, they war com hither as to thair ſpeciall frinds and confederats to kis the Kings Maieſties hands of Scotland, (and therwith bekkit euen to the yeard,) and to find releiff and confort therby to himſelff, theſe gentilmen Capteanes and the poore ſouldarts whaſe condition was for the preſent maiſt miſerable and pitifull.

I anſwerit this mikle in ſoum: That whowbeit nather our frindſchipe, quhilk could nocht be grait, ſeing ther King and they war frinds to the graiteſt enemie of Chryſt, the Pape of Rome, and our King and we defyed him; nor yit thair cauſe againſt our nibours and ſpeciall frinds of Eingland could procure anie benefit at our hands for thair releiff and confort; neuertheles, they ſould knaw be experience, that we war men, and ſa moued be human compaſſione, and Chriſtiannes of better relligion nor they, quhilk ſould kythe in the fruicts and effect plan contrar to thars. For wheras our peiple reſorting amangs tham in peacable and lawfull effeares of merchandiſe, war violentlie takin and caſt in priſone, thair guids and gear confiſcat, and thair bodies committed to the crewall flaming fyre for the cauſe of relligion, they ſould find na thing amangs ws bot Chriſtian pitie and warks of mercie and almes, leaving to God to work in thair harts concerning relligion as it pleaſed him. This being trewlie reported again to him be his trunſhman, with grait reuerence he gaiff thankes, and ſaid he could nocht mak anſwer for thair Kirk and the lawes and ordour therof, onlie for himſelff, that ther war diuers Scotſmen wha knew him, and to whome he haid ſchawin courteſie and fawour at Calles, and as he ſuppoſit, ſum of this ſam town of Anſtruther. Sa ſchew him that the bailyies granted him licence with the Capteanes, to go to

thair ludging for thair refreſchment, bot to nane of thair men to land, till the ower lord of the town war aduertiſed, and vnderſtand the Kings Maieſties mynd anent thame. Thus with grait courteſſie he departed.

That night, the Lord being aduertiſſed, cam, and on the morn, accompanied with a guid nomber of the gentilmen of the countrey round about, gaiff the ſaid Generall and the Capteanes preſence, and efter the ſam ſpeitches in effect as befor, receavit tham in his hous, and interteined tham humeanlie, and ſufferit the ſouldiours to com a land, and ly all togidder, to the number of threttin ſcore, for the maiſt part young berdles men, ſillie, trauchled, and houngred, to the quhilk a day or twa, keall, pattage, and fiſhe was giffen; for my advys was conforme to the Prophet Elizeus his to the King of Iſrael in Samaria, "Giff tham bred and water," &c. The names of the Commanders war Jan Gomes de Medina, Generall of twentie houlkes, Capitan Patricio, Capitan de Legoretto, Capitan de Luffera, Capitan Mauritio and Seingour Serrano.

Bot verelie all the whyll my hart melted within me for deſyre of thankfulnes to God, when I rememberit the prydfull and crewall naturall of they peiple, and whow they wald haiff vſit ws in ceas they haid landit with thair forces amangs ws. And ſall the wounderfull wark of Gods mercie and Juſtice in making ws ſie tham, the cheiff commanders of tham to mak ſic dewgard and curteſſie to pure ſiemen, and thair ſouddarts ſo abiectlie to beg almes at our dures and in our ſtreites.

In the mean tyme they knew nocht of the wrak of the reſt, but ſuppoſed that the reſt of the armie was ſaifflie returned, till a day I gat in St Andros in print the wrak of the Galiates in particular, with the names of the principall men, and whow they war vſit in Yrland and our Hilands, in Walles, and vther partes of Eingland; the quhilk, when I recordit to Jan Gomes, be particular and ſpeciall names, O then he cryed out for greiff, burſted and grat. This Jan Gomes ſchew grait kyndnes to a ſchipe of our town, quhilk he fund arreſted at Calles at his ham coming, red to court for hir, and maid grait rus of Scotland to his King, tuk the honeſt men to his hous, and inquyrit for the Lard of Anſtruther, for the Miniſter, and his hoſt, and ſend hame manie commendationes. Bot we thanked God with our hartes, that we haid ſein tham amangs ws in that forme.

That 88 yeir was alſo maiſt notable for the deathe of Quein Mother of France, Catherin de Medicis, bludie Jezabell to the Sanctes of God, wha then was callit to hir recompence. As alſo the maiſt remarkable wark of Gods iuſtice in repeying the twa cheiff executors of that horrible carnage and maſſa-

cre of Paris, making firſt King Hendrie to cauſe his Gard ſtik the Duc of Guiſe vnder treſt with the Cardinall of Lorean. And ſyne a Jacobin frier of that ordour, quhilk the King did maiſt for, maiſt treaſonablie to ſtik the King. The Lord working be maiſt wicked inſtruments maiſt wyſlie and iuſtlie.*

Thus God glorifiet his name maiſt remarkablie in iuſtice againſt the graitteſt enemies of his Kirk, and ſweit mercie and fawour towards his; for by the continuance of pace in this Yll, the Kirks of France, from almaiſt a deſperat eſteat becam mair and mair to be conforted, betterit, and at laſt releiuit. In the 85 and 86 yeirs, all the Proteſtants war chargit af France within ſic a day, vnder pean of lyff, lands, guids and gear; ſa that the number of baniſhed in Eingland war ſa grait, and the pure of tham ſa manie, that they war compelled to ſeik releiff of ws for the ſaming. And to the glorie of God I remember it, in the pure bounds I haid vnder charge at the firſt beginning of my miniſterie, we gatherit about fyve hounder marks for that effect; bot few or nan did ſamikle, as be the ſmalnes of the ſoum may appeir. The ſoum of the haill collection quhilk the Frenche Kirks gat extendit bot till about ten thowſand marks, as thair acquittances and Letters of thankſgiffing beares, quhilk I haiff in cuſtodie, delyverit to me be the Generall Aſſemblie to tranſlat in Scottes, and ſett furthe to cloſe the mouthes of invyfull ſklanderars, wha gaiff out that that collection was maid for an vther purpoſe. As alſo, the collection maid for the Town of Geneua; wharfore we gat mair thankes by a Letter of Theodor du Bez in the name of the Senat and Kirk therof, nor it was all worthe, readie to be producit.

Nochtwithſtanding of the Lords iudgments that yeir vpon Papiſts, yit efter the ſpreit of the ſerpent wharwith they ar led, altho cut and deadlie woundit in diuers partes, neuertheles war euer ſteiring and menaſſing. Sa that diuers Practeiſars and Trafectars, Jeſuiſtes, Seminarie Preiſts, and vther emiſſars of the Antichryſt crape in the Countrey, and kythed dangerus effects in diuers partes, namlie in the Northe and Southe. And, therfor, the maiſt wacryff and cearfull of the breithring, euerie an warning and moving vthers as the cuſtome of the Kirk of Scotland was from the beginning, conveined at Edinbruche, in the monethe of Januar the ſam yeir, and gaiff in to the King and Counſall the Petitiones following:

* The Duc and Cardinall wer ſlean in Decem. 88; the Quein, for hartſearnes, followit in Januar; and the King was ſticked the Auguſt following.

The Kirks humble Petition to his Maieſtie and Counſull for preuention of the dangers threatned to the profeſſion of the trew relligion within this Realme. 1588, *Jan.*

THAT it may pleiſe his Maieſtie giff command, bathe to particular Preſbyteries, and ſic vther miniſters and barrones and gentilmen as ſalbe thought meit, to convein and conſult vpon the readieſt remedies of thir dangers appeirand, ſa oft as they ſall think expedient, and to report thair opiniones and advyſes to his Maieſtie betwix this and the xx day of Januar.

That it may pleiſe his Hienes to forbeare in tyme to cum to interpon his Priuie Letters or diſcharges to the Kirk for ſteying of thair proceiding with thair cenſures againſt Papiſts, when as they can nocht be reclamed be lawfull admonitiones.

That Commiſſiones may be directed to ſum ſpecialles of his Hienes Counſall, beſt affected and of graitteſt powar to ſerche, ſeik, and apprehend and preſent to Juſtice all Jeſuiſts and vthers, privat or publict ſeducers of his Hienes leiges, and that the ſaids Commiſſionars may be inſtantlie named, and a day apointed to the report of thair diligences in that behalff.

That ſum ſpecialles of the miniſterie, aſſiſted with ſum weill affected barrones or vther gentilmen, may be authorized with his Hienes Commiſſion and licence, to pas to euerie quarter of this Realme, and ther, be meanes that they find meitteſt, try and explore what noble men, burrowes, barrones, and vthers of anie rank or calling, profes the relligion, and will ioyne afauldlie in the defence therof, and wha will nocht, and that a day be appointed in lyk maner for reporting of thair diligence.

That ſeing the ſpeciall occaſion of the ſiniſter ſuſpitiones conceavit of his Hienes ſynceritie in the treuthe, and that inanimates the Papiſts maiſt, is his authoritie and ſervice put in the hands of papiſts, vnder whaſe winges all Jeſuiſtes, and vthers deuoted to that ſuperſtitioun, findes countenance and confort; That, for remead therof, it may pleis his Maieſtie to purge his Hous, Counſall and Seſſioun, and to reteire his powar of Lieutenantdrie, Wardanrie, and vther his auctoritie whatſumeuer, from all and whatſumeuer perſones, awowit or ſuſpected to be Papiſts. And to let proclamationes be immediatlie directed for publication of his Hienes guid intention and meining in that behalff, to the confuſion of the Papiſts and thair patrones, and confort of the godlie offendit this tyme bygean, with thair lang tolerance and owerſight. FINIS.

Thir Petitiones preſented be ws to his Maieſtie and Counſall war granted, and therefter meitting, Commiſſionars war nominat throuchout all the partes of this Land, to put in execution the things crauit, wharvpon an Act of Counſall and Proclamation paſt out extant in print. The ſam day it was thought guid that a certean ſould be nominat to conſult in privat concerning the beſt and maiſt reddie way of the ſaid execution, wharof was ten of Noble men, Lawers and Burges, viz. The Erle of Angus, guid Archbald, the Erle Mareſchall, Mr [of] Glames, Theſaurar, the Lard of Louchleaven, the Clark Regiſter, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Nicolſone, Jhone Jhoneſtone of Elphiſtone, and Jhone Adamſone. And ten of the Miniſtrie, viz. Mr Andro Maluin, Mr Robert Pont, Mr Robert Bruce, Mr Dauid Lindſay, Mr Andro

Hay, Mr Thomas Bowchanan, Mr Patrik Galloway, Mr Nicol Dalglas, Mr Andro Mill and myſelff. Wha meitting the ſam day at efter noone, efter lang reaſoning and advyſment, thought it maiſt expedient and neidfull, firſt, that the ſaid execution ſould be without deley, in reſpect of the imminent danger.

Nixt, that forſamikle as ther war thrie rankes of enemies—the firſt of cheiff meanteiners of papiſts and papiſtrie; the ſecond of Jeſuiſts, Seminarie Preiſts and Trafectars; the thrid of awowars, receauers and interteiners of theſe in thair houſſes, and partakers of thair purpoſes and ydolatrie,—it was thought beſt that the firſt ſort ſould be chargit to warde; the ſecond apprehendit at vnwars and puniſhed; the thride proceidit againſt conforme to the lawes of the Countrey, and being found culpable, to be puniſhed accordinglie. And laſt, to the intent that ſa weghtie a mater might be ſolidlie advyſit and ſett doun in all poincts, the Clark Regiſter Alexander Hay, Mr Jhone Scharpe, Mr Thomas Crag and vthers war requeiſted to tak tyme and pauſe vpon the mater, and euerie ane ſeueralie ſett down thair iudgment in wrait. The quhilk being conferrit togidder, concluſion was taken and reported to his Maieſtie, wharof proceidit the acts and proclamationes, and commiſſiones ſoone efter publiſhed in print.

At the ſam tyme in that Convention war apointed certean Commiſſionars and breithring to meit euerie ouk in Edinbruche for conſulting vpon maters perteining to the weill of the Kirk in ſa dangerus a tyme, viz. Alexander Hay, Clark Regiſter, Mr Jhone Lindſay, Lord of Seſſion, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Skein, Mr Jhone Nicolſone, Aduocats, Wilyeam Lytle, Provoſt of Edinbruche, Jhone Jhonſtone, Jhone Adamſone, Hendrie Charters, burgeſſes of Edinbruche, Mr Robert Bruce, Mr Dauid Lindſay and Mr Robert Pont, Miniſters.

Alſo the Kings miniſters, with ſum vther breither, war apointed to trauell with his Maieſtie for a proclamation to be ſett furthe, to let all his ſubiects vnderſtand his Hienes zeall and cair for repurging of the land of Papiſtrie and meantenance of the trew religion: And to deſyre his Maieſtie of new again now in his perfyt age to ſubſcryve the Confeſſion of Fathe maid, and renew the charge giffen in his minoritie to all his ſubiects to ſubſcryue the ſaming ower again. The quhilk alſo was obteined and publiſhed in print.

It was fordar ordeanit that all Commiſſionars and Moderators of Preſbyteries in all partes ſould be cairfull to haiff intelligence of all maters concerning religion and weill of the Kirk within thair boundes, and to mak aduertiſ-

ment of the ſaming from tyme to tyme to the forſaid Commiſſioners apointed ouklie to convein in Edinbruche.

Item ther was a Generall Aſſemblie apointed to be hauldin at Edinbruche the ſaxt of Februar following; and the Prouinciall Aſſemblies in euerie ſchyre to be endit befor the xxiij of that inſtant Januar. For the quhilk cauſe it was thought neceſſar that the Commiſſionars of Provinces, and euerie miniſter within thair awin bounds, ſould inform all weill affectioned gentilmen to relligioun of the attempts of papiſts and imminent danger therby, and of the libertie granted to convein be his Maieſtie and Counſall, wherby thay may be moued to tak Commiſſiones from Synods without feall to keipe the Generall Aſſemblie and mak it frequent.

And laſt as concerning Jeſuiſtes, Seminarie Preiſts and vthers deceauers of the peiple, it was ordeanit that thair nixt Synods charge ſould be giffen to euerie miniſter to declar tham excommunicat out of pulpit, at thair return immediatlie to thair awin kirks, that the peiple may bewar of thame, and ſiclyk the companie of ſic as fawours, interteines tham in thair houſſes, or hes anie thing to do with thame: And for that effect euerie miniſter to haiff thair names inrollit. At this convention my vncle moderat and I wrot.

That Generall Aſſemblie in Februar was verie frequent of noble and gentlemen. Therat the Greiues of euerie province and preſbyterie war giffen in, wherby it might be eaſelie perceavit whow horriblie the land was defyled all throuchout, bot namlie in the Northe and Southe, with Papiſtrie, Superſtitione, blodſched, and all ſort of villanie. Vpon the quhilk, regrates, griues, complents and petitiones war formed and preſented to the King and Counſall for puniſhment and redres, quhilk war ower lang and tedius to be regiſtrat. And the breithring ſteired vpe to wakryffnes and diligence in watching over thair floks and cairing for the haill Kirk.

For concluſion of this meruelus yeir I can nocht forget my particular, ſeing that is my ſpeciall purpoſe to recompt the gratius working of my God with me. He corrected me ſweitlie in taking from me at the beginning therof my litle ſone Andro. Bot recompenced the ſam again maiſt bountifullie in giffing me another Andro, born that ſam yeir in the monethe of Auguſt: Sa the Lord taks, the Lord giffes, bleſſed be the nam of the Lord for euer.

The bern was fallon beautifull, lowing and mirrhie, and ſeimed to be of a fyne ſanguine conſtitution till a quarter efter he was ſpeaned; bot ſyne, wither be wormes or a hectik conſumption, I knaw nocht, bot his fleche and cullor

fealed, and be the ſpace of a quarter of yeir conſumed and dwyned away, keiping alwayes the ſweiteſt and pleaſandeſt ei that could be in annes heid. I was accuſtomed to ſett him at the end of the table in tyme of denner and ſupper, as the Egyptiens did the picture of dead, till acquent me therwith; and yit when he died, I mervelit at my awin hart that was ſa vrened and moued with it, ſa that yit when I wrot this, I was nocht frie of the bowdnings of the bowelles of that naturall affection. And if we that ar erdlie wormes can be ſa affected to our childring, what a loue beares that heavinlie father to his! He was my firſt propyne and hanſell to heavin. I can nocht forget a ſtrange thing at his deathe. I haid a pear of fyne milk whait dowes, quhilk I fed in the hous: The ane wharof that day of his deathe could nocht be haldin af his cradle, bot ſtoped from ſitting aboue it, crape in and ſatt in vnder it, and died with him: The vther, at my hamcoming on the morn, as I was waſhing my hands, cam, lighted at my futt, and pitiuſlie crying, "Pipe, pipe, pipe," ran a litle away from me. Then I called for peyes and beanes to giff it; bot they ſchew me it wald na eatt. I tuk it vpe, and put pikles in the mouthe of it, bot it ſchuk tham out of the throt; and parting from me with a pitifull piping, within twa or thrie houres died alſo. I maid on him this Epitaphe.

A ſoiournar in London, I thie gat,
At hame in tyme of trouble thow was born,
The babbes for beautie thought maiſt diligat,
Thy beautie ſeim'd yit farder till adorn.

As Democrit thow firſt the warld did ſkorn,
For to refraiſhe the mynd a meakles marrow;
Syn to beveall my wickednes forlorn,
The tears of Heraclit thow ſeim'd to borrow.

I ſet thie in my ſight at evin and morrow,
My hart till humble, acquenting me with deathe:
But O the love of parents! what a ſorrow
Did ſeaſe on me, fra th' anes thow loſt thy breathe!

Oh! firſt lyk pleaſand floure on erthe thow grew!
Syne dwyn'd to dead, with dowes to heavin thow flew!

This page, if thow be a pater that reids it, thow wilt apardone me. If nocht, ſuſpend thy cenſure till thow be a father, as ſaid the graue Lacedemonian Ageſilaus.

The miniſterie of Mr Robert Bruce was verie ſteadable and mightie that yeir, and diuers yeirs following, maiſt confortable to the guid and godlie, and maiſt ferfull to the enemies. Sa that it was ſenſabilie perceavit that as God haid ſubſtitut to Mr Knox, Mr Lawſone, ſa haid he prouydit Mr Robert to ſupplie that inleak. The godlie, for his puiſſant and maiſt moving doctrine, louit him; the warldlings for his parentage and place reuerenced him; and the enemies for bathe, ſtude in aw of him. The Chancellar, Mr Jhone Metellan, enterit in ſpeciall frindſchipe with him, Mr Andro and me, and keipit trew and honeſt till the day of his deathe. He helde the King vpon twa groundes ſure, nather to caſt out with the Kirk nor with Eingland. Whowbeit he haid maid informationes to him of guid men by the treuthe, to win him court at the beginning in the Duc his dayes, quhilk he wald fean haiff mendit, bot could nocht.

1589.—The yeir following ther fell out a mater in St Andros that wrought heavie and grait trouble to the beſt and honeſteſt men in all that town, and quhilk occupied me mikle and ſear, bathe in mynd and body, manie yeirs efter. The occaſion wherof was this:

The Biſchope haid lurked a yeir or twa lyk a tod in his holl, as his cuſtom was when things framed nocht with him; and indeid, be the Chancellars moyen, efter he was ioyned with ws, the Kings opinion and lyking was far diuerted from him. He deuyſes in this mean tyme a miſcheiff to be reuengit vpon his miſlykers, and ſteires vpe a Jakman of his called Hendrie Hamilton to quarrell a Maiſter of the Vniuerſitie, Mr Wilyeam Walwode, Profeſſour of the Lawes, a man bathe in blude and affinitie ioyned neir to the maiſt honeſt in all the town, knawing weill that bathe ſic of the Vniuerſitie and town that lyked him nocht, wald tak part with the ſaid Mr Wilyeam. This Hendrie comes vpon the Hie Gett, Mr Wilyeam going to the Principals Leſſone of the New Collage, and efter quarreling words, touks him and ſtriks him with the gardes of his ſword. Mr Wilyeam plantes to the Rector, wha calling the ſaid Hendrie befor him, efter cognition, depryves him of his name of Maiſter (for he was maid Maiſter,) and ordeanes him to mak a humble ſatiſfaction to Mr Wilyeam in the ſam place whar he iniourit him. This he refuſing to do, the complainer meined his cauſe to the Lords of Seſſion, wha gaiff out compulſators vpon the Rectors decreit, wharwith the ſaid Hendrie being chargit, firſt be the moyen of a certean wicked men, miſgyders of the town, fauorars of the Biſchope, and haters of thair honeſt and guid nibours

onlie for their vertew, he is receaued in the number of the citiciners, and maid burges. Then he comes deſſimulatlie to the Rector, deſyring the execution of the charges to be ſuperceidit, and promiſit to mak amends to Mr Wilyeam on the Hie Streit ſic a day. Be this Mr Wilyeam is ſecoure, and within a day or twa addreſes him to his ordinar Leſſone of the Lawes within the Auld Collage, and going from his hous in the town to the Collage, his gown on, his book in the a hand, and ſand glas in the vther, meditating on his Leſſone, Hendrie Hamiltone vſhes out of a hous, whare he lay in wait for bloode, and vnbeſeatting Mr Wilyeam, with the firſt ſtrak wounds him in the hand and mutilats him, and haid proceidit fordar, giff be ſum gentle men paſſing that way, he haid nocht been ſteyed. Mr Wilyeam is lead to his mothers hous crewallie woundit, the newes wharof gaes amang his frinds, they ryſe and rine togidder in armes to aſſiſt the Bailyies for iuſtice. Bot an of the Bailyies being vpon the conſpiracie, refuſing thair aſſiſtance, brings the murdarer, accompanied with the Biſchopes guid brother, James Arthour, called comounlie Jaques, and a officer or twa and na ma, and in plane provocation, by the teithe of the partie, convenit befor Mr Wilyeams mothers ſtare, yet whar he was lying with his wound bleading, ſa that it could nocht be ſteamide. The quhilk, his brother and brother in law ſeing, could nocht abyde, bot making a mint, maid the lown to flie, and ſteirit vpe a grait tumult of all ſort rinning togidder in armes, Vniuerſitie, citie, and gentle men being in the town for the tyme. In this tumult nane is ſa biſſie to ſchow his manreid in feghting as the ſaid Jaques Arthour, and meitting with his marrow, with rapper and dagger, miſſing his ward, he gettes a porh at the left pape, wharof he dies. His corps is brought to a chirurgians boothe and ſighted ther, and ſought be his frinds and a number in publict, and fund to haiff that onlie a poinct ſtreak of a rapper ſword, be whom giffen na man could certeanlie knaw, ſum ſuſpecting an, and ſum another. Mr Wilyeams brother Jhone perſewes efter Hamiltone, wha crying for mercie, and randring himſelff, obteines mercie at the ſaid Jhones hand, and be him is brought out and delyverit to the Bailyies againe.

The tumult ſteying, the honeſt men goes to thair houſes, ignorant altogidder of anie euill done, namlie of the ſlauchter of the ſaid Jaques. Amangs the reſt, an James Smithe, a man of ſingular qualities, graitlie beloued of all godlie and guid men for his vertew and guid conditiones, and aſmikle invyed and hated be the wicked, is warned be diuers that loued him, that ther was a man ſlaine, and the mater was dangerus, prayed him therfor to hauld himſelff

quyet and out of the way for a tyme. The quhilk he refuſed, repoſing on his innocencie, and ſaying they haid ſufferit wrang in the perſone of thair frind, bot haid done nane. Incontinent, the bailyies comes to the hous of the ſaid honeſt man, better accompanied nor when they convoyit Hamiltone to the Tolbuthe, and charges him in the Kings name to go to warde with thame. He willinglie obeyes and gaes with thame, and ſa does the reſt, to the number of nyne or ten.

Theſe ſimple foulles this wayes fangit in the net of theſe craftie hountars, (wharin the partes of all I could pent out particularlie giff my purpoſe permitted,) war from the Tolbuthe brought to the Proveſts hous, wha, withe the Biſchope and reſt of the miſreaullars of the town, war all vnder a complot, reſoluing then to be weill reuengit upon theſe honeſt men, wha, at the ham coming of the Lords out of England, haid ſought redres of manie grait abuſes and inormities committed be the ſaids miſrewlars of St Andros, luiking that all things then ſould haiff bein corrected and ſett in guid ordour,—that Zuill comoun they thought to repey weill now at Paſch.

Sa they are ſummoned to a day of law in Edinbruche, whar, vnderſtanding the law to be ſtreat, and wanting the Prince fawour, quhilk was caried by tham be the Biſchopes faction, and therwithall craftelie abbuſit be thair feinyied frinds, they ar brought in effect to com in the will of the partie, wha decernes vpon thame all baniſment furthe of the town during thair will; and vpon twa in ſpeciall, to wit, James Smithe, to whaſe worthie praiſe I ſpak befor, and Jhone Walwode, brother to the ſaid Mr Wilyeam, baniſment out of the countrey, vpon grait ſoumes of controuention and ſure caution. By this malitius craftie deuys and convoy war theſe guid honeſt men thus wayes maiſt innocentlie and vniuſtlie vexed and baniſſed out of the realme from thair wyffes and childring ſax yeires, and at thair retourning wars handlit, as we ſall heir in the awin place. Bot as the Biſchope, withe the reſt of the miſrewlars of that town war the beginnars, ſa I can nocht omit vnmentioned a vennemus and malicius proſecutor, whaſe vnplacable hatred and inſatiable greidines of theſe honeſt mens gear was ſic, as na kynd of dealling, credit, fawour, or requeiſt of men of all ſortes, rankes, and degries within the countrey, employed erneſtlie for to brak and mitigat him, could purchas nor procure ony kynd of dres at his hand. This was Mr Jhone Arthour, ſtubburnlie and diſpytfullie refuſing all reaſone, for this ſpeciall cauſe for that the miniſters faworit tham, inſpyrit but queſtion be the ſpreit contrar to Chryſt and his miniſters. The pretext of his malice and auarice was, that as he wald affirme

againſt all the warld and treuthe itſelff, that James Smithe was the ſlayer of his brother, againſt whom James haid never anie querrell, nor cam neir him that day; bot was cleirlie ſein and knawin to be a pair of buttes lainthe from him when he was ſlaine; and farder, fyve hounder ſaw that onlie a porhe of a rapper, wharof he died, haiffing na kynd of ſtroak or wound ma, and euerie man ſpyed James ſword that day to be a brad ſword. Bot the treuthe was, James was ritche, honeſt, and vpright, verteus in his calling, and the vther pure, debauchit, greidie, and neidie, and therwithall a lawer, attending on Seſſion, and wating to mak his prey of the ſoumes of contrauention, quhilk war grait and large, or then thair æquiualent be compoſition, for he kend they could nocht, nor wald nocht byde out of thair awin countrey.

The mere pitie and indignation of my hart (as the cerchar of harts knawes) maid me to indeuor what I could for the helpe and confort of that honeſt man in ſpeciall. Lykas ther was na honeſt or godlie man in the land wha ather knew him or hard of him bot meined his ceas and moyenned for it as they might, bot na grace was to be fund at a graceles manes hand.

About the middes of that yeir 1589, François, Erle of Bothewall, tuk vpe bands of men of weare, vnder the conduct of Coronell Hakerſton, vnder pretence to tak ordour with the Ylles, bot it preived in end a Spaniſhe papiſticall courſe, as is diſcouered in the buik of the execution of Fentrie. His Capteanes leading his men langs the coſt ſyde, oppreſſed and troublet the Townes therof, euill fauored be going and returning anes. The ſecond tyme they enterit to compas and viſit ower again, and cam to Kirkady, ſending thair furriours and commiſſars befor, to prepear for tham ſum pices of armour and interteinment. Bot Carell, Anſter and Pittenweim, with aſſiſtance of ſum gentilmen of the countrey about, reſolued to reſiſt and feght tham. The quhilk when I perceaved, I maid haſt to Court, and informed the King of the abbus and commotion that was lyk to be, and purchaſſed Letters to diſcharge the Capteanes from proceiding anie farther, and if they wald nocht, to warrand the ſubiects to reſiſt. The Erle being Admirall, diſcharges the bottes at Leithe from giffing me paſſage; bot taking iorney to the Queins ferrie, I cam with ſic diligence as I could, bot or I cam, the Coronell, with his men of wear, war fean to tak the ſteiple of St Monians on thair head, vtherwayes haid gottin ſic wages peyed tham as wald haiff interteined tham all thair dayes. And yit inſiſting, they brak the apointment quhilk the Tutor of Pitcure (that notable Prouoſt of Dondie,) maid betwix tham and the Towns, and cam fordwart to Pittenweim; bot at my coming with the Kings diſcharge to tham, and war-

rand to our Townes to reſiſt in cais of diſobedience, they war fean to reteire and leaue af. Sa it pleaſed God to keipe from blod ſchedding, and releiue our Townes of a grait feir and vexation.

In the beginning of wintar, the King, accompanied with the Chancellar and certean vthers of his Counſall, with twa of the Miniſterie, in verie ſecret maner imbarkit, few knawing till he was away, and landit at Vpſlaw in Norroway, efter mikle foull wather of a ſtormie wintar, and from that trauelit be land to Denmark, throw manie woods and wildernes, in confermed froſt and ſnaw, and thair maried his Quein Anna, and maid guid cheir, and drank ſtoutlie till the ſpring tyme. At his departing he apointed Mr Robert Bruce to be on the Counſall, and recommendit the eſteat of his countrey to him, and the miniſterie in ſpeciall, repoſing, as he profeſſit, vpon him and tham aboue all his nobles. And indeid he was nocht diſapointed, for of the fawour of God thair was never a mair peaceble and quyet eſteat of a countrey nor during that tyme of the Kings abſence: Sa that, whar befor or ſen ſyne, few monethes, yea oukes, was ther without ſum ſlauchter, ther was na ſic thing during that tyme.

Boduell cam then in publict, and of his awin accord maid his repentance befor Mr Robert Bruce in the Kirk of Edinbruche, for his licentius, diſſolut lyff, and all his bypaſt ſinnes, and promiſed, be Gods grace, to kythe another man in tyme coming, &c. Bot it was a taking of Gods name in vean, and publict abuſing of himſelff and the Lords peiple; and therfor the Lord curſed him, for na thing ſucceidit weill with him therefter.

1590.—In the ſpring tyme of the yeir following, the Generall Aſſemblie conveined at Edinbruche. At quhilk diligent tryell being taken, it was fund, that na ſteirage at all was in the countrey of Papiſts, of theiffes, or anie troubelſome inordinat perſones. Wharof the breithring praiſit God, and apointed, efter the ordour that the Kirk of Edinbruche haid taken vpe, that thair ſould be faſteing and moderat dyet vſit euerie ſabathe till the Kings returning. The quhilk cuſtom being found verie meit for the exerceiſe of the Sabathe, was keipit in Edinbruche in the houſſes of the godlie continualie therefter. Sa that ſparing thair gros and ſumptuus dinners, they vſit nocht bot a diſhe of brothe or ſum litle recreation till night; and that quhilk was ſparit was beſtowit on the pure. Boduell reſorted to that Aſſemblie, and keiping hous in the Abbay in the Kings awin houſſes, he haid the Quein of Eingland be hir Ambaſſator ordinar (Mr Robert Bowes wha ley at Edinbruche, a verie godlie man, and to

his vttermaiſt lowing and cairfull of the peace and weill of the twa realmes of Eingland and Scotland,) to be his commer, and Mr Robert Bruce, my vncle, and me, being Moderator of that Aſſemblie, invited now and then to guid cheir, haiffing ſum grait purpoſe and to luik in hand; bot he wes neuer lukkie nor honeſt to God nor man.

At this Aſſemblie it was ordeanit, That all and euerie miniſter that haid ma Kirks nor ane in cure ſould demit the reſt, and tak him till ane only. Alſo that the Townes of Edinbruche, Dondie, Stirling, and St Andros ſould aggrie with ſic as they thought meit for tham, and report againe to the Aſſemblie for thair tranſportation. Vpon the quhilk I wes erneſtlie delt with be all the ſaids Townes; bot the loue of my awin flok and Preſbyterie, and vicinitie of my vncle in St Andros, permitted me nocht to condiſcend vnto tham. For this my parochiners aggreit amangs thamſelues to big me a hous; bot being vndertaken, as it comes of comoun warkes, it fealit. Therfor my God and heavinlie father, the giffar and prouyder for me of all guid things, put in my hart to tak the wark in hand myſelf; and, albeit I haid nocht fourtie pound in readie money, yit furneſit all things ſo ſtranglie to me, that annes begoun, it ley neuer a day till it was compleit, God haiffing ſum confort to miniſter to his awin ſervants therby from tyme to tyme therefter. It was begun the 5 of Junij, and endit with October following 1590.

In the yeir 1590, the King, accompanied with his Quein, cam hame the firſt of May, to the grait ioy and contentment of all the countrey. Diuers practeſies of witchcraft and deuilrie was againſt him, as he was certified of therefter, bot the mercifull and mightie hand of God watched ower him, and preſerued him at the erneſt prayers of his fathfull ſervands the miniſters, whom then he acknawlagit to be his maiſt fathfull freinds. Within a monethe or twa efter his retourn was keipit a maiſt ſolemne action and magnific of the Queins Coronation, and entres in Edinbruche. At the quhilk my vncle, Mr Andro, in fawour of the Ambaſſatours ſent from diuers Duces and Princes of Almanie and Flanders, maid and pronuncit an Oration in vers to the grait admiration of the heirars and thair exceiding ioy and contentment, namlie of bathe thair Maieſties. The King gaiff him grait thankes, ſaying, he haid ſa honored him and his countrey that day, that he could never requyt him, and therefter wald inſiſt farder, and command him to giff the ſam to the printar, that with diligence it might be exped, for ther was nan of the Ambaſſadours bot haid maid him requeiſt for that effect. And indeid this was the wark of God to haiff his awin ſervand honored, for Mr Andro haid nocht bein warnit

to this Coronation in anie convenient tyme, and haid na thing preparit bot ſic as cam in his meditation a night or twa, anent the right way of rewling and goverment, the quhilk he vtterit with a meruelus dexteritie and grace. And, at the Kings comand, the morn efter the pronuncing, gaiff it to the printar, with an epigram of dedication to the King, and intitulat the Στεφανιστικιον. The copies of it paſt throw all Europe, and was mikle eſteimed of be the lernit. Joſephus Scaliger wrait to him congratulating, and ſaid, "Nos talia non poſſumus." Lipſius reiding it ſaid, "Reuera Andreas Meluinus eſt ſerio doctus." Be the quhilk occaſion, as often befor and ſen ſyne, all the lerned in a maner lamented that he wald nocht ſet himſelff to wryt, quhilk was mikle meined to him be all his frinds, bot he ſaid, that God haid callit him to vſe his toung and viue voice yit; when he fand the calling and warrand for the pen, quhilk God wald giff if he thoucht it guid, he ſould do therefter.

The apointed ordinar Generall Aſſemblie was keipe at Edinbruche in Auguſt, at the quhilk it behoued me to mak the exhortation. I cam to the Kingorn the night befor, and imbarking with certean breithring, we cam within a myle and les to Leithe, bot a contrarie wind coming iuſt in our teithe when we haid vſit all meanes be burding and rowing, we war compellit to go bak againe, with a foull ſchoure, and landit at Brintyland, whar na hors war to be gottin, and being paſt ſax hours at evin, I was to enter in iorney on my feit to go about, when God reſpecting his awin wark, ſend the wound in the waſt with a pleaſand fear night; and ſa finding be the ſam Prouidence a lytle ſchollab, repoſing on him whaſe turn was in hand, we tuk the ſie, and gat verie fear paſſage and cam to Edinbruche euen as nyne of the night ſtrak, obteining of Gods mercie that nights repoſe, quhilk I luiked nocht for, to inable me for the mornes action.

It ſall nocht be impertinent to remember ſum poincts of the doctrine vttered at that tyme vpon the 1 Theſs. v, ver. 12, 13.

The text being ſoumed and opened vpe, thir heades war inſiſted into:— Firſt, anent the weght of the charge of the miniſterie; nixt, anent the honour therof; thridlie, whow neidfull νουθεσια, rebuk or admonition, was in the Kirk and amangs breithring. Vpon this laſt head, occaſion was takin to ſpeak at lainthe of diſciplin, quhilk alſo at mair lainthe I thought pertinent heir till inſert, becauſe the courſe of the cheiff mater of this Storie rinnes vpon that.

Firſt, That diſcipline was maiſt neceſſar in the Kirk, ſeing without the ſaming, Chryſts Kingdome could nocht ſtand. For vnles the Word and Sacraments

war keipit in ſinceritie, and rightlie vſit and practeſit be direction of the diſcipline, they wald ſoone be corrupted. And therfor certean it was, that without ſum diſcipline na Kirk, without trew diſcipline, na rightlie reformed Kirk, and without the right and perfyt diſcipline, na right and perfyt Kirk.* This was cleirlie declarit be the exemples of a Republict and Citie, and of artes of warfear and paſtorage. The Storie of the giffing, beginning, continowing, brak and reſtoring againe of the trew diſcipline within the Kirk of Scotland was recompted and callit to rememberance; and thervpon exhortation giffen to dell with his Maieſtie in maiſt graue and inſtant maner, That his Maieſtie wald ſchaw that taken of trew thankfulnes to God for the grait benefit of his ſaiff preſeruation and retourning with his Quein from Denmark, as to reſchinde and aboliſhe obſcure and dangerus lawes maid in preiudice of the diſcipline and libertie of Chryſts Kingdome within this realme, haiffing fund in guid experience in his abſence, as alwayes befor, the guid will, fidelitie, loue and cear of the miniſterie as of thair God, and Chryſt Jeſus his king, be him anointed and ſett over all, whaſe cauſe this was quhilk he haid put in the hands of his pure ſervants, &c.

Alſo the haill breithring war erneſtlie exhorted to ſtudie the diſcipline diligentlie, and practiſe it cearfullie, that they might be able at all occaſiones to ſtand in defence therof, as it hes bein of Gods grait fawour with the treuthe of the doctrine ſett doun out of the Word of God; and the practiſe of the ſam fund maiſt halſome and profitable within the Kirk of Scotland. And that at this tyme, for thrie cauſſes namlie; firſt, becauſe of the eſteat of the godlie, guid, and zealus breithring in England, our nibour Kirk, ſtanding for the treuthe therof, and ſearlie ſuffering for the ſam. Secondlie, becauſe theſe Amaziaſes belligod biſchopes in England, be all moyen, yea and money, war ſeikand conformitie of our realme with thairs till invert and pervert our Kirk, as did Achaz and Vrias with the King and Altar of Damaſcus. Thridlie, becauſe we haid lurking within our awin bowelles a poiſonable and vennemus Pſyllus, a warlow I warrand yow, ſa empoiſoned be the vennome of that auld ſerpent, and ſa altered in his ſubſtance and naturall, that the deadlie poiſone of the vipere is his familiar fuid and nuriture, to wit, lies, falſhode, malice and knauerie, wha hes bein lurking a lang tyme hatching a cocatrice eagg, and ſa fynlie inſtructed to handle the whiſſall of that auld inchantar, that na

* At this the Eingliſhe Ambaſſatour being preſent, ſturred, and conferrit with me therefter at lainthe, whom I ſatisfeit.

Pſyllus, Circe, Medea, or Pharmaceutrie could euer haiff done better. This is Patrik Adamſone, fals biſchope of St Andros, wha at this tyme was in making of a buik againſt our diſcipline, quhilk he intytles Pſyllus, and dedicates to the King, the epiſtle dedicatorie wharof is in my hand, wharin he ſchawes his purpoſe to be, to ſouk out the poiſone of the diſcipline of the Kirk of Scotland, as the Pſylli a vennemus peiple in Afric ſoukes out the vennom of the wounds of ſic as ar ſtangit with ſerpents. But I truſt in God (ſaid I) he ſall proue the foole als madlie as did theſe ſillie Pſyllies, of whom Herodot in his Melpomene wryttes, that they periſhed altogidder in this maner: When the South wound haid dryed vpe all thair conſeruars and ciſterns of water, they tuk counſall all in a mynd to ga againſt it in armes for advengementt, but coming amang the deſerts and dry ſandes, the wound blew hichlie and owerwhelmde thame with ſand, and deſtroyed tham euerie man. Sa I dout nocht ſall come of this obſtinat, malitius foolle, whilas he intends nocht onlie to ſtope the breathe of Gods mouthe, bot alſo to be advengit vpon it, becauſe it hes ſtrukken him ſa, that he is blaſted therwith and dryed vpe, and maid voide of all ſape and moiſture of heavinlie lyff. But alas! my breithring, (ſaid I,) giff yie wald do that quhilk I think yie bathe might and ſould do at this tyme, to wit, to ratefie and approue that ſentence of excommunication maiſt iuſtlie and ordourlie pronuncit againſt that vennemus enemie of Chryſts Kingdome, as I am aſſurit it is ratefeit in the heavines, as cleirlie may appeir be the effects therof, na les then in the dayes of Ambroſe, when Sathan ſenſiblie poſſeſit ſic as war delyverit to him be excommunication, he wald feill better his miſerable folie, and be woun againe to Chryſt if he be of the number of the elect. The quhilk, if yie do nocht, my breithring, by a ſoar experience nocht lang ſyne paſt befor, I may foretell yow a thing to come, giff God in mercie for his Chryſts ſeak ſtey it nocht; that yie will find and feill yit mair pernitiuſlie the reſerued poiſone of that Pſyllus in brangling the diſcipline of the Kirk, and puniſſing of our vndewtifull negligence.

An vther poinct of the doctrine then vttered I hald it nocht vnprofitable heir to inſert, becauſe of the neceſſitie therof yit abyding vnamendit. This was anent the dewtie of the flockes to thair paſtors and watchmen. The flocks aught to loue their paſtors deirlie be this text and vther of Holie Scripture; they aught to prouyde for tham all things neidfull and confortable for this lyff, and to giff tham that honour quhilk aperteines to the ambaſſatours of Chryſt. God biddes thee honour him in the miniſterie of his worſchiping, and thy ſaluation with the beſt of thy ſubſtance; and giff thow do nocht this

way acknawlage the awnar of all thy ſubſtance and giffar therof, thow art bot an vnthankfull theiff, and nocht a lawfull profſeſſor therof with guid conſcience, and at that day of Gods iuſtice court, thow ſall heir the dome and feill the puniſment of a theiff, if thow prevent nocht be repentance.

But heir our flockes excuſes thamſelues, ſaying, Our teinds ar riguruſlie exacted and taken vpe from ws, therfor this burding lyes vpon tham that gettes the teinds, &c. Anſwer, If men pitie thair awin ſaulles, it is na excuſe for tham; for giff they war neuer ſa ſear ſpulyied and oppreſſed, wald they want the neceſſar fuid of the body, and reyment thairof, ſa lang as they haid anie thing left, yea or could beg or borrow? Na: They wald vſe the reddieſt for the preſent neceſſitie, and preaſe to remead the oppreſſion and wrang, by what meanes they could. And why will they nocht vſe the lyk for the fude and reyment of the ſaull and inwart man? Is it warſe then the bodie? Is it nocht to be ceared for? Or is ther nocht a ſaull, a heavine, a hell, a God, a Deuill? Na, I am ſure my breithring, if this doctrine ſoundit often in publict and privat amangs the pure famiſing ſaulles in this land, a guid number at leaſt wald be walkned and moued to ſeik paſtors on thair awin charges.* I ſpeik be guid experience, I thank God for it: Tak peanes and diſtruſt nocht God, he will work and bring furthe ſum guid effect. I neuer ſaw yit a piece of fathfull peanes taken vprightlie for the honour of God, and ſaluation of pure ſaulles, bot it fand a bleſſing and ſucces worthie of all, and it haid bein ten tymes mair. Nather yit, euer knew I in Scotland a man of guid conſcience, that durſt in conſcience come to the ſchaking af of the duſt of his feit againſt anie town or congregation. And for my awin pairt, I fand euer the fault mair in the peanes of the paſtor, nor the purs of the peiple if they haid it. Yea, can it be poſſible that a man ſall gean or fordar a ſaull to Chryſt and the lyff euerlaſting, and nocht receaue of his purs and things of this lyff as he may ſpear, and it war to ſpeare it on himſelff? Na, nocht poſſible, for a thankfull hart getting mon giff againe; and if nocht thankfull, na Chriſtian; and winning the mans hart and ſaull to Chryſt and thie, the man himſelff, and what he hes, mon be at thy command in Chryſt.

O bot they will ſay, Sall the ſacrilegius then pas frie, and bruik the teinds? Na, nocht ſa: Bot let the flocks and paſtours ioyne togidder, and cry

* Nota. That nochtwithſtanding of the ordinance of the laſt Aſſemblie, men war leathe to quyt the multitud of Kirks, ſaying ther wald na ſtipends be gottin to Kirks, and men could nocht enter to charges without ſtipends.

and craue at the King, Counſall, and Eſteattes, and be bot als erneſt in that mater concerning the ſervice of God, and the weill of thair awin ſaulles, as gentilmen and vthers ar in things twitching thair heritage, honour, and vther ciuill or criminall actiones, and I will warrand they ſall com ſpeid. For whow ather could they, or durſt they, be refuſed in ſa reaſonable a petition, &c. Bot what is the kirks dewtie in this ceas? That we leaue na thing vndone that Chryſt hes put in our hands, and requyres of ws, according to our office in the rewling of his Kirk and Kingdome. Ar we the trew Kirk? Ar we the lawfull Miniſterie? Haiff we the authoritie and powar of his ſchapter? Haiff we that fyre that deuores the aduerſar, and that hammer that braks the rokkes? Yea, and haiff we nocht that ſcharpe twa eagit ſword? or is it ſcharpe and drawin onlie againſt the pure and mean annes, and nocht potent in God for owerthrawing of hauldes, for doing vengeance vpon haill nationes, cheſteſing of peiples, yea binding of kings in channes, and the maiſt honourable princes in fetters of yron, to execut vpon tham the iudgment wryttin? And finalie, is thair exception ather of perſones or ſinnes befor the iudgment ſeat of Chryſt? or ſall his ſword or cenſour ſtrik vpon the pure adulterar or furnicator being contumax, and ly in the ſcabart ruſting from the ſacrilegius, ſuffering tham to go on contemptiuſlie obſtinat? Na, na! deir breithring, I man vtter the advys that God hes put in my hart, ſubmitting alwayes my ſpreit to the prophettes.

Firſt, I wald the Kings Maieſtie ſould be traueled withe for his fawour and concurrence, wha is neir als far hurt in this mater as the Kirk is. We haiff his will; we haiff his promiſe; we haiff manifold exemples and reaſones to ley befor him. We, and the graitteſt and beſt number of our flockes, haiff bein, ar, and mon be, his beſt ſubiects, his ſtrynthe, his honour. A guid miniſter (I ſpeak it nocht arrogantlie, bot according to the treuthe,) may do him mair guid ſervice in a houre, nor manie of his ſacrilegius courteours in a yeir, &c.

Nixt, I wald wis that from this preſent Aſſemblie, war directed to the cheiff ſacrilegius perſones in all the ſchyres of this Realme, choſin men of godlie grauitie and authoritie, full of the Holie Ghoſt, till inſtruct, admoniſe, and charge tham in the name of God, and of his ſone Chryſt Jeſus till amend but deley, &c.

Laſt, that a frequent and honourable Aſſemblie war keipit, aſſiſted be the Kings awin preſence in perſone, ſolemnlie ſanctified with the exerceis of faſting and humiliation, with a guid number of gentilmen and burgeſſes, directed

in commiſſion from euerie paroche and brouche thervnto: Befor the quhilk certean of the ſpecialles of theſe ſacrilegius perſones might be callit and compeiring, inquyrit if they war of Chryſt, and of the trew members of his Kirk or nocht. If they anſwered they war, then let them teſtifie it be heiring of his voice and the voice of his Kirk. If nocht, let be ſchawin tham that Chryſt commands to hald tham as Publicanes and Ethniks.

O then, me thinks I heir ſum crying, Will ye excommunicat tham? That will breid a grait ſchiſme and vproare; they are the cheiff that faught for relligion; yie will ryde with a thine court if yie want tham. Soft, I pray yow, and heir reaſone. I wald aſk tham wither it war the nam or the mater of excommunication that they abhorrit and fearde. Giff it be the mater, ar they ignorant of that quhilk is ſa aft dung in thair heides, to wit, that ipſo facto befor God they ar excommunicat, ſa lang as indurdlie againſt thair conſcience they ly vnder the curs of that execrable ſacrilage? And as for the effects and inconvenients alleadgit, I aſk onlie if this be that dewtie that God bids ws do, and requyres of ws conforme to our office? When anie abyds in ſinne wherby God is diſhonorit, the Kirk hurt and ſklanderit, and the perſones ſelff indangerit of condemnation, can the paſtors be anſwerable for the diſcharge of thair dewtie, except they deall with that perſone be all the meanes that God preſcryvit to thair calling, wharof the ſpeciall ar the word and diſcipline? And if it be our dewtie, what haiff we mair to do bot to obey and do it, leaving to God the effects, quhilk ar in his hand alleanerlie?

And yit to anſwer by guid appeirance, this mater ſall proceide ſa fearlie and cleirlie, that nan can repung therto, except they will planlie ganſtand God, the Kirk, the King, and all guid reaſone, and ſa doing wilbe ſa weak, that they may be eaſilie owercom. As to thair number, it is na thing in reſpect of the multitude of pure ſaulles that wants thair ſpirituall fuid, and are oppreſſed in thair teinds, and of the number of guid men that fean wald for reformation. As for thair feghting for relligion, ſa did ſacrilegius Achan for the inheritance of Canaan, Saull for Iſraell, Joab and the ſonnes of Seruia for the kingdome of Dauid; bot they war nocht approued of God. It is nocht the feghtar that is commendit and allowit, but he that feghtes rightlie and lawfullie. The praiſe of planting of relligion in this land apperteines to the Lord of Hoſtes alleanerlie, and when euer they boſt of that, they fall in a dowble and hichar degrie of ſacrilage, arrogating to tham the glorie of God, and that maiſt falſlie, nocht being ſa mikle as Gods guid inſtrument.

For if they refuſe that quhilk we craue, they declar euidentlie they faught

never for God nor relligion, bot for the kirk gear, to diſturbe the poſſeſſours therof that they might invade the ſam; they faught neuer againſt the Papiſts, bot againſt the Titulars of the Teinds and rents of the Kirk; they ſett nocht thamſelues to hauld out Jeſuiſtes, bot the ſuddarts that clamed right to Chryſts cott; they wald nocht rut out the ſeminarie preiſts, bot the ſeid of the Kirk, guid lerning, and all relligion. Sa that if God, if Chryſt, if relligion, if miniſterie, ſalbe reclamers of the Teinds and Kirk gear againe, they ſall at an inſtant becom to tham, Satan, Anti Chryſt, Papiſtrie, and Jeſuittes. And now if it ſalbe the number of ſic that ſall mak out our number, war it nocht better to be few? or ſic courteours to ſett out our court, war it nocht better to be courtles?

Wharfor, deir breithring, (ſaid I) to be ſchort, and conclud my opinion, that it may receaue ather your approbation or cenſure, my exhortation is, that we be cearfull till vnderſtand our dewtie, and what command we haiff of God in this poinct, and weying it rightlie, that we be about cairfullie to put it in practiſe, leaving to God the euent and effect, repoſing ourſelues, what euer fall out, vpon the warrand of his will, and the teſtimonie of a ſound and vpright conſcience. Let ws nocht ſay with the ſlugart, "Ther is a lyon in the way;" nor for feir of ſtormie wound or wather leaue af to ſaw and ſchear the Lords land. Gif Chryſt and his Apoſtles haid ſa done, the Goſpell haid neuer bein preatched. And if theſe noble inſtruments ſteired vpe in this laſt age, even in this countrey, haid been ſa terrified, we haid neuer enioyed this libertie and fruict therof. Let ws be then incuragit in the ſtrainthe of our almightie God, and in the authoritie of his hie calling; and the mair that ſacrilegius auarice carie men away from God and relligion, let ws the mair erneſtlie ſeik efter him, and procure the weill and confort of the ſaulles concredit to ws. And without queſtion we ſalbe terrible to whatſumeuer enemie and contrarie powar, and ſall want na guid thing. We ſall feid ſweitlier and better on a diſhe of pottage, nor they on thair kinglie fear, ſerving an God trewlie, and ſtryving with our Chryſt againſt the vnthankfull warld. It was God, euen our God, wha almoſt by all meanes begoud the wark meruelouſlie, and na les meruelouſlie by all meannes hes continowed it in deſpyt of all contrarie craft and powar; and the ſam, our guid God in the ſam ſort will croun and end it. That all praiſe therof haillelie may be his, to whom be it for euer. Amen.

This doctrine and advys was weill lyked and approuit of all, bot was nocht thought expedient to be practiſed at that tyme be the weſdome of the politik and warldlie wyſe. And ſiclyk concerning the biſchope, whom they percea-

vit to be fallin alreadie gif he war lettin alean; bot if he war put at, the King wald tak his part, thinking it was for his cauſe he war put at. Onlie this was concludit, That euerie miniſter ſould haiff a copie of the Book of Diſcipline and peruſe it; and euerie Preſbyterie ſould cauſe thair haill members ſubſcryve the ſam, and the refuſars to be excommunicat, purpoſing therby to ather cauſe the Biſchope ſubſcryve the ſam, or then to be of new excommunicat: Bot God wrought that mater better.

The Biſchope being a man that delt deceatfullie with all, and neuer diſchargit ſa mikle as a ciuill dewtie according to the lawes, repoſing vpon the Kings fawour, at laſt the King was ſa faſchit with complents of all ſortes of men vpon him, that he was ſa often denuncit to the Horn, and ſa lang lying regiſtrat therat, and vnderſtandiag therwith that he was infamus and euill loued be all men, he was eſchamed of him and cuſt him af; and fordar diſponit his lyffrent to the Duc of Lennox, with the temporalitie of the biſchoprik, wherby the miſerable biſchope fell in extream pouertie, and therwithall in a heauie diſeaſe of body and mynd. Bot he haid ſimulat ſa often ſeiknes that nan beleiued him till he was brought till ſic neceſſitie that he was compellit to wrait to Mr Andro, my vncle, mak confeſſion of his offences againſt God and him, and craue his helpe; wha, but fordar, viſited him, and ſupported him ſa, that the ſpace of diuers monethes he leiued on his purſe. At laſt he beſought him to get him ſum collection of the breithring in the Town, and for thair ſatiſfaction promiſed to preſent the pulpit and mak publict confeſſion. Bot whither he feniyit excuſes, or that it was ſa indeid that God wald nocht permit him, I knaw nocht, bot he haid neuer that grace to preſent the pulpit againe. In the end of that wintar he ſend to the Preſbyterie, and maid humble ſutt to be relaxed from excommunication; and the breithring, douting wither it was that he felt the dint therof in effect vpon his conſcience, or to be a mean to inſinuat him in the breithrings pitie, to gett wharby to ſuſtein him, ſend Mr Andro Moncreiff, of guid memorie, and me, with ſum others to try him. We fand him in a miſerable eſteat, and whowſone he marked me, he plukked af the thing on his head, and cryed, "Forgiff, forgiff, me for Gods ſeak, guid Mr James, for I haiff offendit, and don wrang to yow manie wayes." I ſchawing him his ſine againſt Chryſt and his Kirk, exhorted him to vnfeiniyit repentance, and therwith conforted him in the mercie of God, and forgaiff him with all my hart. Then proponing to him anent his excommunication, giff he acknawlagit it lawfullie done, and felt the force of it in his conſcience, he interrupted me, and cryed pitiouſlie out in theſe words: "Louſe

me for Chryſt ſeak," dyvers tymes ower and ower. The quhilk when we reported to the breithring, with prayer and thankſgiffing he was relaxit.

1591.—At the Provinciall Aſſemblie conveined in St Andros the 6 of Apryll 1591, Mr Jhone Caldcleuche preſented in his name, to the Aſſemblie, certean Articles of Recantation, wryttin in Latine. The quhilk being red, the Aſſemblie directs Mr Andro Meluill, (choſine that yeir Rector of the Vniuerſitie in the roum of Mr James Wilkie, latlie departed, a guid, godlie, honeſt man,) Mr Robert Wilkie, Dauid Fergusone, and Mr Nicol Dalglaiſhe, to the ſaid Mr Patrik Adamſone, biſchope, to craue of him, in the name of the Aſſemblie, a mair cleir and ample recantation, and that in vulgare langage, that all might underſtand the ſam. The ſaid Biſchope ſendes the ſam ſubſcryuit with his awin hand as efter followes:

The Recantation of P. Sant Androſe, direct to the Synod convenit at St And. 6 *of Apr.* 1591.

Breithring, being troublet with ſeiknes, that I might giff confeſſion of that doctrine wherin I hope that God ſall call me, and that at his pleaſour, I aught depart in an vnitie of Chriſtian fathe, I thought guid to vtter the ſaming to your Worſchips, and lykwyſe to craue your godlie Worſchips aſſiſtance, nocht for the reſtitution of anie warldlie pompe or preeminence, quhilk I lytle reſpect, as to remoue from me the ſklanders quhilk ar reaſit in this countrie concerning the varietie of doctrin, ſpecialie vpon my part, wherin I proteſt befor God, that I haiff onlie a ſingle reſpect to his glorie, and be his grace I ſall abyde herin vnto my lyves end.

Firſt, I confes the trew doctrine and Chriſtan relligion to be teatched and rightlie annuncit within this realme, and deteaſts all papiſtrie and ſuperſtition, lyk as, bleſſed be God, I haiff deteſted the ſam in my hart the ſpace of threttie yeirs, ſen it pleaſed God to giff me the knawlage of the treuthe, wharin I haiff walkit vprightlie, alſweill heir as in vther Countries, as the Lord beares me record, vnto thir laſt dayes, wherin, partlie for ambition and vean glore to be preferit to my breithring, and partlie for couetousnes, I haiff poſſeſſit greidelie the pelff of the Kirk, I did vndertak this office of Biſchoprik, wherwith iuſtlie the ſinceireſt profeſſours of the Word hes fund fault, and hes condemnit the ſaming as impertinent to the office of a ſinceir paſtor of Gods Word. And albeit men wald cullor the ſaming and imperfectiones therof be diuers clokes, yit the ſam can nocht be concilit from the ſpirituall eis of the fathfull, nather yit can the men of God, when they ar put to thair conſcience diſſemble the ſam.

Nixt, I confes I was in an eroneus opinion, that I beleiuit the government of the Kirk to be lyk the Kingdomes of the erthe, plean contrar to the commandiment of our Maiſter Chryſt, and the monarche wherwith the Kirk is governit, nocht to be onlie in the perſone of our Sauiour Chryſt (as it is,) bot in the Miniſters wha ar na thing but vaſſalles, and vnder him in an æquallitie amangs thamſelues.

Thridlie, That I maried the Erle of Huntlie contrar to the Kirks command without the confeſſion of his fathe, and profeſſion of the ſinceir doctrine of the Word, I repent and craues God pardone.

That I trauelit, bathe be reaſoning and vtherwayes, to ſubiect the Kirkmen vnto the Kings or-

dinance in things that aperteines to eccleſiaſtik maters, and things of conſcience, I aſk God mercie, wharvpon grait enormities hes fallen furthe in this Countrey.

That I belieued and ſa teachit, the Preſbyteries to be a fooliſhe invention, and wauld haiff it ſa eſteimed of all men, quhilk is an ordinance of Chryſt, I craue God mercie.

Fordar, I ſubmit myſelff to the mercie of God and the iudgment of the Aſſemblie, nocht miſſuring my offences be my awin ſelff, nor infirmities of my awin ingyne, bot to the guid iudgment of the Kirk, to the quhilk alwayes I ſubmit myſelff, and beſeiks yow to mak interceſſion to God for me, and to the Kings Maieſtie, that I may haiff ſum moyen to liue, and conſume the reſt of this my wretched tyme, for whaſe cauſe and fawour I committed all thir errors, and God hes iuſtlie recompenſed me in his iudgments.

And wharas I am burdenit to haiff bein the ſettar furthe of the buik called the Kings Declaration, wherin the haill ordour of the Kirk is condemnit and traducit, I proteſt befor God that I was ſa commandit to wrait be the Chancellar for the tyme, bot cheiflie be the Secretar, wha himſelff pennit the ſecond Act of Parliament concerning the powar and authoritie of Judicatour to be abſolutlie in the Kings powar, and that it ſould nocht be leiſome to anie ſubiect to reclame from the ſaming vnder the penaltie of the Actes, quhilk I ſuppoſe was treaſone.

Item, Whar it is alleagit that I ſould haiff condemmit the doctrine announced and teatched be the Miniſters of Edinbruche, to haiff allowit onlie concerning obedience to the Prince my doctrine, I confes and proteſtes befor God, that I neuer vnderſtud nor knew anie thing bot ſinceritie and vprightnes in the doctrine of the miniſters of Edinbruche in that poinct nor na vther.

Fordar, I confes that I was author of the Act diſcharging the Miniſters ſtipends, that did nocht ſubſcryve the Actes of Parliament; wherwith God hes iuſtlie recompenced myſelff.

The premiſſes and diuers vther poincts conteined in the Buik of the Aſſemblie war dyted be Mr Patrik Adamſone, and wrytten at his command be his ſervant Mr Samuel Cunninghame, and ſubſcryvit with his awin hand, befor thir witnes, directed to him from the Synodall, becauſe of his inabilitie of body till repear to the Aſſemblie, James Monipennie, fear of Pitmillie, Andro Wod of Streawithie, Dauid Murray, portionar of Ardet, Mr Dauid Ruſſall, bailyie of St Andros, Mr Wilyeam Murray, Miniſter at Dyſart, with vthers diuers.

This man haid manie grait giftes, bot ſpecialle excellit in the toung and pen; and yit for abbuſing of the ſam againſt Chryſt, all vſe of bathe the ane and vther was takin from him, when he was in graitteſt miſerie and haid maiſt neid of tham. In the latter end of his lyff his neireſt frinds was na confort to him, and his ſuppoſed graitteſt enemies, to whom indeid he offerit graitteſt occaſion of enmitie, was his onlie frinds, and ceaſed nocht to recompence guid for euill, namlie my vncle Mr Andro, but fand ſmall takings of anie ſpiritual confort in him, quhilk ſpecialie he wald haiff wiſſit to haiff ſein at his end.

Thus God delyverit his Kirk of a maiſt dangerus enemie, wha, if he haid bein endowit bot withe a comoun ciuill piece of honeſtie in his delling and

conuerſation, he haid ma meanes to haiff wrought miſcheiff in a Kirk or Countrey nor anie I haiff knawin or hard of in our Yland.

Mr Dauid Blak, a man mightie in doctrine and of ſingular fidelitie and diligence in the miniſterie, haid be the cairfull procurment of my vncle at the Generall Aſſemblie, bein apointed Miniſter of St Andros, Mr Robert Wilkie taking him to a part therof within the Collage of St Lenords, as maiſt aggrieable with his naturall and giftes. He attendit maiſt charitable vpon the Biſchope, furneſing him confort bathe for bodie and ſaull, to whom the biſchope promiſit diuers dayes to com to the pulpit, and ſuppleing his roum to mak publict confeſſion; bot ſo often was Mr Dauid diſapointed and maid to occupie his awin roum with the les preparation. He crauit of his Wyff, and tham that wated on him, that in anie ceas he ſould be aduertiſed of the tyme when they ſaw him weakeſt, for Mr Dauid wald haiff fellon fean ſein ſum confortable mark of Gods Spreit working with him; bot being warnit, came and fand him as he leivit ſenſles of ſpirituall ſanctification ſa to die, therfor comending him to the mercie and guid pleaſour of God with a heavie hart departed.

That yeir alſo Boduell loſt the Kings fawour, the quhilk being exceſſiuelie indulgent towards him diuers yeirs, turned at laſt in implacable hatred. He maid manie attempts for ſurpryſing of the Kings persone, quhilk was the cauſe of manie pitifull executiones, wharof a number I ſaw with my eis, as tragicall ſpectacles in the theater of this miſerie of mans lyff. But things done be forme of Juſtice haid with tham ioyned ſum confortable conſideration, but the murdour done of the Erle of Murray at Dinnibirſall be the Erle of Hountlie on fear day light, the King luiking on it with forthought, fellon hamſukin and treaſone vnder tryſt, maiſt crewalie with fyre and ſworde, yit mightelie cryes and importunes the ear of the righteus inquyrar and revengar of bloode.

1592.—The aw of Boduall remeaning alwayes within the Countrey, and often tymes hard about the Court, togidder with the horrour of the deid of Dinnibirſall, quhilk the vnburied corps lyand in the Kirk of Leithe, maid to be nocht onlie vnburied amangs the peiple, but be comoun rymes and ſangs keipit in recent deteſtation, alſmikle as the publict threatning of Gods iudgments therupon from pulpites, obteined (at the Parliament hauldin at Edinbruche in the monethe of Junie 1592, for better expeding of the forfaultrie of Boduall), by our expectation that quhilk haid coſt ws mikle pean in vean monie yeirs befor, to wit, the Ratification of the libertie of the trew Kirk,—of

Generall and Synodall Aſſemblies,—of Preſbyteries,—of Diſcipline; the tennor wharof, becauſe it is the ſpeciall euident of our diſcipline amangs ciuill men, and for that it coſt me a piece of peanes, I could nocht bot heir inregiſtrat.

The Ratification of the Libertie of the trew Kirk; of Generall, Synodall Aſſemblies, Presbyteries and Diſcipline; and Lawes in the contrar abrogat: Parl. Junie, 1592.

Our Soueraine Lord and Eſtaites of this preſent Parliament, following the louable and gude exemple of thair predeceſſours, hes ratified and approued, and be the tenour of this preſent Act ratifies and approues all liberties, priuileges, immunities and freidomes whatſumeuer giuen and granted be his Hienes, his Regents in his name, or anie of his predeceſſours, to the trew and halie Kirk, preſentlie eſtabliſhed within this Realme, and declared in the firſt Act of his Hienes parliament the twentie day of October, in the yeir of God, a thowſand fyve houndrethe threeſcore nyntein yeirs; and all and whatſumeuer Actes of Parliament and ſtatutes maid of befor be his Hienes and his Regents, anent the libertie and freidome of the ſaid Kirk: And ſpecialie the firſt Act of Parliament haldin at Edinbruche the twentie four day of October, the yeir of God, a thowſand fyve hounder fourſcore ane yeirs, with the haill particular Actes there mentioned, quhilk ſalbe als ſufficient as gif the ſam war heire expreſſed; and all vther Acts of Parliament maid ſenſine in fawour of the trew Kirk: And ſiclike ratifies and approues the Generall Aſſemblies apointed be the ſaid Kirk, and declares that it ſalbe lawfull to the Kirk and Miniſters, euerie yeir at the leaſt and after pro re nata, as occaſion and neceſſitie ſall requyre, to hald and keipe Generall Aſſemblies; provyding that the Kings Maieſtie or his Commiſſionars with them to be apointed be his Hienes be preſent at ilk Generall Aſſemblie, befor the diſſoluing therof, nominat and apoint, tyme and place, when and whare the nixt Generall Aſſemblie ſalbe haldin; and in caſe nather his Maieſtie nor his ſaid Commiſſionars beis preſent for the tyme in that town whare the ſaid Generall Aſſemblie beis haldin, then and in that caſe it ſalbe leiſum to the ſaid Generall Aſſemblie be thamſelues to nominat and appoint tyme and place, whare the nixt Generall Aſſemblie of the Kirk ſalbe keipit and halden, as they haue bein in vſe to do thir tymes bypaſt. And als ratefies and appreiues the Synodall or Provinciall aſſemblies to be haldin be the ſaid Kirk and miniſters twyſe ilk yeir as they haue bein and ar preſentlie in vſe to do within euerie province of this Realme.

And als ratefies and appreiues the Preſbyteries and particular Seſſions apointed be the ſaid Kirk, with the haill iuriſdiction and diſcipline of the ſam Kirk aggreit vpon be his Maieſtie in conference haid be his Hienes with certean of the miniſters conueined to that effect: Of the quhilk articles the tenor followes.—Maters to be intreated in Provinciall Aſſemblies: Thir aſſemblies are conſtitut for weghtie maters, neceſſar to be intreated be mutuall conſent and affiſtance of breithring within the province as neid requyres. Thir aſſemblies hes powar to handle, ordour, and redres all things omitted or done amiſs in the particular Aſſemblies. It hes powar to depoſe the office bearers of that prouince, for gude and iuſt cauſe deſerving depriuation: And generalie thir aſſemblies hes the haill powar of the particular Elderſchipes wharof they ar collected.—Maters to be intreated in the Preſbyteries: The powar of the Preſbyteries is to giue diligent laboures in the boundes comitted to ther charge; that the kirks be keipit in gude ordour; till inquyre diligentlie of nauchtie and vngodlie perſones; and to trauell to bring tham in the way again be admonition or threatning of Gods iudgments, or be correction. It aperteines to the Elderſchipe to tak heide that the Word of God be purlie pretched within their bounds; the ſacraments rightlie miniſtered;

the diſcipline interteined, and eccleſiaſticall gudes vncorruptlie diſtributed. It belanges to this kynd of aſſemblies to cauſe the ordinances maid be the Aſſemblies Prouincialles, Nationalles and Generalles, to be keipit and put in execution; to mak conſtitutiones quhilk concernes τόπεινον in the Kirk for decent ordour in the particular kirk whar they govern, prouyding that they alter na rewles maid be the Provinciall or Generall Aſſemblies; and that they mak the Prouinciall aſſemblies forſaid priuie of the rewles that they ſall mak: And to aboliſhe conſtitutiones tending to the hurt of the ſam. It hes powar till excommunicat the obſtinat, formall proces being led, and dew interuall of tymes obſerued. Anent particular kirks, gif they be lauchfullie reuled be ſufficient miniſterie and ſeſſion, they haue powar and iuriſdiction in thair awin congregationes in maters eccleſiaſticall. And decernes and declares the ſaids Aſſemblies, Preſbyteries and Seſſiones, Jurifdiction and Diſcipline therof foreſaid to be in all tymes coming maiſt iuſt, gude and godlie in the ſelff, nochtwithſtanding of whatſumeuer ſtatutes, actes, canon, ciuill or municipall Lawes maid in the contrare: To the quhilks, and euerie an of tham, thir preſentes ſall nocht expres derogation. And becauſe there ar diuers Actes of Parliament maid in fawour of the Papiſticall kirk, tending to the preiudice of the libertie of the trew Kirk of God preſentlie profeſſit within this Realme, iuriſdiction and diſcipline therof, quhilk ſtandes yit in the buikes of the Actes of Parliament, nocht abrogated nor annulled, therfor his Hienes and Eſteates foirſaids hes abrogated, caſſed and annulled, and be the tenor heirof abrogates, caſſes and annulles, all actes of parliament maid be his Hienes predeceſſours or annie of tham, for meantenance of ſuperſtition and ydolatrie, with all and whatſumeuer actes, lawes and ſtatutes maid at anie tyme befor the day and dait heirof againſt the libertie of the trew Kirk, iuriſdiction and diſcipline therof as the ſaming is vſed and exerceiſed within this realme.

And in ſpeciall that part of the Act of parliament, halden at Stirling the fourt of Nouember, the yeir 1443, commanding obedience to be giffen to Eugenius, the Pape for the tyme; the Act maid be King James the Thride, in his parliament, haldin at Edinbruche the 24 Februar 1480, and all vther Actes, wharby the Papes authoritie is eſtabliſhed: The Act of King James the Thrid, in his parliament, haldin at Edinbruche, 20 Nouember 1469, anent the Satterdey and vther vigilles to be halie dayes from euen-ſang to euen-ſang.

Item, that part of the Act maid be the Quein Regent, in the parl. haldin at Edinbruche, 1 Februar 1551, giuing ſpeciall licence for halding of Peace and Zuill.

Item, the Kings Maieſtie and Eſteates forſaids declares, that the 129 Act of the parliament haldin at Edinbruche the 22d day of May, the yeir of God a thowſand fyve houndrethe fourſcore four yeirs ſall na wayes be preiudiciall, nor derogat anie thing to the priuilage that God hes giffen to the ſpirituall office bearers concerning heads of Relligion, maters of hereſie, excommunication, collation or depriuation of Miniſters, or anie ſiclyk eſſentiall cenſers, ſpecialie groundit, and haifand warrand of the Word of God. Item, our Soveran Lord and Eſtaites of Parliament forſaids abrogattes, caſſes and annulles the Act of the ſam Parliament, haldin at Edinbruche the ſaid yeir 1584, granting Commiſſiones to Biſchopes and vthers, Judges conſtitut in eccleſiaſticall cauſſes, to receaue his Hienes preſentationnes to benefices, to giue collation thervpon, and to put ordour in all cauſſes eccleſiaſticall; quhilk his Maieſtie and Eſtaits forſaids declares to be expyred in the ſelff, and to be null in tyme coming, and of nan auaill, force, nor effect; and therfor ordeanes all preſentationes to benefices to be direct to the particular preſbyteries in all tyme coming, with full powar to giue collationes thervpon; and to put ordour to all maters and cauſſes eccleſiaſticall within their bounds, according to the diſcipline of the Kirk: Provyding the forſaid Preſbyteries be bund and aſtricted to receaue and admit whatſumeuer qualified Miniſter preſented be his Maieſtie or laik patrones.

This Act is maiſt remarkable, for the paſſing therof was flatlie denyed till it was extract, and being extract and fund to haiff bein publiſhed and giffen out with the reſt, it was mikle rowed and deteſted in anno 1596. And in deid the Kirk is addettit to Mr Jhone Mettellan, Chancellar for the tyme, for the ſam, wha inducit the King to pas it at that tyme, for what reſpect I leaue it to God, wha workes for the confort of his Kirk be all kynd of inſtruments, to whom therfor be all praiſe and thankes for euer.

Ther was that yeir, in the monethe of Nouember, a Convention keipit at Edinbruche of a number of breithren, conveined from diuers partes of the countrey, to foreſie and prevent the dangers imminent to the relligioun and profeſſours therof. The quhilk I mention and ſett down of purpoſe, to ſchaw the cuſtom of our Kirk, louablie and profitablie obſeruit heirtofore in tyme of neid and danger, quhilk, to the grait perrell of the Kirk, is now reſtranit and diſchargit.

At Edinbruche, the 15, 16, 17, 18 and 20 dayes of Nouember, in the yeir 1592.

The quhilk dayes the breithring, conveined from diuers partes of the countrey, to foreſie and prevent the dangers imminent to the relligion and profeſſours therof, efter incalling of the name of God, haiffing communicated mutuallie thair intelligences, hes fund the enemies of the treuthe within this countrey verie diligentlie laboring for ſubuerſion of the religion, and ſindrie crewall and dangerus plottes concludit and intendit to be execut with all poſſible diligence, vnles the Lord, of his mercie, diſapointed thair interpryſe. For remead wharof it is concludit, that ther be a Generall Faſt in all the Kirks of this countrey the 17 and 24 dayes of December nixt, that be trew humiliation and vnfeinyed repentance, the feirfull iudgments of God that hingethe ower this land may be prevented.

The Cauſſes of the Generall Faſt.

1. The practiſes of the enemies without and within this countrey, intending till execut the blodie decrie of the Counſall of Trent againſt all that trewlie profes the religioun of Chryſt, to the vtter ſubuerſion therof and of the Kings eſteat and perſone, whaſe ſtanding and decey thay acknawlage to be ioyned with the ſtanding and decey of Relligion.

2. A miſerable deſolation of the graitteſt part of the countrey, periſhing in ignorance throw leak of paſtors and ſufficient moyen to intertean the Word of God amangs tham, with a cearleſnes of the Magiſtrats to remead thir miſeries.

3. A feirfull defection of a grait number of all eſteats in this land to Papiſtrie and Atheiſme, ſpecialie of the nobilitie, throw the reſorting and trafecting of Jeſuites, Seminarie Preiſts and vther Papiſts, without execution of anie Law againſt thame.

4. The generall diſordour of the haill eſteat of the Comoun Wealthe, overflowing with all kynd of impietie, as contempt of the Word, blaſphemie of the name of God, contempt of the Magiſtrat, treſſon, innocent blood ſchede, adulteries, witchcrafts and ſic vther abominable crymes.

Thir cauſſes to be inlargit and eiked be the diſcretion of euerie brother, according as he ſall haiff ſure knawlage and ſenſe of the premiſſes.

Item, it is ordeanit that euerie preſbyterie trauell within thair awin bounds till inform the ſpecialles and beſt affected gentilmen amang tham of the practiſe of the enemies, and to moue tham to be vpon thair gard, and in readines vpon aduertiſment for defence of Relligion and profeſſours therof, and reſiſting of the enemie; and to tak vpe and compoſe all feiddes, namlie amang tham that ar trew profeſſours, or at the leaſt aſſurances, whar full aggriement can nocht be preſentlie procured, and to reſaue thair ſubſcriptiones vnto the generall band, at leiſt whar it ſalbe thought requiſit, at the diſcretion of euerilk Preſbyterie. And becauſe the Preſbyteries vnderwrytten, for diuers conſiderationes, craues the aſſiſtance of ſum vther breithring, the breithring heir conveined hes apointed Mr Robert Pont to concure with the Preſbyterie of Aberdein for the effect aboue wreittin; Mr Robert Rollok with the Preſbyterie of Dalkethe, and Mr Robert Bruce and Dauid Lindſay with the Preſbyteries of the Waſt for vptaking of the deadlie feiddes betwix the Maiſter of Eglintoun and the Erle of Glencarn, the Lardes of Garlies and Blakwhean, &c. And to this effect, that they obtein his Maieſties Commiſſion, and procure his Maieſties Commiſſionars may be direct with thame; and they till attend on this as thair leſar will ſerue. And in the mean tyme, that his Maieſties Letters be obteined to moue the parties till aſſure, and the Preſbyteries to trauell ſa far as they may be thair awin labours.

Item, that the breither acquent thamſelues withe the hiſtories of the crewaltie of the confederates of the Counceill of Trent, practeiſed againſt the fathfull in vther countreyes, and inform thair congregationes thairof, as lykwayes of the lyk crewelties againſt thamſelues, gif they preueall in thair wicked attempts. And in reſpect of the ſubtiltie and ſecreit craft of the aduerſars, wha now ſa deiplie hes lerned to diſſemble thair proceidings, that ſpeciall ſutt be maid to God in our publict prayers, that the plats and hid practiſes of the enemies may be diſcouered, brought to light and diſapointed.

Item, It is ordeanit that ther be an ordinarie counſeill of the breithring vnderwrytten, viz. Maiſters Robert Bruce, Dauid Lindſay, Robert Pont, Jhone Dauidſone, Walter Balcanquall, James Balfour, Patrik Galloway, Jhone Dunkeſone, wha ſall convein ordinarlie euerie ouk ans, and ofter, as occaſſion ſall craue, to conſult vpon ſic aduertiſment as ſalbe maid to them from diuers partes of the countrey or vtherwayes, and prouidere in omnibus ne quid eccleſia detrimenti capiat. And for the better execution of thair concluſionnes, it is ordeanit that ther be ane ordinarie Agent to attend in Edinbruche vpon tham, viz. Mr James Carmichael, till the nixt Aſſemblie Generall, whaſe office ſall conſiſt in the poincts following:—

Imprimis, He ſall trauell diligentlie be all meanes to be informed of the practiſes of Papiſts, as be merchants and paſſingers coming from vther countreyes, and all ſic as from anie part of this countrey reſorts to Edinbruche. For the quhilk cauſe alſo, the Miniſters in euerie part ar commandit to mak cearfull aduertiſment of all kynd of practiſes againſt the relligioun of all Papiſts, Jeſuiſtes and reſeatters of tham within thair bounds, and all vther weghtie enormities that ſall fall out and com to thair knawlage, and that in forme as efter followes:—

Mr Andro Cramby and Mr George Monro for Ros; Mr Thomas Howiſone for Inuernes, and Jhone Forſtar for Forreſe, ſall ſend thair aduertiſments to Mr Alexander Dowglas, Miniſter of Elgean.

Mr Alexander Dowglas for Elgean ſall ſend to Mr Piter Blakburn, Miniſter of Aberdein. Mr George Hay for Banff, Mr James Duff and Mr Gilbert Gardin for Strathbogy, Mr Jhone Strathanthſone for Mar, Mr George Paterſone for Garioch, and Mr Douncan Dauidſone for Dear, ſall ſend

to Mr Dauid Cunningham, Miniſter at Aberdein. Mr Piter Blakburn and Mr Dauid Cunninghame ſall ſend thair aduertiſments to Montroſe. Mr Andro Miln for Mernes, Jhone Dury for Breachin, Mr Arthur Fithie for Arbrothe, Mr James Nicolſone for Meigle, ſall ſend to Wilyeam Chryſtiſone, Miniſter of Dondie. Wilyeam Chryſtiſone ſall ſend to Mr Adam Mitchell, Miniſter at Cowpar, and Mr Adam to Mr Thomas Biggar, Miniſter at Kingorn, and Mr Thomas to Mr Walter, Miniſter at Edinbruche.

Mr Wilyeam Glas for Dunkeld ſall ſend to Mr Jhone Malcolme at Perthe; Mr Jhone Malcolme to Mr Walter at Edinbruche. Mr Wilyeam Stirling for Dumblean, Mr Patrik Simſone for Stirling, Mr Jhone Spotſwode for Linlithgow, Mr Adam Jhonſtoun for Dalkethe, James Gipſone for Hadintoun, Mr Robert Habroun for Dumbar, Mr Archbald Dowglas for Peapbles, Jhone Clapperton for Hutton, Mr Wilyeam Meffan for Dunſe, Mr Jhone Knox for Melroſe, Mr Andro Clayhill for Jedbrouche, Mr Hew Foullarton for Drumfreiſe, Mr Dauid Blythe for Kirkcowbrie, Mr James Dauidſone for Wigtoun, Mr Andro Hay for Glaſgw, Mr Robert Darrouche for Hamilton, Mr Robert Lindſay for Lannerik, Dauid Fergusone for Dumfermling; all thir ſall ſend thair aduertiſments directlie to Mr Walter Balcanquall in Edinbruche.

Jhone Porterfeild for Aire, Mr Robert Wilkie for Irwing, Mr Jhone Roſe for Dumbartan, Mr Andro Knox for Paſley, ſall ſend to Mr Andro Hay in Glaſgw, and he to Mr Walter in Edinbruche.

Mr Andro Meluill for St Andros, Mr Thomas Bowchanan for Cowpar, ſall ſend to Mr Thomas Biggar, Miniſter at Kingorn, and he to the ſaid Mr Walter; and laſt, Mr Dauid Spenſe for Kirkady to the ſam Mr Walter. Prouyding that if anie of the aboue wrettin breithring haiff the commoditie of a truſtie bearer vtherwayes, or if the mater be of ſic weght that it will nocht ſuffer delay, in that caſe they ſall ſend to Edinbruche to the ſaid Mr Walter immediatlie. And to the end that the forſaid breithring may haiff the mair ſure intelligence, it is ordeanit that euerie brother within the Preſbyterie ſall giff tham ſure information at all occaſionnes neidfull.

Secondlie, Efter the ſaid agent ſall receaue thir intelligences and aduertiſments, he ſall at the firſt meitting communicat tham to the conceill of the breithring; and if the mater requyre haſt, the Agent ſall convein the Counceill for that effect; and being found be tham to requyre fordar advyſe of vther breithring, the ſaid Agent ſall convocat them be his Lettres, according as he ſall receaue direction fra the Counceill.

Thridlie, Whatſoeuer ſall happin to be concludit be the Councall of the breithring to be ſuted at his Maieſtie, Counſall, Seſſion, Proveſt and Balyies of Burrowes, Convention of Eſteates, Burrowes or Barrones, or vthers whatſumeuer, the ſaid Agent ſall attend fathfullie and diligentlie for executing thairof, and report his diligence to the Counceill.

The ſaid Agent ſall ſeik out and extract all Letteres, Acts, and Decreits anent the caus committed to him, and vſe and direct tham as they aught to be, and to communicat tham, togidder with the concluſiones of the Conceill, to ſic Preſbyteries and partes of the countrey as the Conceill ſall direct, according to the forme, and be the perſones aboue wrytten, ordine retrogrado.

The ſaid Agent ſall wryt the Memoirs of the Kirks proceidings and dealling with the Prince, Councall and Eſteattes of this realme, fra tyme to tyme ſen the Reformation of Relligion, to be a monument to the poſteritie. And for that effect it is ordeanit, that from all Preſbyteries, ſcrolles, wryttes and anie pices that ar in the haldin of anie breither, ſalbe directed to Mr Walter Balcanquall to be delyuerit to him. And lykwyſe all proceidings and deallings, quhilk the Kirk ſall haiff with the King, to be noted be him heirefter, &c.

Item, It is ordeanit, that thair be a comoun purs for furneſing of neceſſarie expences for the effaires forſaids, without the quhilk they can nocht tak effect. And that for the preſent, Mr Robert Bruce, with ſic as he thinks guid to adioyne to him, ſall mein the want of thir comoun expences in ſa dangerus a tyme to ſic men of all eſteates as he knawes to be weill affected, that be thair liberalitie this want may be ſupplied, vntill ſum guid ordinarie mean be fund out for that effect. And that the ſoumes collected be put in a box, wharof thair ſalbe twa or thrie keyes in the hands of twa or thrie breithring of the Councall, wha ſall deburs therof as the ſaid Councall ſall command thame.

Item, It is ordeanit, that the ſaid Counſall ſall trauell erneſtlie with his Maieſtie and Counſall, that the Articles following may be granted:—

That his Maieſtie, be publict proclamation, mak his guid affection toward the Relligion and profeſſours therof knawin to his haill ſubiects, and promiſe to meantein and defend it againſt all enemies without and within, to the vttermaiſt of his powar; and that he accompt all the enemies therof to be enemies of his eſteat and perſone, and of this Comounwealthe; charging heirfor his haill ſubiects to ioyne thamſelues in a vnitie and profeſſioun of the trew religion profeſſed within this countrey, and ſubſcryve the generall band for the meantenance therof againſt whatſoeuer enemies, quhilk ſalbe preſented to tham be the Miniſtrie.

That a Commiſſion be granted till a certean of the beſt affected noble men, barrones and gentilmen and magiſtrats within borrowes, that is to ſay, to the Proveſt and bailyies of euerie broughe within thair towns and liberties therof; Robert, Erle of Orkney, James, Lord Zetland, Michall Balfour of Montwhanie, for Orkney, &c. to execut all Acts of Parliament and Counſall againſt whatſumeuer Jeſuites, Seminarie Preiſts, excommunicat and trafecting Papiſts and thair reſeatters, and to cauſe mak Wapinſchawings, and convein the countrey in armes, at all occaſions neidfull for defence of the trew relligion, and reſiſting of the enemies therof.

That a ſufficient number of the wyſeſt of the noble men, barrones and beſt affected to relligion, his Maieſties eſteat and ſtanding, and the weill of this Commoun welthe, be apointed vpon the Secret Counſall, and mak thair reſidence in Edinbruche this wintar, and fordar, ay whill the conſpiracies, plattes and attempts of the enemies of religion within this countrey be diſapointed and repreſſed.

That all Papiſts and practeiſars againſt the Relligion be remoued from his Maieſties companie, and debarrid from all publict charge, Commiſſion, Lieutenandrie or publict office.

That all Skippars and Maiſters of ſhippes ſall preſent to the Magiſtrat and Counſall of the place whar they ſall aryve, all paſſingers, merchants and vthers that ſall com with tham in thair ſhippes, wha ſall giff thair conſcience and aithe of all perſones and packets of letters or buiks whatſumeuer, quhilks they haiff receavit at anie port ſen thair departour, to be delyverit to anie perſone or perſones within this countrey or without. And giff thay haiff ſett on land at anie part anie perſone or perſones, or delyverit packets or buiks, coffars or kiſts to anie whatſoeuer, vnder pean of confiſcation of ſhippes, guds and gear.

That a Commiſſion be giffen to the perſones vnderwryttin, viz. , to ſett down a conſtant form of prouiſion of Miniſters ſtipends at euerie congregation within this countrey; and that to be ratefied in Secret Counſall, Seſſion and Chacker to haiff the ſtrainthe of a Law quhill Parliament, and then to be ratefied be the haill Eſteatts.

Laſt, It is ordeanit that ther be a Generall Aſſemblie at Edinbruche the nynt of Januar nixtocom, in cais the Parliament hald; and gif the Parliament be continowed, that the Preſbyterie of

Edinbruche giff aduertiſment therof to the breither of all Preſbyteries, that they mak na waſt trauell.

And thir things deuyſit be my vncle Mr Andro with the reſt of the breithring, Mr James Nicolſone and I war ordeanit to pen and ſett in ordour.

Betwix this Convention and the Generall Aſſemblie following apointed, the Lord euer watchfull over his Kirk, detected a ſtrange conſpiracie of certean of our nobles in maner following. A certean young gentilman, Mr George Car be nam, was attending on a ſhipe at the Waſt ſie, whar his priuie converſation being eſpyed and his ſpeitches taken heid to, it was perceavit him to be a papiſt paſſing to Spean; and firſt graitlie ſuſpected, and therefter certeanlie knawin be ſum of his familiares that he was a trafectar directed with commiſſion in word and wryt to the King of Spean be ſum Scotes noble men. Of this Mr Andro Knox, miniſter at Paſley, being certeanlie informed, accompanied with ſum of his frinds, went aborde on the ſheppe, ſche being readie to mak ſeale, and apprehends the ſaid Mr George, and cerſing his coffers, finds diuers letters and blankes, directed from George, Erle of Hountlie, Frances, Erle of Arroll, and Wilyeam, Erle of Angus, ſubſcryvit with thair hands, wryttin, ſum in Latin and ſum in Frenche, togidder with thair cachets, ſignets, &c.* He being thus apprehendit is brought with diligence to the King, and put in preſſone. Vpon the quhilk alſo the ſaid Erle of Angus is put in the Caſtell of Edinbruche, and a moſt frequent Generall Aſſemblie, convenit at Edinbruche of a grait number of Barrones from all the partes of the Realme, beſought the King to tak ordour with theſe vnnaturall ſubiects, betrayers of ther countrey to the crewall Spainyeard. With the quhilk the King tuk nocht weill at the firſt, quarreling the barones for thair conveining in ſic number at the Miniſters warning without his calling for and licence. To the quhilk they anſwerit freilie, that it was na tyme to attend on warnings when thair relligion, prince, countrey, thair lyves, lands, and all was brought in ieopard be ſic treaſonable delling. Therfor the King ſatteling, aggreagit thair cryme verie hilie, and ſaid it was of the nature of the things that was abon him, and withe the quhilk he could nocht diſpenſe, and therfor promiſit to tak tryell therin with diligence, and put ordour therto with all ſeueritie to thair contentment. Neuertheles the Erle of Angus eſchaped out of the Caſtle of Edinbruche. The reſt wer overſein, quhilk wrought a grait

* Vide, the Diſcouerie, &c. and examination of Mr George Car and Dauid Grame of Fentrie, publiſt in print at the executioun of the ſaid Dauid.

ſuſpition and miſcontentment in the harts of all the guid ſubiects of the land towards the King.*

In that Simmer the Deuill ſteired vpe a maiſt dangerus vproar and tumult of the peiple of St Andros againſt my vncle Mr Andro, to the extream perrell of his lyff, if God haid nocht bein his protection and delyverance. The wicked, malitius miſrewlars of that Town, of whom I mentioned befor in the trouble of the honeſt men therof, hated Mr Andro, becauſe he could nocht bear with thair vngodlie and vniuſt delling, and at thair drinking, incenſit the raſcals be fals information againſt Mr Andro and his Collage, making tham to think that he and his Collage ſought the wrak and trouble of the Town; ſa that the barme of thair drink began to rift out crewall thretnings againſt the Collage and Mr Andro. They being thus prepeared, the Deuill deuyſes tham an appeirance of iuſt occaſion to fall to wark. Ther war a certean of Students in Theologie, wha weireing to go out of the Collage to thair exerceiſe of bodie and gham, cauſit big a pear of buttes in the Collage garding, ioyning to a wynd and paſſage of the town. Wharat a certean of tham ſhootting a efter noone, amangs the reſt was Mr Jhone Caldcleuche, then an of the Maiſters of Theologie, bot ſkarſe yit a ſchollar in Archerie, wha miſſing the butt and a number of thak houſſes beyonde, ſhoottes his arrow down the hie paſſage of the wynd, quhilk lightes vpon a auld honeſt man, a matman of the town, and hurts him in the crag. This coming to the eares of the forſaid malitius and ſeditius, they concitat the multitud and popular crafts and raſcall, be thair words and ſound of the comoun bell; wha ſetting vpon the Collage, braks vpe the yet therof, and with grait violence vnbeſets the principall chalmer, dinging at the forſtare therof with grait geſtes, crying for fyre, &c. Bot the Lord aſſiſting his ſervant with weſdome and courage, maid him to keipe his chalmer ſtoutlie, and dell with ſum of tham fearlie, whom he knew to be abbuſit, and with vthers ſcharplie, whom he knew to be malitius abbuſars of the peiple. Be the trauelles of Mr Dauid Blak now entred to his miniſterie, and Mr Robert Wilkie, primarius of St Leonard with vther maiſters and ſchollars of the Vniuerſitie, efter lang vexation and mikle adoe, the peiples inſurrection was ſattelit.

The King, be the Cancellars Counſall and moyen, was graitlie offendit with this, and calling the Magiſtrats and certean of the ring-laders, ordeanit tham

* Then did I firſt put in print ſum of my poeſie; to wit, the Deſcription of the Spainyarts Naturall, out of Julius Scaliger, with ſum Exhortationes for warning of Kirk and Countrey.

to be tryed in particular be the barones and gentilmen of the countrey about St Andros. Bot be that occaſion getting graitter bands and mair ſtreat abone the heids of the town for ſtaying of the lyk in tyme coming. Seing God haid keipit bathe the honeſt man that was ſchot, and the Collage from grait hurt, Mr Andro overpaſſit and forgaiff bygeanes, vpon a humble ſubmiſſion and band of preventing and abſteining from ſic faſones in tyme to come.

1593.—This yeir 1593 in the monethe of Auguſt, the 28 day, being Tyſday, efter fyve years ceſſing, my wyff brought furthe a dauchtar, quhilk I named Margret. Sche never leuche in this lyff, bot within ſax or ſevin moneths died; the onlie corps that paſt out of my hous theſe diſſon of yeirs. Of the quhilk viſitation I thank God I gat a ſoftned hart and grait confort quhilk I can nocht omit vnrememberit to his praiſe. For the quhilk I wrot this Epitaphe:—

Sen all mon enter into preſſon ſtrang
Of erdlie fleche, and ther remean a ſpace,
They ar, but dout, maiſt happie all amang
Wha ſchorteſt tym remeanes in ſic a place.
Lo! this hes bein my luk and happie ceaſe,
Aboue ſax moneths nocht to ly oppreſt
Withe erdlie bands, when God of his gud grace
Has tean me ham to his æternall reſt.
Sen Chryſt hes then receau'd me in his glore,
Deir mother, ceaſe, lament for me no more.

In the monethe of September 1593, the Provinciall Aſſemblie convenit at St Andros, wharin the Lords watchmen of the ſchyr of Fyff, being informit of the biſſines and dangerus delling of the papiſt Erles and Lords, throw impunitie and overſight of the Prince, began to wey the mater grauelie and efter guid and throuche aduyſment, condiſcendit all in on voice to pronunce the ſentence of excommunication vpon certean of the cheiff of tham. The quhilk was done be my mouthe, Moderator for the tyme, and the quhilk God ſa bleſſed that the haill Kirk of Scotland approuit the ſam, and the quhilk the Lord maid to be a ſpeciall mean of preventing extreame danger of wrak of the Kirk and Comoun weill of Scotland, and bringing of the enemies to forfaultrie and exyll. The names of the excommunicat was Wilyeam, Erle of Angus, George, Erle of Hountlie, Francis, Erle of Arroll, Jhone, Lord Home, S[r] Patrik Gordoun of Achindown, and S[r] James Chiſholme, Knights. This our Synod communicat with diligence to all the provinces of the Land, and

crauit a meiting of Commiſſionars from thame to be keipit at Edinbruche in October following, for proſecuting of the mater.

That Convention at Edinbruche was frequentlie keipit bathe be miniſters and barones, wherin it was thought guid that Commiſſionars therfra bathe of the miniſtrie and gentilmen and burgeſſes ſould be direct to the King, craving ordour taking with theſe excommunicat papiſt Lords; namlie it was verie greiws to the breithring to heir that the ſaids excommunicat Lords haid repearit to his Maieſtie and ſpokin him at Faley, euen immediatlie befor the meiting of the Kirk. This was gevin in Commiſſion to be regratit. The King at this tyme was in Jedbruche, and the mater ſuffered nocht delay, for theſe papiſt Lords was making grait preparation of armes, and amaſſing thair frinds to repear to the King and ceaſe about his perſone. Therfor it behoued me, (all vther refuſing except Mr Patrik Galloway, the Kings ordinar miniſter, wha was to go thither,) to tak iorney to Jedwart, accompanied with twa barrones, the Lards of Merchiſtoun and Caderwoode, and twa burgeſſes of Edinbruche; whar finding the King, war bot bauchlie lukit vpon. Our aſſemblie of Fyff was bitterlie inveyit againſt, namlie my vncle Mr Andro and Mr Dauid Blak. I anſwerit for all, as it pleaſit God to giff, and efter the Kings coler appeaſit, we diſchargit our Commiſſion in maiſt humble and fectfull maner. The King againe was crabit at the Convention of Edinbruche, namlie at the barrones and burgeſſes, wha ſtude honeſtlie be it, ſaying it was in trew and vpright hartes, with all dewtie and reuerence to his Maieſtie for preventing of imminent euill and danger to his Stat, Relligion, and Countrey. Sa that night delyuering our petitiones in wryt, betymes on the morn, we gat our anſwers in wrait fear aneuche, and returned on the thride day to the breithring. Ane of the ſpeciall anſwers was, That the King ſould hauld a Convention at Lithgow ſoone efter his retourn from the Southe, whar he ſould tak ordour with all theſe maters.

Bot the breithring, certeanlie informit that the papiſt Erls was conveining all thair frinds of purpoſe to be preſent at the ſaid Convention, and place thamſelues about the King, thought meit that all ſould with diligence retourn ham to thair countreyes, and mak warning thairof to thair barrones and brouches, ſchawing the Kings guid anſwers and the enemies purpoſe; deſyring therfor all to be in readines to keipe the ſaid Convention for diſapointing the aduerſar; and for that effect to repear till Edinbruche a few dayes befor, ther till advys anent thair proceidings. The quhilk was done be euerie Commiſſionar with exact diligence.

Ther was a Convention of the barrones of Fyff keipe at the ſam tyme at Cowpar, to the quhilk my vncle Mr Andro and I haſting, maid tham to direct ſpeciall barrones of thair number with certean of the miniſterie, to the town of Perthe to incurage tham, and to promiſe tham aſſiſtance for keiping of thair town againſt the excommunicat Erls and thair forces. The quhilk they did, till, be the Kings charge, they war conſtreanit to receaue tham. The beſt and maiſt zealus barrones, gentilmen and burgeſſes, war on fut in readines to keipe the dyet at Edinbruche, namlie heiring of the Erls of Hountlie and Errols forces come to St Jhonſtoun, till the King ſend expres diſcharge of the ſaid Erles forces, and commandit tham withe a few of thair frinds to abyde quyetlie in Perthe, attending his will anent thair effeares. Quhilk being vnderſtud, leaving ther armes, commiſſionars coming from euerie paroche and preſbyterie, keipit the dyet at Edinbruche, at quhilk they reſoluit to direct from that Convention a comiſſion of barrones, burgeſſes, and miniſters to the King and Convention of Eſteattes at Linlithgow, withe petitiones as of befor. Sa the number ſend to Jedwart being dowblit, cam to Lithgow, amangs the quhilk (becauſe, as they ſaid, beſt acquented with the haill proceadour of the mater,) I was choſin to be ſpeitchman and preſentar of the petitions. Bot the Chancellar Mattellan haid dreſſit all to our coming, ſa that thair was nocht mikle ado at that dyet, bot all remitted to a new Convention of Eſteats, to be haldin at Edinbruche the monethe following. The Erles papiſts turning bak, and all our folks going ham, with thankfull harts to God for diſapointing of a maiſt dangerus interpryſe as euer was of an be papiſts in this land.

The Convention at Edinbruche followit efter in the monethe of December, whar I, withe vthers apointed, preſented of new our former petitions; the quhilk the King receaving, contentedlie promiſde to ſatiſfie at efter noone. At quhilk tyme we attending, ther was offers of ſatiſfaction to the Kirk and the Kings Maieſtie, giffin in be the Erls agents, whervpon the nixt day the King, with large diſcourſe, ſchawes to the Eſteattes whow dangerus the mater was, for giff the offers of theſe noble men war refuſit, they wald deſperatlie go to armes, and get forean aſſiſtance, quhilk might wrak king, countrey, and relligion. And ſa be that and ſic lyk arguments, inducit the Eſteates, (wha ſeing the Kings inclination vſes nocht to gainſtand, for manie of tham that ar called ar prepeared befor hand for the purpoſe,) to condiſend to an vptaking of the mater. And ſa diuers dayes was deuyſit that Act of Abolitioun; of the quhilk I will nocht ſpeak, nocht being my purpoſe to wryt a Storie ather ciuill or eccleſiaſtik, but onlie to minut in Memoirs the things quhilk God maid me to

heir and ſie; bot trewlie quhilk my hart pitied fallen ſear. The King, by this dealling, brought himſelff in graitt ſuſpition and miſlyking of his beſt ſubiects, bathe for fauoring of Papiſts, and of him wha haid ſa notoriouſlie committed that filthie murdour of the Erle of Murray at Donibirſall.

My vncle Mr Andro, vſing alwayes to ſpeak planlie with zeall and birning affectiones to the honour of God and the Kings weill, gaiff him at this tyme a maiſt ſcharpe and frie admonition concerning his euill thinking and ſpeaking of the beſt frinds of Chryſt and himſelff, the Guid Regent, Mr Knox, and Mr George Bowchanan; and his thinking weill and fauoring of Chryſt and his graiteſt enemies the papiſts, and namlie that Hous of Hountlie, deſyring confidentlie that ſic as war his counſallours therin ſould kythe in preſence of the Eſteatts, and giff he convicted tham nocht of fals, treaſonable and maiſt pernitius doing therin againſt Chryſt, the Kings perſone, his eſteat and realme, he ſould nocht refuſe to go to the gibbet for it, prouyding they being convict ſould ga the ſam gett. Withe the quhilk the King and his Counſallors comported, and paſt ower the mater with ſmylling, ſaying the man was mair zealus and coleric nor wys.

On the Michelmes that yeir, the crafts and burgeſſes of St Andros changing ther proueſt, for the Lard of Darſie, choſit Capitan Wilyeam Murray, quhilk maid Darſies frinds to rage ſa, that Burley cam vnder ſylence of night and tuk an honeſt man out of his hous and caried him away; at the quhilk braue exployt, Burley was mutilat of a fingar to begin his warrs withall. His man Mylles, another night, with certean companiones, his complices, cam to an vther honeſt mans hous and reft away his dauchtar. And laſt, the ſaid Lard of Darſie maid a grait conuocation of his frinds, with the quhilk in armes he purpoſed to enter in the Town and abbuſe certean citiciners therof at his pleaſour, and that indeid of the beſt ſort. The quhilk, when it was meined to my vncle Mr Andro, being then Rector of the Vniuerſitie, and ſa a ciuill Magiſtrat, convocat the haill Vniuerſitie, and ſchew tham whow thair nibours of the Town war oppreſſed, and what Gods law and manes bathe craued in ſic a ceas. And ſa reſoluit to tak armes for helpe and defence of the town, and confortablie aſſiſted with my Lord Lindſay, S^{r} George Dowglas, and diuers gentilmen of the countrey, maid the invadder fean, for all his forces, to byd out, and tak reaſone in part of payment. He merchet mikle of that day withe a whait ſpeare in his hand, as he wear a corſlet therefter at the dinging down of Streabogy.

The wintar following, God prouydit in the place of Mr Jhone Robertſone,

an of the Maiſters of the New Collage, a godlie, honeſt, and lerned man, Mr Jhone Jhonſton, wha, efter diuers yeirs peregrinatioun for the ſtudie of guid letters in Germanie, Geneu, France, and England, cam ham and contented to tak part with my vncle, Mr Andro, in the ſaid Collage; and wha ſen ſyne hes bein a grait helpe and confort to my ſaid vncle, and ornament to the Collage and Vniuerſitie. Mr Jhone Caldcleuche withſtud his electioun, and troublit the Collage and Vniuerſitie verie mikle, and laſt raiſit ſoummonds and callit ws befor the King and Counſall. Bot he was ſend ham the graitter fooll, whar for his violation of the actes and troubling of the Vniuerſitie, he was depoſit from all office bearing within the ſam. God warnit me of that trouble be a dream of fyre and water, quhilk moued me mikle, and wharof I fand a notable effect be an extream danger of drownning going ower the Ferrie of Kingorn, at Granton Cragges, to keipe a dyet in that mater. And a wounderfull delyverance alas for thankfulnes! THE XX DAY OF MERTCHE AT GRANTON CRAGES.

1594.—About the ſpring tyme in the yeir following, 1594, the outlaw Boduall kythe openlie with forces at Leithe and at Preiſtfeild, bot withe lyk ſucces as often tymes befor. He tuk vpe men of war in ſecret vpe and down the countrey, and gaiff out that it was at the Kirks employment againſt the Papiſts, quhilk maid me, being then mikle occupied in publict about the Kirks effeares, to be graitlie ſuſpected be the King, and bak ſpeirit be all meanes. Bot it was hard to find quhilk was neuer thought. For I neuer lyket the man, nor haid to do with him directlie or indirectlie; yea, efter guid Archbald, Erle of Angus, whom God called to his reſt a yeir or twa befor this, I kend him nocht of the nobilitie in Scotland that I could communicat my mynd with anent publict effears, let be to haiff a delling with in action.

The Generall Aſſemblie conveined at Edinbruche in the monethe of May; my vncle Mr Andro, choſin Moderator. Thair compeired the Lord Home, making humble ſupplication to be relaxed from excommunication. It was granted vpon certean conditiones verie ſtreat, the quhilk in cais he ſould therefter contrauein or nocht fulfill, he ſould be of new denuncit accuſit. Bot the ſaid Moderator nocht finding ſic takens of trew repentance as he wald haue cravit, and thought neidfull to be ſein be the Kirk, namlie ſic grait number and force of enemies being in the countrey, efter he haid ſchawin his reaſones to the Aſſemblie, wald nocht pronunce the ſentence of abſolution: Bot Mr Dauid Lindſay being laſt moderator did it.

Therefter the ſentence pronuncit be the Synod of Fyff againſt the reſt was approuen and ratefied be the haill Aſſemblie, acknawlaging therin the ſpeciall benefit of Gods prouidence in ſteiring vpe the ſpreits of his ſervants to be wacryff, cearfull, and curagius in the wark of his glorie and cauſe of his Kirk. And during the tyme of Aſſemblie was directed, with Commiſſionars, certean Articles and Petitiones to the King. Amangs the quhilk commiſſionars I being named, ſum ſaid it was nocht convenient, being ſuſpected and euill lyked of be the King. To the quhilk opinion the Aſſemblie beginning to inclyne, I ſtud vpe and ſaid, I haid bein employed in commiſſion oft tymes againſt my will, and when things was mair peanfull and dangerus, even when vthers refuſit, bot now even for the reaſone quhilk was alleagit, I wald requeiſt for it as a benefit of the breithring to ſend me, quhilk wald be the onlie way to cleir bathe them and mie of ſuſpition and ſklander, for even vtherwayes I meined to preſent myſelff at Court befor the King, to ſie gif anie man haid aught to ſay to me. Of this the breithring war glaid, and reſolued in a voice to ſend me. Sa coming to Sterling, whar the King was, far by our expectatioun we war maiſt gratiouſlie accepted. All our Articles war reaſonit and anſwerit be his Maieſties awin hand wryt vpon the margent, and that verie fauorablie to our grait contentment; and therefter, I that was the grait tratour, with the reſt callit in to the Cabinet with the King allean. His Maieſtie beginnes to regrat that he could nocht find that freindlines in the Kirk quhilk he crauit and wiſſed. I haiffing the ſpeitche anſwered, Ther was a peccant humor in the body quhilk behoued to be purged, or it could nocht be out of danger of diſeaſe, yea deathe. The King aſked me what that was. I ſaid it was ſuſpition on ather ſyde; for purging wharof it war beſt we ſould be frie on ather ſyde, and ſchaw our greiffs and occaſiones of ſuſpecting the warſt, the quhilk being remouit, the body wald be curit and haill. The King thought it maiſt meit and pertinent, and begins and expones what he haid: 1. Concerning the aſſembling of his ſubiects without his licence. To the quhilk we anſwerit, we did it be the warrant of his Maieſties lawes, and of Chryſt, according to the Word, and cuſtom of our Kirk ſen the beginning, quhilk nather haid, nor be Gods grace euer ſould be to his Maieſties hurt, bot honour and weill. 2. Concerning the excommunicating of his ſpeciall ſervant and noble man the Lord Home. We anſwerit, That he was a profeſt dangerus papiſt, in courſe with the reſt, and whowſone he repented and reteired from them, as we war in guid hope he ſould do, and approue himſelff to the preſent Aſſemblie, he ſould be relaxed and his Maieſtie ſatiſfeit theranent. The

3 and laſt, was concerning Mr Andro Hountar, miniſter, wha haid kythed in open fields with Bodwell. We anſwerit, that incontinent therefter the Preſbyterie of St Andros haid proceidit againſt him, and haid depoſit him of his office of miniſterie. Then his Maieſtie ceaſſing, I aſked if his Maieſtie haid anie thing to ſay to me. He anſwerit, Na thing mair nor to all the reſt, ſaiff that he ſaw me ane in all commiſſiones. I anſwerit, I thanked God therfor, for therin I was ſerving God, his Kirk, and the King publictlie, and as for anie privat vnlawfull or vndewtifull practiſe, I wald wis traducars (if anie was of me to his Maieſtie) ſould be maid to ſchaw thair face befor ther King, as I preſentlie haid procured of the Kirk to do of ſett purpoſe. And therefter exponing all our greiffs and petitiones, receavit, as ſaid is, verie guid anſwers, namlie a promiſe of a Parliament with all convenient diligence, wharin theſe excommunicat papiſt Erles ſould be forefaultit, and therefter proceidit againſt with fyre and ſword. Efter the quhilk, the King taking me aſyde, cauſſit vſhe the Cabinet, and ther conferrit with me at lainthe alean of all purpoſes, and gaiff me ſpeciall commendationes and directiones to my vncle Mr Andro, whom with me he acknawlagit to be maiſt fathfull and truſtie ſubiects. Sa of the ſtrang working of God, I, that cam to Sterling the Trator, retourned to Edinbruche a grait Courteour, yea a Cabinet Counſallour; and ſa indeid continowed till theſe papiſt Erls war brought hame and reſtored againe, as we will heir at lainthe heirefter.

The Parliament according to promiſe was ſolemnizet in the moneth of Junij, 1594, at quhilk the excommunicat Erls forſaid war, vpon the intercepted wryttings and blanks, forfaulted, ſtreat actes maid againſt Mes heirars and papiſts, and monie guid in fawour of the Kirk, for miniſters leivings, gleibs, and manſes. And I being then in grait credit, purchaſſit be the Kings awin ſpeciall cear and fawour, ane Act in fawours of the honeſt men of St Andros, James Smithe and Jhone Walwode, for retourning of tham from exyll to thair awin countrey, citie, hous, wyff, and childring.

In the herveſt quarter therefter, the Erle of Argyll, authoriſed with the office of Lieutenantrie, prepeared a grait armie, with the quhilk he cam vpon the Erle of Hountlie, and faught him at Glenrinnes, aboue Murray land, with vncertan victorie, bot graitteſt los to Hountlie; for excommunicat Auchindown was ther ſlean, with vther diuers gentilmen of his kin, ther horſes all ſpoilled, and a grait number of the beſt heavilie woundit, quhilk maid tham vnable therefter to mak anie reſiſtance to the Kings armie.

This was in the end of September, and in the beginning of October following the King, with companies of horſmen and futtmen vnder wages, by the comoun forces gathered be proclamation, paſt northe againſt theſe Rebelles, whom my vncle Mr Andro and I, with vthers of the miniſterie accompanied alſo at his Maieſties deſyre, to bear witnes of his peanes and ſeuear proceidings againſt theſe, becauſe the peiple war yit gealous ower the King for his knawin and kythit fawour to the Erle of Hountlie. At our coming to Aberdein we fund na reſiſtance, bot the enemies fled and darn'd. Yit the King reſoluit to go fordwart to thair cheiff houſſes for demoliſhing therof; bot extremitie of wather ſteyed him till almaiſt the firſt monethe was conſumed, and for the nixt ther was na pay to the wagit horſmen and futmen, wherin ſtud the forces that war repoſit on to do the turn. It was therfor be his Maieſtie and Counſall thought a turn wheron the haill cauſe dependit, to direct a man of credit, fathfulnes, and diligence to moue the brouches and weill affected of all rankes to ſend with diligence the ſecond monethes pay, for the quhilk I was maid choiſe of be the King, Counſall and Breithring. Wharof I mak mention to the praiſe of my guid God, wha keipit me, and directed all aright, the meſſage being maiſt peanfull and perrillus, bathe for my perſone and fame and eſtimation. The iorney was lang to go to Edinbruche and retourn again with diligence to Aberdein in extremitie of euill wather, the countrey broken and dangerus; and that quhilk effrayed me maiſt, I was commandit to wrait to Eingland to Mr Bowes ordinar Ambaſſatour, and to aſſure the breithring of the miniſterie of Edinbruche and all vther, yea to preatche it, that ſeing the Rebels war fugitiue, thair principall houſſes ſould be demoliſhed to teſtifie the Kings vtter indignation againſt thame. And yit the treuthe was, I was nocht twa dayes on my iorney, when ſic moyen was maid that thair ſould be na mair done bot a vewing of the places and returning againe. Bot the Lord my God haiffing a cear of me ſaued all, except my man, wha at my retourning, throw exces of trauell, tuk ſeiknes in Cowy and died. I haid alſo a ſpeciall frind behind whom God vſit as inſtrument to work that wark and ſaiff my creadit. This was my vncle Mr Andro, wha being at Streabogy, and preſent in Counſall daylie, when be manieſt vottes it was inclyning to ſpear the hous, he reaſoned and bure out the mater ſa, be the aſſiſtance of the guid Lord Lindſay and Capteans of horſmen and futmen, that at laſt the King takes vpon him, contrar to the graiteſt part of the Counſall, to conclud the demoliſhing of the hous, and giff command to the maiſter of wark to that effect, quhilk was nocht lang in executing be the ſouldiours. When

all was done, lytle ſound meining and ſmall effect fordar was producit. For the King returned Southe, and left the Duc, Lieutenant behind to accomplis the mater, wha tuk vpe rigoruſlie the penalties of countrey peiple that obeyed nocht the proclamationes, and componed eaſelie with the aſſiſtars of the rebels, be auaritius and craftie counſallars wha war left with him, quhilk raſed a grait offence and out cry, and litle vther guid. Alwayes in end theſe papiſt excommunicat and forfaultit Erls war compellit to pas aff the countrey, and ſa God triumphit ower tham, till in his iuſtice for our ſinnes they war retournit and ſett vpe againe. Bot becauſe therefter my diligence was thought ower grait, and my ſpeitches ower frie in that mater, for my awin releiff and defence I haiff thought guid till inregiſter heir the wrytings quhilk I gat at that tyme from the King and Breithring.

To our traiſt frinds the Miniſters of the Euangill at Edinbruche.

Trest Frinds, We greit yow hartlie weill. At the leat Conventioun of our Eſteats aſſemblit for the preventing of the dangerus practeiſes of the Papiſts, and vthers our vnnaturall ſubiects ioynit and conſpyring the ſubuerſion of Relligion, the wrak of our perſone and eſteat, and perpetuall thraldome of our countrey to maiſt merciles ſtrangers, it was reſoluit that we ſould with all celeritie haiſt in expedition toward the Northe, leſt giff tymous remead war nocht prouydit thair expected ſtrangers might arryue; and for the better effectuating therof, it was thoucht requiſit that we ſould haiff our ordinarie force of horſmen and futmen, (of the quhilks our burrowes verie kyndlie, and of guid will yeildit to a ſowme for ſuſteining of a thowſand futmen the ſpace of twa monethes, as we ourſelff prouydit be our awin privat moyen the firſt monethe to our hors men,) the wather being verie unſeaſonable, and ſic ſpaittes of waters, as with grait difficultie, and nocht without perrell of a grait part of our armie, could we attein to this town befor the halff of the firſt monethe was expyrit: Wherby, and be the retreat of our Rebelles coueredlie to corners and hiddilles, thinking to weirie ws, and abyding the iſchew of the pay of our waigit men, as things heir ar lyk to draw to graitter lainthe then we expected, yit ſeing what our departour from this might import, and whow manie dangers ar imminent, we ar fullie reſolued to mak our reſidence heir, and to depart na whar elles, whill we haue fullie ſetled this part of the countrey, and put it to ſic poinct as litle danger ſalbe fearit, giff we be aydit be your kyndlie helpe and promiſed releiff. We will, therfor, maiſt effecteouſlie deſyre yow, that yie wilbe inſtant be all meanes to moue that our brouche of Edinbruche, and the reſt of our burrowes, to haue at ws in this town befor the xxviij of this inſtant the ſecond monethes pay, with the reſt of the firſt monethes, wherof onlie that an halff yit is reſſaued. Without the quhilk we wilbe conſtreanit to leaue this guid and neceſſar wark vndone; wharby the aduerſaries wilbe ſa incouragit, as they will luk for na reſiſtance, and haiff the countrey opin to ſtrangers; quhilk, befor it ſould fall out in our tyme, or anie blam might be imput to ws, we haid rather giff croun, lyff, and whatſoeuer God hes put in our hands. Be nocht therfor cauld nor ſlaw in this mater, but employ your haill means, and ſie the ſam effectuated, whilk we dout nocht bot yie will do, and interpon all your guid trauelles and diligence to that ef-

fect. Fordar, we commit to this bearar, Mr James Meluill, whom we haiff expreſſlie choſin to this meſſage, and we wis yow to credit as ourſelff. Sa we comit yow in Gods holy protectioun. From Aberdein the xvj of October, 1594.

Sic ſubſcribitur.

JAMES R.

To our treſt frinds the Proueſt, Bailyies and Counſall of our brouche of Edinbruche, and the reſt of our burrowes.

TRAIST FRINDS, We greit yow hartlie weill.—This bearer, Mr James Meluill, being an of the Miniſterie that hes accompanied ws in this haill iorney, and therthrow beſt acquented with all our proceidings in the way, and ſince our heir coming, We haiff takin occaſion annes earand to direct him toward yow, to ſignifie to yow particularlie, whow we haiff bein occupied, and what our intention is befor our retourn. As alſwa haiff inſtructed him in ſic things as he ſall ſpecialie impart to yow in our name, anent the furtherance of the cauſe in hands, whom we will deſyre yow firmlie to credit as ourſelff. And ſa remitting the mater to his ſufficiencie, and the particular Letter of the reſt of the miniſterie heir, We commit yow to God. From Aberdein, the xv of October 1594.

Sic ſubſcribitur.

JAMES R.

To our right worſchipfull and deir Breithring the Miniſters of Edinbruche.

Manie ar the tribulations of the righteus, but the Lord delyuereth tham out of tham all.

RIGHT WORSCHIPFULL and deir breithring: Albeit the Lord in iuſtice thretned this Land withe heavie iudgments for the contempt of his fauour, yit we find that in the middes of wrathe he remembreth mercie, and owercomethe when he is iudged. For the King and his Counſall, with his haill companie daylie growes in erneſt affection to advance the guid cauſe againſt the enemies therof, and hes reaſolutlie concludit be the grace of God, nocht to remoue out of thir partes befor the vtter overthrow of the aduerſarie caus, wherin, as we haiue iuſt occaſion to prais God, ſa we erneſtlie recommend to your prayer the guid and happie ſucces of this actioun. Requyſting yow lykwayes to employ yourſelffs with our brother Mr James Meluill, the bearer, at the hands of your awin Town, that a guid cauſe be nocht forſaken at the vtmaiſt poinct, and fall throw leak of ſufficient moyen to bear it furthe; as we dout nocht to find your effectuall affiſtance according to your zeall. The reſt to the bearer whom yie will creadit. The Lord preſerue yow, and direct all your proceidings to his glorie. From Aberdein the xvj of October, 1594.

Your breithring and fellow laborars in the Lords herveſt,

Sic ſubſcribitur.

AN. MELUILE.
MR. P. GALLOUAY.
JA. NICOLSON.

1595.—The yeir following* Mr Dauid Blaks miniſterie in St Andros, quhilk haid wrought notable guid effects, bathe in the town for the weill of all the peiples ſaulles, and ther republict, and guid ordour of prouiſioun for the pure, as alſo to landwart for purpoſe of biging of kirks, and in the Preſbyterie moving non reſidents to tak tham to thair kirks and charges, began now be the deuill invying it to be branglit. The inſtruments war the Manſemoungar, (ſa Mr Dauid named him,) Wilyeam Balfour and his fawourars, wha fearing Mr Dauid preualing againſt him, and euicting of his hous in the Abbay to be a manſe to the miniſter, cauſit, be diuers courtiours and vthers, the Kings eares to be filled with calumnious informationes of the ſaid Mr Dauid his doctrine and miniſterie. As lykwayes be his occaſioun of Mr Andro, my vncle, Rector of the Vniuerſitie, being the principall mean of the ſaid Mr Dauids bringing and placing thair, and meanteiner and aſſiſtar of him in his miniſterie.

Sa, in the monethe of Auguſt 1595, the ſaid Mr Dauid and my vncle ar chargit to compeir befor the King and Counſall at Falkland to anſwer for certean ſpeitches vttered be tham in thair doctrin againſt his Maieſties progenitours; of the quhilk I knew na thing bot be aduertiſment fra my vncle from St Andros to keipe the dyet. Coming to Falkland, the King inquyres of me, What I thought of Mr Dauid Blak? I anſwerit, "I thought him a guid and godlie man, and a mightie preatchour, and a man whaſe miniſterie had bein verie forcible and fruitfull in St Andros."—"O," ſayes the King, "yie ar the firſt man and onlie that euer I hard ſpeak guid of him amangs miniſterie, gentilman or burgeſſes."—"Surlie, then, (ſay I), I am verie ſorie, ſir, that your Maieſtie hes nocht ſpokin with the beſt ſort of tham all."—"I ken," ſayes the King in coler, "the beſt, and hes ſpoken with tham; bot all your ſeditius deallings ar cloked, and hes bein with that name of the beſt men."—"Then, ſurlie, (ſay I,) ſir, your Maieſtie ſall do weill to giff Mr Dauid a ſyſe of anie in all tha thrie ranks, excepting nan bot ſic as hes knawin particulars; and giff they fyll him, I ſall ſpeak na mair in this maner to your Maieſtie, till

* An. 1595.—In the monethe of Merche, 27, being Furiſday, about alleavin houres of the night, in place of a ſarie las that never leuche, God gaue me of my wyff, dearlie beloued, a pleaſand boy, wha during his infancie, being of a fyne ſanguine complexioun, was a paſtyme and pleaſour, nocht onlie to my haill familie, bot almoſt throw all the town whar euer he was caried. Sa it is a guid thing to tak in patience whateuer God ſends. His guid ſhyr, Jhone Durie, being with me at that tyme, gaue him the bage of baptiſme, and called him Jhone, in remembrance of the inſpeakable grace of God beſtowit on him and his ſucceſſioun. The God of grace mak as mikle to kythe in him, coming to age, if ſa be his pleaſure as appeires in the youthe inwartlie and outward.

your Maieſtie find what he is in effect." The King, ſlipping away fra me, goes to a ſpeciall courtier, and ſayes to him, " Fathe, Mr James Meluill and I ar at our graitteſt, for I perceaue he is all for Mr Dauid Blak, and that ſort." The King, leſt he ſould irritat the Kirk be calling befor his Counſall anie miniſter for thair doctrin, quhilk haid nocht ſucceidit weill of befor, called onlie a nomber of the breithring of the miniſterie, (namlie ſic whilk war offendit with Mr Dauids ſcharpe and plean form of doctrine, ſparing nather King nor miniſter,) to try this mater and iudge thervpon.

Mr Dauid compeiring, declynit the Kings iudicator in doctrine; and as for the breithring, he refuſit tham nocht, being anie ſort of Aſſemblie of the Kirk, rightlie callit for that effect, or vtherwayes in privat to confer with thame, and ſatiſfie tham in anie dout conceavit of his doctrine. The King ſummarlie and confuſedlie paſſit ower all, and put nan of theſe things to interloquutor, bot called for the witnes. And Mr Dauid, called to ſie what he haid to ſay againſt tham, anſwerit, gif that was a Judicator, he ſould haiff an anſwer concerning the vnlawfulnes and incompetencie alleagit; as lykwayes, but ceas it war, as it is nocht, he ſould haiff an accuſar fortifeit with twa witnes according to the rewll of the Apoſtle, &c. That in lyk maner is paſt and a nomber of witnes is examined: Burley the delatter and accuſar being alwayes preſent. Whilk, when my vncle Mr Andro Meluill perceaving, chapping at the chalmer dure, whar we war, comes in, and efter humble reuerence done to the King, he braks out with grait libertie of ſpeitche, letting the King planlie to knaw, that quhilk dyvers tymes befor with ſmall lyking, he haid tooned in his ear, " That thair was twa Kings in Scotland, twa Kingdomes, and twa Iuriſdictiones. Thir was Chryſt Jeſus, &c. And gif the King of Scotland, ciuill King James the Saxt, haid anie iudicatour or cauſe thair preſentlie, it ſould nocht be to iudge the fathfull meſſanger of Jeſus Chryſt, the King, &c. bot (turning him to the Lard of Burley, ſtanding there,) this trator, wha hes committed diuers poincts of hie treaſone againſt his Maieſties ciuill Lawes, to his grait diſhonour and offence of his guid ſubiects, namlie taking of his peacable ſubiects on the night out thair houſſes, rauiſhing of weimen, and receatting within his hous of the Kings rebels and forfault enemies," &c.

With this Burley falles down on his knies to the King, and craues Juſtice. " Juſtice!" ſayes Mr Andro; " wald to God yow haid it, yow wald nocht be heir to bring a iudgment from Chryſt vpon the King, and thus falſlie and vniuſtlie to vex and accuſe the fathfull ſervants of God." The King began with ſum countenances and ſpeitches to command ſilence and daſhe him; bot he,

inſurging with graiter bauldnes and force of langage, buir out the mater ſa, that the King was fean to tak it vpe betwix tham with gentill termes and mirrie talk; ſaying, "They war bathe litle men, and thair hart was at thair mouthe," &c. Sa that meitting was demiſſit the fornoone. Nether war we aſſemblit again in anie forme of Judicator; bot, when I perceauit the King to be incenſed, and verie euill myndit bathe againſt Mr Andro and Mr Dauid, I ſpak the Erle of Mar, being at Court, informing him of the treuthe of maters, and whow dangerus a thing it was to his Maieſtie at ſic a tyme to brak out with the Kirk, whill as Boduell haid confedrit with the Papiſt Lords, and as he knew ther was preſentlie a grait commotion in all the Bordars, beſought him therfor to counſall his Maieſtie aright, and mitigat theſe maters. The quhilk he did fathfullie. And ſa the King callit Mr Dauid to him ſelff in privat and hamlie maner, deſyring to vnderſtand the treuthe be way of conference: the quhilk Mr Dauid ſchew him to his ſatiſfactioun. In lyk maner, Mr Andro, wha, efter his faſone, maiſt frielie reaſonit with the King, and tauld him his mynd betwix tham to the Kings contentation; and ſa in end his Maieſtie directed me, efter lang conference on thir maters, to go to St Andros and teatche, and declar the mater, ſa as the peiple might be put out of euill opinion, bathe of his Maieſtie and thair miniſter, and whow that all was weill aggreit. Whilk I did vpon the morn in St Andros, teatching the 127 Pſalme; and becauſe I knew it wald be marked, I ſett down the haill poincts I was to ſpeak in wrait vpon that mater, as followes:

Now, I am ſure, guid Chriſtianes and breithring, yie wald fean haiff newes from this laſt dyet, whilk we haue keipit with his Maieſtie at Falkland. And, indeid, the Kings Maieſtie and breithring of the miniſterie ther convenit, fearing that quhilk in effect is fallen out, viz. the faſones of euill fame, quhilk euer reports of all things to the warſt, and oftentymes ſawes abrod lies for veritie, and euill newes for guid, as we heir it hes bein reported amang yow, that the King haid begoun to put at the Kirk, and to plunge in maters with the miniſterie, namlie haid mel'de with your paſtor, and ather put him to exyll, warde or ſylence, whilas, indeid, ther is na thing les; therfor hes his Maieſtie and the ſaid breithring directed me to this place to teſtifie and declar the treuthe. Firſt, then, it is of veritie, that a grait number of euill reports hes bein caried from this place to the King, ſa biſſie hes men bein, ſpecialie ſic as war twitched in thair particulars, quhilk might haue eaſelie moued and crabet the King; bot he ſuſpendit his opinion, and reſeruit all to a iuſt tryell, as occaſion might beſt ſerue for the ſaming.

Amangs the reſt, a delatioun of leat was maid maiſt offenſiue and odius, That Mr Dauid, your paſtor by name, ſould haue publictlie from pulpit traducit the Kings mother maiſt vyllie, to mak his Maieſtie contemptible in the eis of his peiple, and to ſteir vpe the ſeditius to treaſonable and dangerus attempts againſt his Maieſties eſteat and perſone; the quhilk could nocht be ſufferit vnput to tryell. Compeiring then befor his Maieſtie, and a guid number of the breithring of the

miniſtrie, bathe the accuſar and accuſit, the accuſar affirmed that your Paſtor haid ſpokin neuer a guid word of the Kings mother, but mikle euill; the quhilk, gif he ſould nocht proue be ſufficient witnes ther preſent, he ſould be content to tyne his land, his lyff and all.

Your Paſtor anſwered, he haid comendit his Maieſties mother for manie grait and rare gifts, and excellent verteus; and onlie verie ſparinglie and ſoberlie haid twitched the treuthe of the iudgments of God, quhilk haid com on hir for refuſing the wholſome admonitioun of the Word of God. Sa the witnes war producit and examined. It was fund cleir in end, that your paſtor, contrar to the accuſation, haid ſpoken mikle guid of the Kings mother, as alſo haid ſpoken concerning the iudgments of God vpon hir in hir fall.

The King could nocht think it altogidder vnlawfull to vſe his mother for exemple; bot thought it na wayes expedient in his tyme, becauſe of the peiple, that is euer readie to draw that to the contempt of his Hienes perſone, and of the ſeditius and treaſonable, wharof ther is manie in the land, wha ar euer readie to grip therat, as thought the forme of mens dealling againſt hir, quhilk was extraordinar, might be drawin in exemple, and vſit be tham: Therfor it was thought expedient be the haill breithring ther, that nather Mr Dauid nor na miniſter ſould ſpeak a word of his Maieſties mother, till that a certean Act of the Generall Aſſemblie, maid theranent at Dondie, war ſein and conſidderit, and in all tymes coming the tennour therof to be keipit preceiſlie.

And for ſatiſfaction of his Maieſtie, the ſaid Mr Dauid cam maiſt humblie in his Maieſties preſence, and acknawlagit ther, that, as he ſould mak anſwer to God, vpon the vſage of his miniſterie, he thought nocht that his ſpeitches could be offenſiue to his Maieſtie, nor anie wayes meinit to haiff offendit his Hienes, bot onlie vſit that exemple to bear down ſinne in the perſone quhilk he was rebuking; nather yit wald he heirefter vſe that ſpeitche, nor anie vther wilfullie or vndewtifullie, to his Maieſties offence or diſpleaſour; bot as his hart wes afauld, vpright and maiſt affectioned to his Maieſtie, as anie ſubiects or miniſters in the realme, ſa wald he mak it knawin in experience, and all dewtie to his Hienes heirefter. Wharwith his Maieſtie was weill pleaſit, and in guid fawour dimiſſed the ſaid Mr Dauid. Conceaue therfor rightlie and reuerentlie, and ſtand in guid opinion bathe of your Prince and Paſtor, for the diſcharge of all dewties addettit to tham, and pray God to keipe his Maieſtie in guid concord and aggriment with his fathfull and trew ſervands, deteaſting from your harts the euill diſpoſition of ſic perſones, that for thair particular is ſett to the contrar.

This piece of ſervice was weill aneuche lyked and accepted on bathe the partes; bot my court grew les therefter, and, as we will heir, at the hamcoming of the papiſts Lords, clein deceyit. And to leaue the treuthe of my courting teſtified befor God, befor whom I walked, I ſought it nocht, but it fell on me be the occaſion reherſed. When it cam on, I interteaned it as I could in conſcience, (quhilk, indeid, was hard to do, and coſt me manie ſoar prik in hart,) cheiflie and firſt, to mak the King to ken that we loued him deirlie, and wald do anie thing that ley in ws for his pleaſuring with the warrand of God and a guid conſcience, that, by his throuche lyking and coniunction with the Kirk, maters, bathe in Kirk and polecie, might go right and weill fordwart. And trewlie, I thank God, during my twa yeirs court, it was

ſa. Bot as I was thus about to win the King as in me lay to the Kirk, ſa was he in winning of me to the Court; and when on ather ſyde all meanes was vſit, and bathe keipit our groundes, without grait vantage an of another, we relented and ſearlie reteired, as the continowing of this Storie will in the awin place declar. The onlie particular quhilk I haid, was the pitifull eſteat of the guid honeſt men of St Andros, whaſe cauſe and condition was ioyned ſa with the eſteat of the Kirk and guid breithring, that therwith it ſtud and fell. Bot for myſelff, as God knawes, I haid neuer a croun be my courtein, bot ſpendit euerie yeir the halff of my ſtipend theron; and the treuthe was I neuer ſought nane, and I gat nan vnſought.

In the monethe of September following, the Erle of Orkney, be the Lard of Burleyes moyen, cam to St Andros, as direct from the King, and reconcyled the ſaid Lard with Mr Andro Meluill, Rector, and Mr Dauid Blak, and Mr Robert Walace, miniſters of St Andros, and that verie craftelie, vnder pretext therof to draw again the peiple to the hous of Darſy, and cauſe tham change thair Proveſt again, as they did: For Captean Murray, perceaving the changeablenes of the peiple, and the weght of the office, demitted the ſam willinglie; and ſa be the vther faction of the peiple fauored be Court, the Lard of Darſy wes receavit again. That coſt ws a faſchius iorney to St Jhonſtoun. Returning fra the quhilk, certean newes cam of the Chancellar, Mr Jhone Metellans departour, whom Mr Andro, Mr Robert Bruce and I haid viſited nocht lang befor, and left at a verie guid eſteat for the lyff to come. He was a man of grait lerning, wiſdome and ſtoutnes, and kythe in end to haue the feir of God, deing a guid chriſtian and louar of Chryſts ſervants. And, indeid, he was a grait inſtrument in keiping the King af the Kirk, and fra faworing of Papiſts, as the yeir efter it kythed cleirlie.

1596.—That Wintar the haill officiars of Eſteat war alterit, and the Kings haill effeares concerning his patrimonie, propertie and caſualities war put in the hands of *aught*, and ſa almaiſt the haill adminiſtratioun of the realme; and therfor named OCTAUIANS; the an halff wharof war ſuſpected papiſts, and the reſt litle better. This was mikle thought of, and portendit a grait alteration in the Kirk, whilk fell out the yeir following, 1596,* quhilk may be markett

* This yeir had twa prodigius things, quhilk I marked amang ws, on the coſt ſyd. Ane in the ſeinzie ouk efter Pace, the day being fear about noon, ther fell a cloud of rean vpon Kellie Law, and the monteanes beſyd, that for a ſpace couered them with rinning water, the quhilk defending therfra, raſit ſa at ane inſtant the ſtrypes and burnes, that they war vnpaſſable to the trauellars,

for a ſpeciall periodic and fatall yeir to the Kirk of Scotland, and therfor man tak mair pean to ſchaw the maters that fell out therin. It haid a ſtrange varietie and mixture: The beginning therof with a ſchaw of profit in planting of the Kirks with perpetuall locall ſtipends; the mids of it verie confortable for the exerceiſe of Reformatioun, and renewing of the Covenant; bot the end of it tragicall, in waſting the Sion of our Jeruſalem, the Kirk of Edinbruche, and thretning na les to manie of the reſt. The redeiming wharof, I feir be tyme, ſalbe fund to haue coſt ws deirar be the los of the haill libertie of Chryſts kingdome in Scotland, nor giff all annes haid bein waſted and overrune. Wherin I pray God of his mercie, that my feir may be fund fooliſhe.

The occupatioun and continuall laboring to eſchew ruting out, maid me befor nocht to mention anie peanes takin vpon planting, whowbeit ther was mikle at diuers tymes, namlie in the yeirs fourſcore ten, twoll and threttein yeirs. Wharanent we haid diuers commiſſiones from Parliament and Generall Aſſemblie, and quhilk indeid was bathe peanfull and expenſiue to me amangs vthers; bot becauſe I can recompt na effect of tham,* I ſall ſett down this yeirs wark alleanarlie, when Commiſſiones war giffen out vpon an Act of Parliament and Letters, to dell with Taxmen and all Titulars of teinds for effectuating of the beſt conſtant Plat, that efter lang aduyſment takin amangs ws wes put in ordour and pennit be Mr Jhone Lindſay, ſecretar, and the quhilk to ſerue for all thoſe biotik maters, I thought meit to be heir inſert, if that firſt I mark a thing that I hard Mr Alexr. Hay, Clerk Regiſter, a man of anie in Scotland maiſt exerceiſed in tha maters, and the ſaid Mr Jhone Lindſay, a man of the graiteſt lerning and ſolid naturall wit ioyned with that, I knew, controuert diuers tymes, bathe be word and wrait anent that Plat. The an halding that it was an impoſſibilitie as things ſtud in Scotland to deuyſe a conſtant Plat, or giff it war deuyſit, to effectuat it, and deid in that opinion; the vther, to wit, Mr Jhone, halding that bathe was poſſible, and therfor ſett himſelff to devyſe the ſam, and put it in mundo as followes; bot concerning the effectuating therof he died in the ſam fathe with the Clark Regiſter.

whowbeit weill horſt. The burn of Anſtruther was never ſein ſa grait in mans memorie, as it raſe within an hour. The read ſpeat of freſhe water market the ſie mair nor a myll and a halff. That brought grait barrennes vpon the land the yeirs following. The vther was a monſtruus grait whaale, befor the herveſt cam in, vpon Kincrag Sandes.

* For the Generall, whowbeit I man remember to the grait praiſe of God, that our particular trauelles war ſa bliſſit, that wharat our coming to St Andros ther was nocht paſſing four or fyve Kirks therabout planted with miniſters, ther is this day ſaxtein or ſevintein in the Preſbyterie therof; manie of them alſweill prouydit as in anie of the Countrey, 1600.

The New and Conſtant Plat of Planting the haill Kirks of Scotland, penned to be preſented to the King and Eſteats in An. 1596.

OURE SOUERANE LORD, with conſent of his thrie Eſtaits in Parliament, vnderſtanding that be the Law of God it is expreſſie commandit, lykas alſwa for interteinment of relligioun and Gods ſervice, it is mair nor neceſſar that the miniſters of his Holie Word haiff ſufficient rents for thair honeſt ſuſtentatioun; Conſidering alſo that the rents and patrimonie quhilk perteined of auld to the Kirk is graitumlie damnified and exhauſt be the annexatioun of the haill temporalitie therof to his Hienes Croun, and be the erectionnes of a grait part of the ſaid temporall lands of the Kirk with diuers Kirks and Teinds includit therwith in new temporall lordſchipes, and be the new faſone of ſetting of lang takes of the ſaid teinds for diuers nyntein yeirs, and lyff rents ſucceſſiue for peyment of ſmall ſiluer dewtie nawayes equiualent to the halff of the reaſonable valor of the ſaids teinds; and be the pretendit rightes of ſa monie perſones lyffrents, aſſignationnes, and vther diſpoſitionnes of the ſaids teinds and dewties of Taks, and be his Maieſties rights of the Thrids ſuperplus, comoun Kirks, firſt fruicts, and fyft pennie of ilk benefice, rights and diſpoſition of the ſam, proceiding from his Hienes efter his perfyt age; and fra his Graces predeceſſours, for the maiſt part ratefied in Parliament:—Wharby ther is na moyen left preſentlie to augment the ſmall ſtipend of anie pure miniſter, albeit he haid neuer ſa grait neceſſitie; nor yit to plant anie new miniſters at anie congregation, albeit the maiſt part of all the paroche Kirks of Scotland ar altogidder deſtitut of all exerceiſe of Relligioun: And that ther is a grait number of miniſters nocht prouydit, but avating vpon ſum ſpeciall charge and vocatioun, lykas a grait number of guid ſchollars of the youthe of this Realme, for the lyk pouertie, is compellit to pas to France to the grait danger of apoſtaſie fra Relligion, whar vtherwayes they might be profitable to the Kirk, and might be honeſtlie interteined vpon the ſaid Teinds: Quhilks teinds nocht onlie befor the wryttin Law of God, and therefter be expres commandiment of the ſam, bot alſo be the conſent of all nationnes, and ſpecialie of this Realme, hes euer perteined to the Kirk; wherby of all reaſone the Kirk, haueing na vther patrimonie, aught to be meanteined in the right poſſeſſioun of the ſaids Teinds, at leiſt ay and whill they be ſufficientlie prouydit vtherwayes: Conforme to the quhilk, diuers Actes hes bein maid in Parliament, that befor the new prouiſion of anie prelat, the miniſters at the Kirks and Paroches vnited to the ſaid prelacie ſould be firſt prouydit to ſufficient ſtipends, vtherwayes the prouiſioun of the prelacie to be null. And lykwayes in the tent Act of the Parliament, hauldin 1567, it is ordeanit, that the haill thriddes ſould be firſt employed to the vſe of the miniſters ay and whill the Kirk com in poſſeſſioun of thair awin patrimonie, quhilk is the Teinds. And als in the ſaid Act of Annexatioun, and diuers vther louable actes, it is expreſſie prouydit, that the Miniſters ſould be ſufficientlie prouydit of leivings furthe of the beſt and readieſt of the ſpiritualities, and that they ſould be prouydit in tytle to all ſmall benefices; that they ſould be prouydit to Manſes and Gleibs for thair reſidence at thair Kirks; and that laic Patrones ſould prouyde qualifiet perſones; whilk actes hes nocht tean fullie effect, but in the contrar the leivings of the ſaid miniſters left incerteanlie to be ſought from yeir to yeir at his Hienes Checquer, out of the thrids with infinit proces in Law, be reaſone of the manifald diſpoſitiones of the ſaid thrides to vther laic perſones proceiding fra his Hienes as hauing right to the haill thrids, comoun kirks, ſuperplus, fyft pennie and temporalitie of ilk benefice, and be reaſone of the collation of benefices pleno iure to perſones na wayes qualefied, contrar to the guid meining and intentioun of the forſaids Actes of Parliament, to the vtter wrak and diſtructioun of the Kirk be plean pouertie as the profeſt enemies of Chryſt wald haue done of auld, giff ſpidie remeadie be nocht fund:

Kirk rent damnified be Annexatiouns, Erectionnes, Setting of lang Taks, Peyment of ſiluer dewtie, Lyffrents, Aſſignationnes, Penſionnes, Kings ſuperplus, Comoun Kirks, First Fruits, Fyft Pennie, Patronages, Diſpoſitions of benefices, Ratificationnes in Parl.

Teinds be all Law the Kirks iuſt right.

Na new prouiſioun to Prelacies befor the Miniſters of the Kirks be prouydit.

Act of Parl. 67.

Act of Annexatioun.

Gleibs.

All Teinds the proper patrimonie of the Kirk.

1. Locall stipends of a modifiet quantitie of Victuall out of sic and sic Towns in euerie Paroche, with Gleib and Manse, nochtwithstanding anie mans right whatsumeuer.

THAIRFOR his Hienes, remembering that ther is na thing mair proper to his royall office nor to be the nuriſſar of the trew Kirk, and to be cairfull of the advancment of the trew relligioun, and continowing therof to the poſteritie, with conſent of the Eſtaits in Parliament, be the tennour of this Act, DECLARES, That the haill Teinds of this Realme, bathe of perſonages and vicarages, aſweill vnited to prelacies and vther dignities as nocht vnited, and vther Teinds whatſumeuer, hes perteined in all tymes bygean, and ſall pertein in all tymes coming, to the Kirk as thair proper patrimonie: And of new, with conſent forſaids, giffs, grants, and diſpones, and perpetualie mortefies the ſaids Teinds of all perſonages and vicarages and vther benefices whatſumeuer within this realme, to the Kirk to remean therwith as thair awin proper patrimonie conform to the tennour of this preſent Act in all tymes coming. And with advys forſaid, ſtatutes and ordeanes that the Lords of Checquer with ſic of the miniſterie as ſalbe apointed heir vnto, being of æqual number with the ſaids Lords, ſall modifie and aſſing out of certean townes of ilk paroche a certean quantitie of victuall of the Teind ſcheaues therof, and vther dewties of the Vicarage, as the nature of the ground may pay, with the manſe and haill gleib land, giff the ſam remean yit vnfewed; and gif the ſaid gleib be fewed, four aikers of the ſaid gleib, wither the ſam be of the Perſones, Vicars, Biſchopes, Pryors or Pryoreſes, Deans or Subdeans, Abbayes, or anie vther Kirk land for the gleib; as an locall ſtipend to ilk paroche Kirk of this Realm, without exception, for ſuſtentation of the miniſter therat ſufficientlie and honeſtlie in all reſpects of the fruicts of the paroche itſelff, nochtwithſtanding the ſaids Kirks be annexed to prelacies or vther benefices or nocht, doted to Colleages or Vniuerſities, or vtherwayes perteining to auld poſſeſſours of whatſumeuer degrie, or to miniſters newlie prouydit in tytle therto, at the Kings preſentation or laic patrones, deuydit amangs manie Prebendaries, Dignities or Chaplanries, or nocht deuydit, comoun Kirks, or vther whatſumeuer qualitie or conditioun the ſaid paroche Kirks hes bein, or be whatſumeuer maner of way the teinds therof hes bein bruiked in tymes bypaſt; and nochtwithſtanding all and whatſumeuer right his Maieſtie may haiff or pretend to the thrids, ſuperplus, firſt friucts and fyſt pennie of the ſaids benefices; and nochtwithſtanding of all penſiones, takes, aſſignationes, lyffrents, erectionnes, of the ſaid Teinds, or anie part therof, in an temporall Lordſchipe, prouiſion to prelacies, or vther benefices, vniones or diuiſiones of the ſaids paroches and vther diſpoſitionnes of the ſaids Teinds, or anie part therof whatſumeuer proceiding from his Maieſtie or his predeceſſours, efter his or thair perfyt age confirmed in Parliament, with whatſumeuer ſolemnitie or vtherwayes, to whatſumeuer caſtelles, collages or vniuerſities, particular perſone of whatſumeuer degrie: And nochtwithſtanding whatſumeuer vther taks, penſionnes, lyffrents, fewing of the ſaids Teinds, with Landes, and fewing of the ſaids gleibs, and vther diſpoſition whatſumeuer, maid be prelates or beneficed perſones, with conſent of thair Chaptours to whatſumeuer particular perſone, collage or vniuerſitie for whatſumeuer ſpace of yeirs or zeirlie dewtie: And nochtwithſtanding the priuilage of Lords of Seſſioun, and actes of Parliaments, and vther Lawes bygean, vniones, annexationnes and incorporationes of ſeuerall paroche Kirks to a prelacie or vther benefice, or diuiſion or the fruicts of a parochine amang manie prebendaries, or chapleans, or vthers; and nochtwithſtanding of all vther impediments quhilk anie way may ſtay the full execution of this preſent Act.

DECLARING all and whatſumeuer the forſaids prouiſions of benefices, vniones, incorporationes, diuiſiones, takes, penſionnes, lyffrents, erectiones, and fewing of Teinds, Manſes, Gleibs, Priuilages, Actes, Lawes, and Conſtitutionnes, formar and vther diſpoſitiones whatſumeuer of the ſaids Teinds, Manſes and Gleibs proceiding from his Maieſtie, or his Maieſties predeceſſours, or fra whatſumeuer vther beneficed perſone with whatſumeuer ſolemnitie, to be null in tyme coming, in ſa far as they may mak anie preiudice to this preſent act, and to the particular locall aſſignatioun of ſtipends to

be affigned to ilk paroche kirk, conform therto, and to the full execution therof but anie vther reduction or declaratour of law. Withe powar to the faids Lords and Miniſters to tak trew tryall of the valour of the faids Teinds, and to apoinct, ordean, and affigne the faids perpetuall locall ſtipend at ilk paroche out of ſic ſpeciall Towns and Lands of the ſaid paroches, and to vneit ſeuerall paroches in an, or diffiuer and ſeparat an in ma, withe conſent of the parochinars. And to mak a ſpeciall Buik thervpon, and generallie to do all things neceſſar for this effect. Whilk locall affignationes of ſtipends and teinds whatſumeuer of the particular Townes and Lands to be ſpecified therin, ſall pertein als frielie to the miniſter of the ſaid paroche as giff he haid bein prouydit of auld in tytle therto. Withe powar to the ſaid miniſter to collect, gather, and intromeat with, and to mak warnings and inhebitionnes againſt the poſſeſſours of the faids Teinds, Manſes, and Gleibs, with als grait effect as anie Perſone or Vicar, or anie vther beneficed perſone might haue done in anie tymes bypaſt, nochtwithſtanding all impediments forſaids and vther whatſumeuer, but preiudice of the faids miniſters rightes to the haill remanent of the ſaids benefices, when the ſam ſall veak and fall in thair hands be deceas of the preſent poſſeſſours, reducing or expyring of Takes, or vtherwayes whatſumeuer, and of the frie diſpoſitioun thervpon as accordes of the Law, and conform to this preſent Act in all poincts. And for the better executioun of the premiſſes, OUR SOUERAINE LORD, with advys forſaid, diſſolues expreſſie all and whatſumeuer vniones of ſeuerall paroche Kirks to prelacies, benefices of dignitie and vthers, and ſuppreſſes and abrogattes the name and ſtylles of the ſaid prelacies and dignities, and vnites of new the Teinds of ilk paroche whar the ſam was deuydit of auld amangs manie Prebandaries, Chapleanes, or vthers in a haill benefice, and ordeanes that miniſters be prouydit in tytle to ilk paroche kirk in particular, quhilk was befor vnited to prelacies now vacand, or quhilk hes vacked in his Graces hands ſen the parliament halden at . . . An. 1584, or quhilk ſall in anie wayes veak heirefter be dimiſſioun, depriuatioun, or vtherwayes whatſumeuer; and to all vther ſeuerall paroches, vacand bathe to the parſonages and vicarages therof, with the manſe and gleib of four aikers of land, conform to the formar actes maid anent the faids gleibs and manſes; at the quhilk kirks the ſaid miniſters ſalbe oblefit to mak thair reſidence, and ſall haiff intromiſſioun with the fruicts therof, conform to this preſent Act and Buik of Perpetuall Modificatioun of the locall ſtipends to follow heirvpon. And efter thair diceas, demiſſioun or depriuatioun, vther qualefiet perſones to be preſented therto be his Hienes and his Grace ſucceſſours, and be vthers haueand the right of preſentatioun and patronage therof; and that na new Prebanderies ſalbe prouydit efter the deceis of the preſent poſſeſſours, bot the rent to accres to the leiving of the miniſter, conform to this Act, etc.

Buik.

The Ministers right to the Teinds locallie assigned with reseruatioun.

2. Dissolution of grait benefices.

Patronages.

And becauſe it is maiſt neceſſar that the faids locall ſtipends be of a certean quantitie according to the nature of the ground, and out of certean ſpeciall landes maiſt eweſt to the Kirk and commodius for the miniſter, that the miniſter may knaw whom of to craue his dewtie. And ſeing it is impoſſible to the Lords of Checquar to knaw what landes till apoinct for peyment heirof, be reaſone they knaw nocht nather the names of the lands, nor the valour of the Teind ſcheaves of ilk particular town and lands within this realme: THAIRFOR his Hienes, with aduys forſaid, ordeans, that ilk Preſbyterie within this Realme, with advys of thrie barrones or landit gentilmen, wha hes thair reſidence within the ſaid preſbyterie, of guid relligioun, and leiſt participant of Kirk rents, choſin be advys of the Generall Aſſemblie, and failyeing of the concurrence of the ſaids barrones, that the ſaids Preſbyteries be thamſelues ſall haue powar till eſtimat reaſonablie the valour of teinds, bathe Perſonage and Vicarage, of ilk particular townes and landes lyand within ilk ane of the ſaids paroches of thair preſbyteries, and of the commodiuſnes therof to the ſuſtentatioun of the miniſter: Whilk eſtimatioun ſalbe publiſt vpon twa ſeuerall Sondayes in tyme of divyne ſervice in

3. The Æstimators of the Valor of everie Townes Teinds.

the ſaid paroche Kirks, with prouiſioun, that whatſumeuer partie entereſt in anie wayes be the ſaid eſtimatioun, and pleiſe to complean thervpon, ſall haiff maiſt ſummar remead, befor the ſaids Lords of Checquer, efter ſummarie cognitioun of the cauſe betwix the ſaid preſbyterie and particular miniſter of the paroche Kirk and generall procutour for the Kirk, or vthers hauing enteres on the an part, and the ſaid partie compleaner on the vther part.

4. The maner of setting Takes.

Attour, becauſe the dilapidatioun of the rents of the Kirk hes proceidit for the maiſt part fra the Kirk men thamſelues, wha haid ower grait libertie to ſett ſic lang Takes and Fewes, and for ſic dewtie as they pleaſit, the ſolemnitie of ordinar Chaptours ſerving nocht to reſtrean the ſaid dilapidatioun for the quhilk they war firſt inſtitut, bot rather to authoriſe the ſam, quhilk Chaptours for the maiſt part ar now worn away: THERFOR, Our Soveraine Lord, with aduys forſaid, ſtatutes and ordeanes, that na miniſter or beneficed perſone ſall haue powar to ſett in tak, or mak anie kynd of diſpocitioun, alteratioun, or change in anie wayes, the efteat of the locall ſtipends of the paroches, with whatſumeuer conſent or ſolemnitie; nather to ſett new Taks or to renew auld Takes of whatſumeuer vther Teinds of his Paroche, or of anie part therof, or mak whatſumeuer diſpoſitioun of the ſam in tymes coming, without the conſent of the haill or maiſt part of the Preſbyterie, wherin the paroche lyes, aſſemblit at their ordinarie day of conveining, efter reaſoning twa former ordinarie dayes anent the æquitie of the ſetting, renewing, or making of the ſaids Taks and diſpoſitiounes. And declares that the converting of victuall or vther dewties in ſiluer, ſalbe expres diminutioun of the rentall, and a cauſe of nullitie or reduction. And for eſchewing of antedeatting of Takes and rightes of Teinds whatſumeuer, and of the infinit tyme for the quhilk the ſam is ſett in tyme bypaſt, his Hienes, with aduys foreſaid, ordeanes, That all and whatſumeuer Taks of whatſumeuer Teinds ſett in anie tyme preceiding the dait heirof for whatſumeuer langer tyme of manie nyntein yeir takes or lyffrents ſucceſſiuè, ſall indure onlie for the ſpace of nyntein yeirs efter the dait of the ſaids Taks. Withe prouiſion, that whatſumeuer nyntein yeirs Taks or lyffrent of Teinds, quhilk hes nocht begoun in the ſettars tyme, ſalbe null and of nan aveall, albeit an vther nyntein yeir tak or lyffrent contined in that ſam Tak hes begoun or run out in the ſaid ſettars tym. And that all former takes of Teinds preceiding the dait heirof, lyffrents, aſſignatiounes, penſionnes, erectionnes, fewes, and vther diſpoſitionnes of Teinds, ſalbe producit befor the Lords of Checquare before the day of nixtocome, and regiſtrat in the buiks of the Collectorie. At the leiſt ſa mikle of the ſaids erectionnes and fewes to be regiſtrat as concernes the right of Teinds contenit therin: And the dait of the regiſtratioun therof, and the perſone ingiffar of the ſaids Taks and vther rights, to be regiſtrat therwith in lyk maner, and market and ſubſcryvit be the Collectour Clark vpon the bak of the ſaids Taks, and rightes for eſchewing of all fraudes quhilk may be heirin, withe certificatioun that the Takes and vther rightes of whatſumeuer teinds nocht regiſtrat, as ſaid is, ſalbe null, and mak na fathe in iudgment nor without. And that the imprenting or publicatioun of this Act, ſalbe ſufficient intimatioun heirof, and of the certificatioun forſaid, without anie vther ſpeciall Lettres, etc.

5. For eschewing of Antidaittes and Lang Takes.

6. For eschewing the faschrie and danger of Spuilyie.

MAIROUER, becauſe the miniſters and vther benificed or laic perſones, hauing the right of Teinds of vther menes heritage, oftymes iniuſtlie troubles bathe thamſelues and the lawfull poſſeſſours of the ſaids Teinds, with Inhibitiones and Actionnes of Spuilyie, wherby they compell tham to height thair teinds aboue the reaſonable valor, Tharfor Our Soverain Lord, with advys forſaid, declares and ordeanes, that whatſumeuer perſone is lawfullie in the naturall poſſeſſioun of Teinds be the leading and intromeatting therwith, the heritage or preſent right of poſſeſſioun of the land being his awin, and makes guid and thankfull peyment within dayes efter ilk term, of the dewtie of the ſaid Teinds, conform to the eſtimatioun aboue wrettin, to be maid be the Preſbyte-

ries forſaid to the miniſters and vthers hauing right to the ſaid Teinds, in that cais, the ſaid perſone ſalbe frie of all actioun of Spulyie and danger quhilk may follow vpon inhibitiones led againſt him theranent: Prouyding alwayes, that whatſumeuer perſone committes anie violence in eiecting of an vther furth of the naturall poſſeſſioun of leadding of Teinds, ſalbe ſubiect ather to the actioun of Spulyie, or to the quadruple of the eſtimatioun forſaid, at the optioun of the partie eiected, as ſaid is. Lykas alſo it is prouydit, that whar the right, bathe of the propertie, and preſent right of the actuall poſſeſſioun of the Land, and als of the Teinds concurres in a mans perſone, it ſall be leiſome to him to vſe Inhibitionnes, and conform to the auld ordour, apprehend poſſeſſioun of his awin teinds, payand alwayes the dewtie and valuatioun therof to the miniſter, or vthers haiffing right. In the quhilk cais, the offer of the eſtimatioun forſaid ſalbe na releuant defence to reſcind the naturall poſſeſſioun of the Teinds of an vther perſones heritage: And to eſchew the danger of Spuilyie in preiudice of him wha hes the right bathe of the Lands and Teinds, as ſaid is, and in fawour of him wha hes na preſent right to the actuall poſſeſſioun of an vther manes land, nor yit of the Teinds therof, etc. Attour, be reaſone that the ſaid patrimonie of the Kirk ſould alſo ſuſtein and vphauld Scholes and Pure with the comoun effeares of the Kirk and vther godlie vſes, Therfor Our Soveran Lord, with advys forſaid, ſtatutes and ordeanes that a perfyt rentall be maid of the ſuperplus of the rents of ilk paroche kirk, by and attoure the forſaids locall ſtipends, conteining the rightes, be the quhilk the ſuperplus of ilk benefice is preſentlie poſſeſſit, and that the miniſter, albeit he be prouydit in tytle to the haill benefice, and haiff the collectione of the haill fruicts therof, and libertie to reduce takes or fewes, as anie vther beneficed perſone might haue done of befor, yit the ſaids miniſters ſall nocht haue the frie diſpoſitioun of the ſaid ſuperplus to thair awin vſe, bot ſalbe comptable therfor to tham wha ſall obtein the right therof. And in ceas of thair failyie in thankfull peyment, or commit violence, they ſalbe ſubiect to the dangers of ſpulyies duble or quadruple of the eſtimatioun forſaid, ſyklyk as vthers that makes nocht peyment thankfullie to the ſaid miniſters thamſelues, conform to the formar Article.

7. The Rental of the Superplus.

And as for the ſaid ſuperplus of the rent of ilk particular paroche Kirk, by and attour the locall and perpetuall ſtipend apointed for the miniſter, whilk ſuperplus ather preſentlie perteines to the Kirk be vacking of the benefice or vtherwayes, or ſall heirefter pertein or fall in the Kirks hands, be expyring or reductioun of Taks and vther rightes, deceis of the preſent poſſeſſours, or vtherwayes whatſumeuer, Our Souerain Lord, with advys foreſaid, ordeanes and ſtatutes that the ſaid ſuperplus ſalbe diſponit be the advys of the Lords of Checquar, and breither of the miniſterie apointed for modificatioun of miniſters ſtipends: Firſt to the Collages and Lords of Seſſioun, and auld poſſeſſours of the benefices induring thair lyfftymes, forſamikle as ſalbe tean fra tham be the preſent ordour: Nixt, that the comoun effeares of the Kirk be ſufficientlie ſuſteined thervpon: Thridlie, that reaſonable conſideratioun be haid of the pure, of ſtrangers, of weidowes and orphelings; reparatioun of brigges, kirks, hoſpitalles and vther godlie warks. And gif ther be anie reſt, the ſam ſalbe collected and keipit to the vſe of the kirk, and at thair diſpoſitioun alleanerlie. And whatſumeuer particular perſone, collage, or vther ſall obtein aſſignatioun of anie part of the ſuperplus be the ſaids Lords and modifiers, thair ſaid aſſignatioun and letters thervpon ſalbe ſpecialie in quantitie, and out of what townes and landes the ſam is aſſigned; and the ſaids letres ſalbe ſpecialie directed againſt the tenents and actuall poſſeſſours of the ſaids particular lands, and the miniſter of the paroche alleanerlie, ſwa that na lettres in tyme coming be directed generall againſt all and ſindrie parochinars, etc.; and of the beſt and readieſt of the fruicts quher the right quhervpon the lettres paſſes extendes onlie to ane part of the fruicts, and nocht to the haill fruicts of the paroche, as wes of befor, quhilk was the occaſioun of grait confuſioun.

8. Distribution of the Superplus.

The comoun effeares of the Kirk, the Scholles, and Pure, to be prouydit out of the superplus ſufficientlie first of all.

9. Commissionars from Presbyteries to voit in Parliament.

And becauſe the Prelacies in effect war befor diſſoluit, the haill temporalities therof being annexit to the Croun, and Miniſters ſtipends ordeanit to be tean out of the paroche kirks vnited and incorporated therwith, lyk as be this ordour the haill ſpiritualitie and teinds is of new deſtinat, gevin and mortefied to the Kirk, quherby the ſaids prelacies is alluterlie diſſoluit, and ſa ceiſſes in tymes coming to be an of our eſteattes in parliament: Therfor our Soueraine Lord, with advys forſaid, ſtatutes and ordeanes that in tyme coming, ilk preſbyterie ſall ſend, of thair awin number, ane Commiſſionar to the Parliament, out of the quhilk haill nomber of Commiſſionars the reſt of the Eſteattes ſall chuſe ſa manie as, being ioyned with the auld poſſeſſours of the prelacies quha ſalbe preſent for the tyme, may mak out the full and compleit number of tham wha hes vott in Parliament for the eſteat of the Kirk, quhilk number ſalbe æquall with the number of anie of the vther eſteattes. And efter the deceis of the haill preſent poſſeſſours of prelacies, the haill number of the Kirks eſteat ſalbe elected, and tean of the ſaids Commiſſionars of Preſbyteries, wha ſall haue ſic vott, priuileages and liberties in Parliament as the ſaids prelattes haid of befor, etc.

Act of Februar.

And to the effect that the rightes of na parties be farder preiudget, Our Soueran Lord, with advys forſaid, Ratifies all actes and ſtatutes maid of befor in fawour of the Kirk, in ſa far as the ſam aggries, or may in anie way fortifie this preſent act: And ſpecialie the Act be Secret Counſall, Seſſioun, and Checquare, vpon the 14 of Februar, 1587. And in lyk maner all Actes and Statutes maid in fawour of Fewes, Takes, Patronages, Penſiounes, Erectiounes, and vther diſpoſitionnes of the Kirk rents, in ſa far as they ar nocht contrare or anie wayes repugnant to this preſent act, and full executioun therof. Quhilk Actes, togidder with all and whatſumeuer rights perteining to priuat perſones and parties, ſic as fewes, prouiſioun of thair benefices, erectionnes, takes, lyffrents, penſionnes, patronages, aſſignationnes, and diſpoſitionnes whatſumeuer of the Teinds, ſall ſtand in the ſam force as of befor the making of thir preſents, exceptand planlie in ſa far as they ar expreſſlie preiudgit be the ſaid locall ſtipend to be apointed at euerie particular paroche, conform to the tennour of this preſent Act, and Buik of particular modificatioun to follow thervpon, and vther prouiſiouns and reſtrictiounes expreſſlie conteined heirin. Lykas our Soueran Lord, with advys forſaid, abrogates all former lawes, actes, conſtitutionnes, practiques, and ordinances whatſumeuer, quhilk may in anie wayes hinder, ſtope, or imped this preſent act and full force and executioun therof; And declares whatſumeuer ſalbe done in the contrar therof, or anie part of it, the feilyie and contrauention ſalbe tryed, and the right, diſpoſitioun or vther deid whatſumeuer done contrar to the tennour heirof, ſalbe reducit and annullit, as weill be way of exceptioun, reply, or duply, as be way of actioun. Lykas our Soueran Lord, with advys forſaid, commands that na Judges remit to an actioun, or delay the proponar of the ſaid nullities be way of exceptioun, reply or duply, bot proceid inſtantlie to the tryell of the ſaid nullitie, as ſaid is.

10. The Modifeing of the locall stipend proportionablie.

Attour, becauſe thair is diuers and ſindrie perſones wha preſentlie brukes the rents of ilk a paroche kirk, Our Soueran Lord, with advys forſaid, ordeanes that the quantitie of the locall and perpetuall ſtipends ſould be æqualie tean fra ilk an of the ſaids perſones proportionalie, at the leaſt ilk an to releiue vthers proportionalie, according to the frie profit quhilk they receaue of the ſaids Teinds, at the diſcretioun and ſummar cognitioun of the ſaids modifiers, wha ſalbe onlie iudges heirin, and ſall try, iudge, and cognos ſummarlie vpon the æquitie of the releiff betwix the poſſeſſours of the ſaids Teinds, ſic as whar ther is an Prelat or auld prouydit man, an or ma Takſmen or penſionars, new erected lordſchipe, with Teinds includit, with the fewes of lands, fewes of fermes, and whatſumeuer vther varietie thair is of rightes, be the quhilk the poſſeſſour of the Teinds of ilk paroche reſpectiuè bruikes the ſam: And what releiff the reſt aught to mak to tham fra whom immediatlie the rightes of the Teinds is tean, quhilk ſalbe aſſigned for the perpetuall locall ſtipend of ilk paroche Kirk, quherin alſo ſalbe conſidderit the right quhilk our Souerain Lord haid to the

The Kings right and releiff.

thriddes or anie vther partes of the benefices, togidder with ſic vther actionnes for the quhilk his Maieſtie might haue chargit the poſſeſſours of the ſaid Teinds. Lykas alſo the ſaids Lords of the Checquar, in the making of the ſaid releiff, ſall conſidder immunities and priuilages, and rightes quhilk parties haid of befor, and validitie therof, with all vther circumſtances ex æquo et bono. And for this effect Our Soueran Lord, with advys forſaid, giffes powar to the ſaids Lords of Checquar, and Miniſters ſpecialie to be apointed, be his Hienes commiſſioun, being alwayes æquall in number with the ſaids Lords, to interpret all obſcurities, and to decyde ſummarlie all controuerſies, quhilk ſall aryſe vpon this preſent act, and vpon the forſaid releiff, betwix all parties ſubiect therto.

FINIS.

This Plat was thought the beſt and maiſt exact that euer was deuyſit or ſett down, and wald, ſum litle things amendit, haiff bein glaidlie receavit be the breithring of beſt iudgment, gif in the monethe of Auguſt 1596, ther haid nocht bein ane Act of Eſteattes deuyſit anent the renewing of the takes of teinds to the preſent takiſmen for thair granting to the perpetuall Plat, quhilk in effect maid the Teinds in all tyme comming heritable to tham; thir locall ſtipends and a portioun to the King ſett aſyde in ilk a paroche. To the quhilk, nather the Kirk, nor gentilmen whaſe teinds was in vther mens poſſeſſioun, could nor wald condiſend to. And ſa, as I mentioned befor, the cheiff of this wark gaiff it ower as a thing nocht lyk to be done in his dayes.

The Generall Aſſemblie, convenit at Edinbruche in the monethe of Apryll that yeir 1596, be the motioun of ſum godlie fathers and guid zealus breithring, was almaiſt haillelie occupied in tryall of thair members and exerceis of repentance and reformatioun of corruptionnes in the office and lyves of the miniſterie; and remembering whow the peiple of God vpon diuers occaſiones, namlie a grait apprehenſioun of thair ſinnes and Gods iudgments imminent therfor, did tak tham to humiliatioun and faſting, and renewing the covenant of mercie and grace with thair God for preventing of his iudgments and continuance of his gratius fawour. As in the plean of Moab, be the motioun and direction of Moſes, Deut. xxix. and xxx; in the field of Sichem at Silo be Joſua, Jos. xxiv; be Samuel in Mizpa, i. Sam. vii.; at Jeruſalem in the hous of the Lord, be Joiada, ii. Cornicl. xxiii; ſic lyk in the ſam place be Joſia, ii. Kings xxiii; as alſo be Ezra and Nehemias; they thought it maiſt neidfull to giff thamſelues to the ſaming, beginning ther preſentlie amang the paſtors at that Aſſemblie, and be that exemple to pas to the Synods in euerie prouince, and from tham to the Preſbyteries, and ſa to euerie Congregatioun in particular. The quhilk, of the grait mercie and bleſſing of God, was effectuat, the Lord preparing his ſervants and kirk for a tryall following, be a maiſt profitable and confortable exerceis going befor; yea, making that feirfull invaſioun

of the deuill to com on when his ſervants war beſt ſett and maiſt happelie occupied, quhilk giffes me yit aſſurance that God will yit in mercie repear the brakes and decayes of his Jeruſalem. Firſt, certean breithring of ſcharpeſt and beſt inſight war ſett aſyde to pen the enormities and corruptiones of the miniſterie, and the remead therof, the quhilk returnit to the Aſſemblie, was hard, conſiderit, and allowit. The tennour in ſubſtance wharof followes:

THE TENNOUR OF THE ADVYSE OF THE BREITHRING DEPUT FOR PENNING OF THE ENORMITIES AND CORRUPTIONS OF THE MINISTRIE, AND REMEAD THEROF ALLOWIT BE THE GENERALL ASSEMBLIE, APR. 1596.

Corruptiones in the Office.

FORSAMIKLE as be the over ſudden admiſſioun and light tryall of perſones that entres in the miniſterie, it comes to pas that manie ſklanders falles out in the perſones of miniſters, It wald be ordeanit for remead in tyme coming, that mair diligent inquiſition and tryall be vſit of all ſic perſones as ſall enter in the miniſtrie: As ſpecialie in thir poincts, That the intrant ſalbe poſit vpon his conſcience in the preſence of God, and that in maiſt graue maner, what moues him to accept the office and charge of the miniſtrie vpon him. If it be a trew inwart motioun and deſyre to ſerue God and win ſaulles to Chryſt, or warldlie moyen of lyff and preferment: That it be inquyrit giff anie, be ſoliſtation or moyen, directlie or indirectlie, pres to enter in the ſaid office. And it being fund, that the ſoliſtar be repellit; and that the Preſbyterie repell all ſic of thair number fra voting in the electioun or admiſſioun as ſalbe fund moyennars for the ſolicitar, poſit vpon thair conſcience to declar the treuthe for that effect.

Becauſe be preſentationnes manie are intruſit forciblie in the miniſtrie and vpon congregationnes, that vtters therefter that they war nocht callit be God, It wald be prouydit that nan ſeik preſentationnes to benefices without advys of the Preſbyterie within the bounds wharof the benefice lyes: and giff anie do in the contrare to be repelled as rei ambitus.

That the tryall of perſones to be admitted to the miniſterie heirefter, conſiſt nocht onlie in thair lerning and abilitie to preitche, bot alſo in conſcience and feiling, and ſpirituall weſdome, and namlie in the knawlage of the bounds of thair calling in doctrine, diſcipline and weſdome, that he may behaue himſelff accordinglie with the diuers rankes of perſones within his flock, as namlie Atheiſts, rebellius, and thoſe that ar vexit with diuers tentationes, and ar weak in conſcience, and ſic vther wherin the paſtorall charge is maiſt kythed, and that he be meit to ſtope the mouthes and convince the aduerſars: And ſic as ar nocht fund qualifeit in thir poincts, to be deleyit till fordar tryall, if ther be appeirance they may be fund qualefiet. And becauſe men may be meit for ſum places that ar nocht for vther, it wald be conſidderit that the principall places of the realme be prouydit be men of maiſt worthie gifts, weſdome, and experience, and that nan tak the charge of graitter number of peiple nor they ar able to govern; and that this Aſſemblie tak ordour therwith.

That ſic as ſalbe fund nocht gevin to thair buik and ſtudie of Scriptures, nocht cairfull to haue buikes, nocht gevin to ſanctificatioun and prayer, that ſtudie nocht to be powerfull and ſpirituall in doctrine, nocht applying the ſam to euerie corruptioun, quhilk is the paſtorall gift, obſcure and over ſcholaſtic befor the peiple, cauld and wanting ſpirituall zeall, negligent in viſiting of the ſeik, and caring for the pure, indiſcreit in ſchoſing of parts of the Word nocht meit for the flok, flatterers,

and diſſembling at publict ſinnes, namlie of grait perſonages, in thair congregationes for ather flatterie or feir: That all ſic perſonnes be cenſured according to the degries of thair faults; and if they amend nocht, bot continow thervnto, to be depryued.

That ſic as be ſleuthfull in the miniſtratioun of the Sacraments, and irreuerent profaners therof, receaving clein and vnclein, ignorant and ſenſles, profan, making na conſcience of thair profeſſioun in thair calling and families, omitting dew tryall and examinatioun, or vſing light or nan at all, or having in thair tryell reſpect of perſones, wharin ther is manifald corruptiones; that all ſic be ſcharplie rebuked, and if they continow therin, depoſit.

Giff anie be fund ſellars of the Sacraments, or colludars with ſklanderus perſones in diſpenſing and ower ſeing tham for money, be depoſit ſimpliciter.

That euerie Miniſter be chargit to haue a Seſſioun eſtabliſhed of the meitteſt men in his congregatioun, and that diſcipline, ſtrik nocht onlie vpon gros ſinnes, as hurdome, blodſhed, etc. bot vpon all ſinnes repugnant to the Word of God, as blaſphemie of Gods nam, ſwearing in vean, banning, profaning of the Sabathe, diſobedience to parents, idle, vnrewlie annes without calling, drunkards, and ſic lyk debouſhit men as hes na conſcience in thair lyff and rewling of thair families, ſpecialie in bringing vpe of thair bernes, liars, ſklanderers, bakbyters, braullars, vncharitable, merciles, brakers of promiſe, &c. and this to be an vniuerſall rewll throuchout the realme. And ſic as be negligent heirin, and continow efter admonitioun in thair negligence, to be depoſit.

That ther be a cair in receaving of ſic as fall in publict ſklander, to ſie tham nocht onlie gif outward obedience by conſtrent, quhilk is the Magiſtrats office, bot to find appeirand warrand in conſcience of thair trew conuerſioun, finding in tham bathe a feilling of thair ſine and apprehenſioun of mercie; and that nocht onlie in that opin ſine wherin they ar tean, bot in far graitter couered ſinnes committed againſt God, and knawin to him. And ſa to vſe this occaſioun to win the ſaull throwlie to Chryſt be all diligence in doctrine and exhortation; and namlie of repentance, quhilk nocht being trewlie practiſed then, that place is abbuſit, and the perſone caſten in graitter ſin, and God maire heilie offendit for publict profanatioun and mockage.

Dilapidatioun of benefices, demitting of tham for fawour or money, that they becom new patronages without the aduys of the Kirk to the wrak therof; and ſiclyk interchanging of benefices be tranſactioun, and tranſporting of thamſelues be that occaſioun, without the knawlage of the Kirk, preceiſlie to be puniſhed. Siclyk ſetting of Takks, without the conſent of the Aſſemblie, be puniſhed according to the Actes; and that the demiſſioun in fawours for money or vtherwayes to the effect aboue wryttin be puniſhed as dilapidators.

Corruptiones in thair Perſons and Lyfs.

That all ſic as ar light and wanton in behauiour, as in gorgeus and light apperrell, in ſpeitche, corrupt communications, morologie, aiſchrologie, entrapelie, vſing vean and profan companie, vnlawfull gaming, as dancing, carting, dycing and ſiclyk, nocht beſeiming the grauitie of a paſtor, be ſcharplie and graulie rebukit be the Preſbyterie according to the degrie therof, and continowing therin efter dew admonitioun, that ſic be deprivit as ſklanderus to the Goſpell.

That miniſters being fund ſwearars or banners, profaners of the Sabbathe, drunkards, feghtars, guiltie of all thir, or anie of tham, be depoſed ſimpliciter; and ſic lyk leiars, detracters, flatterers, brekers of promiſe, brawlars, and quarrellars, efter admonitioun continowing therin, incur the lyk puniſhment.

That Miniſters gevin to vnlawfull and incompetent traids and occupationnes for filthie gaine, as

haulding of hoſtillaries, taking of ockar beſyd conſcience and guid lawes, and bearing warldlie offices in noble and gentilmens houſſes, merchandice, bying of victualles, and keiping of tham to the darthe, and all ſic lyk warldlie occupatiounes as may diſtract tham from thair charge, and that may be ſklanderus to that paſtorall calling, be admoniſhed, and brought to the acknawlagment of thair ſinnes, and if they continow therin, to be depoſit.

That Miniſters nocht reſident at thair flockes be depoſit according to the Actes of the Generall Aſſemblie and Lawes of the Realme, vtherwayes the burding to be leyed vpon the Preſbyteries, and they to be cenſured therfor.

That the Aſſemblie command all thair members, that nan of tham await on the Court and effaires therof without the advys and allowance of thair Preſbyterie. Item, that they intend na actioun ciuill without the ſaid advys; and for remeading of the neceſſitie that ſum miniſters hes to enter in pley of Law, that remead be craüit for ſummar and ſchort proceſſes to be vſit in miniſters actiones.

That miniſters tak ſpeciall cair in vſing godlie exerceis in thair families, in teatching of thair wyffes, childring, and ſervands, in vſing ordinar prayers and reiding of Scriptures, in removing of offenſiue perſones out of thair families, and ſic lyk vther poincts of godlie conuerſatioun and guid exemple: And that they at the viſitatioun of thair Kirks try the miniſters families in thir poincts forſaid; and ſic as ar fund negligent in thir poincts efter dew admonitioun, ſalbe adiudgit vnmeit to govern the hous of God according to the rewll of the Apoſtle.

That Miniſters in all companies ſtryve to be ſpirituall and profitable, and to talk of things perteining to Godlines, as namlie of all ſic as may ſtreinthen in Chryſt, inſtruct in thair calling, and of the meanes whow to haue Chryſts Kingdome better eſtabliſhit in congregatiounes, and to knaw whow the Goſpell floriſhethe in flockes, the hinderances and remeadies therof, etc. wharin and anent thair is manifauld corruptiounes bathe in our companeing with ourſelues and vthers. That the contraveinars herof be tryed and ſcharplie rebukit.

Finalie, If a Miniſter be fund to countinance, procure, or aſſiſt a publict offendar put at be his awin miniſter, and to beir with him, as tho his awin miniſter war over ſeueir vpon him, he be rebuikit, &c.

FINIS.

Thir corruptiones and remeads being read in the Aſſemblie was recommendit to the conſideratioun of all the breithring betwix God and thair conſcience; and all war exhorted to prepar thamſelues again the day following to the exerceiſe of the Word, faſting and prayer, and ſa to the actioun of renewing the Couenant.

The day following, the haill breithring war aſſemblit in the Leſſar Kirk of Edinbruche, tham alean without the peiple, whar a godlie zelus father, Mr Jhone Dauidſone, haid the doctrin and directioun of the actioun being the mouthe of the reſt in prayer. His doctrine was vpon the 41, 42, 43, 44, 45, and 46 verſes of the 12 of Luc Evangell; verie plean, particular, and powerfull, in ſic ſort as the grauitie and motion of the man himſelff, with the mightie force of the Word, moued the haill breithring exceidinglie. Efter the quhilk all war directed to thair privat meditationes, confeſſioun, and prayer a

large ſpace; efter the quhilk the forſaid mouthe maid publict confeſſioun and deprecatioun, during the quhilk tyme teares war ſhed aboundantlie. Therefter the Moderator declaring the purpoſe and end of the actioun, as be teares and countenance of the brethring vnfeinyit ſorow and humiliatioun was teſtified, ſa he deſyrit that be the lifting vpe of thair handes they ſould ſignifie the deſyre and reſolution quhilk they haid of amendiment of all bypaſt ſinnes, in commiſſioun or omiſſioun, againſt God and dewtie in thair office and perſones, promiſing, be his grace, an erneſt indeuour for the ſam; and ſa a entring of new againe in Covenant with thair God in Jeſus Chryſt, the grait paſtor of the ſaulles and Mediator of the Covenant, &c. Efter the quhilk, prayer being maid be the Moderator for obteining of grace, and working of the Spreit for that effect, the bleſſing was pronuncit, and the actioun endit, quhilk laſted about the ſpace of thrie houres and mair.

The Couenant renewed in the Synod of Fyff, 12 May 1596.

In the fourt ſeſſioun therof, anent the making of a new Covenant betwix God and his Miniſterie within this realme, ordeanit in the laſt Generall Aſſemblie to be done in euerie Synodall throuchout the land, the preſent Aſſemblie of Fyff, apprehending the weghtines, tending ather to an effectuall reformatioun of all things amis, (ſa far as can ly in the waiknes of man,) in the paſtors firſt, and ſyne in thair flockes, or then to involue all in a mair feirfull giltines and danger of horrible iudgment, be ſealling vpe a new and maiſt graue teſtimonie and witneſſing againſt all, thought it maiſt neidfull that all meanes ſould be vſit that might moue and ſteir vpe the hartes of the breithring to an erneſt conſideratioun and feilling of thair vndewtifulnes and tranſgreſſiones in thair offices, families, and perſones, to bring tham to a trew humiliatioun, ſorrow and greiff therfor, to a plean confeſſioun of the ſam in the preſence of God, a cearfull ſeiking of mercie for Jeſus Chryſts ſeak, an awowing and promiſing of amendiment in tyme to come, be the aſſiſtance and mair effectual working of the Spreit of Grace, and a vehement ſoliſting of God be prayer for that effect. And ſa cauſit firſt to reid in the publict audience of the Aſſemblie, diſtinctlie, the Articles of Reformatioun ſett down in the laſt General Aſſemblie, the quhilks war ordeanit to be inſert in the Buik of the Synod, and euerie Preſbyterie commandit to haiff the copie therof in thair buiks, and to cauſe euerie an of thair members to extract to tham ſelff a copie therof for thair rememberance. Nixt, for preparatioun of the hartes, ordeanit the

Paſtor of the place, Dauid Fergusone, to keipe his awin place and houre of doctrine the day following, and ſtudie to fram his doctrin for the purpoſe; and be the vottes of the maiſt part, all maid chois of Mr Dauid Blak to teatche the nixt day therefter, to be keipit with preceiſe abſtinence. Immediatlie efter the quhilk doctrine, the haill breithring ſould convein in the place of the Aſſemblie for the ſolem renewing of the ſaid Couenant; and in the mean tyme, erneſt exhortatioun was maid be the Moderator to wey the mater and wark they war about maiſt deiplie, and erneſtlie with thair God in thair conſcience, with meditation of the forſaid poincts of Reformatioun, and rememberance of that curs vpon ſic as does the Lords wark negligentlie and deceatfullie. Alſo to call to God erneſtlie for the breithring apointed to deall in doctrine.

Sa vpon the 13 day of May, being Furiſday, efter the doctrin delyuerit be Mr Dauid Blak, vpon the ground, the 13 chap. of Ezecq. and laſt vers of the 5 Pſalme, the quhilk was copius, powerfull, percing and pertinent, the breithring of the Miniſterie, and Commiſſionars of euerie paroche preſent, haillelie and immediatlie convening in the place of the Synodall, the Moderator, for the better diſpoſing of the harts, and exemple of ordourlie proceiding in the actioun, red the laſt chaptour of the buik of Joſua, wherin Joſua, calling togidder the heades and rewlars of the peiple, recomptes the benefites of God beſtowit vpon tham, and ſettes the ſaid rewlars and heades of the peiple to advyſment, Whidder they war reſoluit and vprightlie meined to ſerue that God in vprightnes and treuthe, vtherwayes to leaue af anie profeſſioun of his ſervice, and tak tham to Idolatrie; and ſa efter diuers demands, and anſwers gevin be the peiple, he ſettes down the Contract and Couenant in forme, and regiſters the ſam in the buik of the Law, and ſetts vpe a ſtan vnder an ake trie, in a monument therof for a memorandum in all tyme to come. The quhilk exemple and form was followed poinct be poinct. Firſt, be commemoration of the benefites of God beſtowit on the Kirk of Scotland in planting and garding the ſaming from the Caſtalians, Obenittes, Spaniarts, Biſchope Balaam, and lait conſpiracie of the papiſt Erles. The quhilk being endit, and a lytle begoun to be ſpokin of vnthankfulnes and vndewtifulnes in caring trewlie and erneſtlie over that wark of God, and watching over the flockes of Chryſt committed to the paſtors charge, and over the quhilk the Lord haid ſett tham ſa lang with ſic libertie and eaſe, the Lord ſteirit vpe ſic a motioun of hart, that all war forcit to fall down befor the Lord, with ſobbes and teares in aboundance, euerie man mightelie conmouit with the affectionnes of thair con-

ſcience in the preſence of thair God, in privat meditatioun rypping out thair wayes, confeſſing and acknawlaging thair vnworthines and craving erneſtlie grace for amendiment, and that a lang ſpace.

Efter the quhilk, the hartes being ſattelit, the Moderator, as comoun mouthe of all, at grait lainthe maid open confeſſioun of vnthankfulnes, forgettfulnes, vndewtifulnes, negligence, and caldnes, hardnes of hart, darknes, ſenſleſnes, inſtabilitie, vanitie of mynd, ſtubburnes and rebellioun in will, foulnes and vncleinnes in affectionnes, vndantoned feritie in perturbationes, vnſauorines and folie in ſpeiche, and of converſatioun facioned efter the warld, eaſeliar and mair reddelie drawin efter the maners and cuſtome therof from God, then having force of holines and of the ſpreit in word and actioun to draw the peiple from thair vean converſatioun to God, and the ſeiking of thair lyff and ſaluatioun: And finalie, with trimbling and manie teares for the offence of ſa guid and gratius a Lord and Father, miſuſing of ſa grait and honourable a calling, and quakking for feir of ſic a weght of wrethe hinging on for the blud of ſa manie ſaulles lying on our heids, we all bitterlie weipit and erneſtlie ſought for a bleſſing and grace to vſe the preſent occaſioun of the grait mercie and lang ſuffering of God grantit to ws rightlie and fathfullie for amendiment.

Efter the quhilk confeſſioun, the Moderator, entering again to deall in doctrine vpon the dialogiſme or conference of Joſua with the eldars and rewlars of the peiple, and firſt, inſiſting ſum what vpon the reiecting of the conſent as a thing impoſſible to tham to ſerue God, wha was holie, angrie, and indling, to mak the breithring try out thair awin ſinceritie and vpright meining of thair hart, he reſoluit the dout of impoſſibilitie, and the greiff of experience of relapſe, ſchowing that the graiteſt perfectioun we can attein vnto in this lyff is to ken and feill our awin imperfectioun, and ſtryve and labour againſt the ſaming in treuthe and vprightnes of hart; abſteining from all things that may quench the ſpreit, and cearfull vſing of all that may ſteir vpe the ſam, ſending all vnto Chryſt Jeſus, the guid and gratius paſtor, and to his fulnes and perfectioun.

Nixt, vpon the thrid conſent of the peiple, and reply of Joſua, commanding tham to caſt away thair Idolles, the Moderator inſiſted erneſtlie vpon the caſting away of our Idolles, that is, all theſe things of this warld wharof we tak mikle thoucht, and wharin oftentymes we tak mair pean, and delytes mair nor in God, his ſervice, or our calling; ſchawing that it was our part in this Contract and Covenant, to giue ourſelues haillelie to ſerue the Lord in

treuthe, vprightnes and fidelitie. And the part of God was to be our God, to keipe ws from all euill, and prouyde for ws all things guid for ws; the quhilk his part he wald, but dout, fulfill aboundantlie, if we haid a cair of our part. But alas! whill as forgetting our part, and leaving it vndone, we tak on the part of God, caring for prouiſion, defence and preſeruatioun of ourſelffs, we fall in infidelitie and diſtruſt of him, yea and in proude idolatrie, placing ourſelues and moyens of this warld in the roum and dignitie of God Almightie, etc.

And ſa, efter diuers vther poincts of doctrine, admonitiones, and exhortationes, for the purpoſe, be lifting vpe of the hand, euerie an teſtified befor God, and mutualie an to an vther, the ſinceare and erneſt purpoſe of the hart to ſtudie till amend and ſerue God better in tyme to come, bathe in thair privat perſones and in the office of that grait miniſterie of Gods honour and ſaluation of the peiple concredit to thame, etc.

And laſt, the Moderator ſpak vpon theſe words, "You ar witneſſes this day againſt yourſelffs," etc. and anent the monument of the ſtean ſett vnder the ake, and the wreitting of the Couenant in the buik of the Law, preiſſing to imprent and ingraue in the harts of the breithring and his awin, the rememberance of this Covenant, that it ſould nocht be forgot, and maid irrit, and of na effect (quhilk was oftymes caſt vpe to the peiple of Iſraell be the prophetes therefter), declaring whow the Lord God haid our awin conſciences to bear witnes againſt ws, out of the quhilk the memoriall of this actioun ſould nocht be deleit; he haid his angelles and all his creatours; he haid that ſam place, yea the verie pillars of ſtean ſtanding in that kirk, lykas by thair awin conſent this minut and ſoum of the haill actioun ſould be inſert and regiſtrat in the buik of the Synodall Aſſemblies, ther to remean for our admonitioun and rememberance during our tyme, and for example to the poſteritie.

Therefter the Moderator, remembering of the defectioun mentioned ſoone efter the deathe of Joſua, and the fathers and eldars that haid ſein the warks of God in thair dayes, for preventing of the lyk defectioun, and faſtning of this new Covenant the mair firmlie in the hart, for that effect, of all the breithring of ſmaller age, requyrit certean fathers, godlie and zealus breithring thair preſent, to ſpeak as thay haid ſein, hard and helpit to do in the grait wark of God, in planting and preſeruatioun of the Goſpell and libertie of Chryſtes Kingdome, trewlie and ſincerlie within this land.

And ſa Dauid Ferguſone, paſtor of Dumfermling, a reuerend father, ſpak verie pleaſandlie and confortablie of the beginning and ſucces of the miniſte-

rie; namlie whow that a few number, viz. onlie ſax, wharof he was an, ſa mightelie went fordwart in the wark, but feir or cair of the world, and preualit, when ther was na name of ſtipend hard tell of; when the authoritie, bathe eccleſiaſtik and ciuill opponit themſelues, and ſkarſlie a man of name and eſtimatioun to tak the cauſe in hand, etc. But now it was fallen to that the feir or flatterie of men, cair of getting, or lothnes of loſing, of ſtipend and moyen of lyff, haid weakned the harts of a multitud of miniſters, etc.—ioyning thervnto exhortatioun meit for the purpoſe.

Mr Jhone Dauidſone, a zealus graue father, directed from the Generall Aſſemblie to viſit our Synodall, followit, and ſpak verie movinglie and profitablie, ſaying, That as the fathers of the peiple of the Jewes, efter thair retourn from Babylon, luking vpon the building of the new repearit Temple, and comparing it with the facioun of the auld that they haid ſein, weipit bitterlie; even ſa was he movit when he beheld the preſent eſtait of our Kirk in the perſones and converſatioun of the miniſterie and profeſſours, and conferrit the ſam with the beginning that he haid ſein, being ſa vnlyk in godlines, zeall, grauitie, loue and hartlines, ſtoutnes, cair and peanfulnes, mightines and powar of doctrin, etc. with erneſt admonitiounes and graue exhortatiounes moving the breithring to indewour to find the fruicts of that dayes wark, etc. He meinit alſo mikle the want of lerning in the miniſterie, having ſa guid educatioun, and ſa grait tyme and occaſioun of letters and knawlage, that yit he could ſkarſlie meit with an, that could talk or reaſone in an exact and lerned maner of hard places of Scripture or controuerſit queſtionnes; or that could ſchaw takens of reidding of antient doctors of the kirk, or the hiſtorie therof, ioyning the precept of the Apoſtle, Attendite lectioni, etc.

Mr Patrik Simſone, Miniſter of Sterling, being preſent with the ſaid Mr Jhone, and ioynit with him in commiſſioun from the Generall Aſſemblie, requyrit be the Moderator, ſpak verie halelie and weill anent a poinct of Reformatioun, viz. of the mouthes of the miniſters quhilk ſould be the Oracle of God, whaſe lippes ſould keipe knawlage, and at whaſe mouthes the Law of the Lord ſould be ſought as the Meſſingers of the Lord of hoſtes, as ſayes the prophet. And yit to be ſa comounlie and openlie defylit and abuſit with fooliſhe, vean geſting and vnſauorie ſpeitches and talk, evin at tables in open audience, ſchowing an vnclein and unſanctifeit hart, cearles of the honour of God, and ædificatioun of his peiple.

Vther breithring alſo being requyrit in generall as God gave it, and movit thair harts to continow that maiſt profitable and confortable exerceiſe for leaving of a deipe ſtampe of the actioun in the harts of the breithring. Mr

Dauid Blak, an of the paſtors of St Andros, ſpak of the dekey and falling abak of relligioun, ſinceritie, zeall, and vprightnes quhilk he haid eſpyit, being yit bot a ſchollar in St Andros, be the default and warldlie and vnſpirituall behauiour of tham that ſucceidit in the miniſterie and rewling of the Vniuerſitie, vnto theſe godlie and vpright men that preceidit tham: That the greiff therof haid bein grait in his hart during his abyding out of the countrey, except ſa far as he haid hard of Mr Andro Meluin; and returning in the countrey he haid fund the ſam falling to almaiſt a remediles miſerie, and yit haid bein thruſt in be God and his Kirk in that roum, and ſa ſchawing his indeuours wiſſit the concurrance of the breithring and helpe of thair prayers; exhorting verie powerfullie euerie an till attend vpon thair awin charge in a new manner, according to the doctrin delyverit be the laſt Moderator, repeated againe be himſelff that day, and now promiſit and adwowit ſolemlie to be obſervit and preſſit vnto be all and euerie an of the breithring in this preſent actioun, etc.

Mr Andro Meluill, Rector of the Vniuerſitie of St Andros, followit furthe the ſam purpoſe, and inſiſting on the feir of defectioun, warnit the breithring of a lait experience of a grait waiknes and ſlyding away, when the holie diſcipline was perſecut and ſought to be overthrawin; whow manie, for feir of the want of thair ſtipend onlie, war brought to a ſort of denying of Jeſus Chryſt be ſubſcryving to the wicket Actes of Parliament in the yeir 1584, wharby the libertie of his throne and kingdome was intendit to be vtterlie ſubuerted. What ſould be luiked for then gif the Spainyards, wha haid leatlie takin Calis, fra quhilk in few houres they might eaſelie tranſport tham ſelues to this Yland, yea in our awin Firthe, he ſould eſſay our conſtancie with fyne and exquiſit torments of thair Inquiſitioun, vpon the quhilk piece of ſervice our excommunicat forfaultit papiſt Erles war attending. Wherby he mightelie exhorted all the breithring to tak heid to thamſelues, and fixt the doctrin quhilk they haid hard that day, and this preſent actioun and Covenant in thair memories, and till vſe fathfullie this guid occaſioun of reſt and libertie that God ſa gratiuſlie geves, to be inarmit and preparit againſt the day of tryall, quhilk was nocht far of.

Thir ſpeitches endit, efter treating and finiſing of vther incident maters, erneſt prayer was powred out be the Moderator for getting of grace to remember, practiſe and pey the wowes ther maid, and efter hartlie thankgiffing for that memorable benefit of God, the Aſſemblie was dimiſſed about four efter noone, als full of ſpirituall ioy in the ſaull, as emptie of corporall fuid, euerie

brother with exceiding grait gladnes glorifeing God for that actioun aboue all vther that euer they haid bein partakers of: To whom onlie be all praiſe and honour for euer. AMEN.

THE COUENANT RENEWIT IN THE PRESBYTERIE OF ST ANDROSE.

Vpon the penult Furiſday of the monethe of July, 1596, the Covenant was renewit in the Preſbyterie of St Andros, be a verie frequent Aſſemblie of gentilmen and burgeſſes, prepared for the purpoſe befor be thair miniſters in euerie paroche; wherin, as the Synod befor, ſa the Preſbyterie appointed me the comoun mouthe, keiping the form ſett down before as neir as might be. The generall heides of the exhortatioun war theſe:

The Covenant of God is the contract, ſecuritie, and warrand of all our weilfear, maid with Adam efter his fall, renewit with Noe efter the flud, then with Abraham, etc.

This Covenant is broucht to rememberance, and ſa in a maner renewit as often as the Word is pretched, the Sacrament vſit, or exerceis of faſting and publict repentance keipit.

Bot in a ſpeciall maner it hes bein vſit amangs the peiple of God, efter a grait threatning and appeirance of manie plagges, and grait danger for ſinne and vnthankfulnes, ſic as hes bein eſpyed be the Siers and Watchmen in this land, wha therfor hes begoun at thamſelues in thair Generall and Synods.

The maner therof is firſt: To try the brakes of the Covenant of God maid with ws, in the privat perſone of euerie an, in thair families, in nibourhead, and in diſcharge of publict offices in Kirk and Comoun weill: 2. In acknawlaging and confeſſing the ſam with vnfeinyit ſorow and repentance: 3. In craving mercie for the Mediator of this Covenant his ſeak, with trew fathe beleiving in him: And laſt, in taking erneſt purpoſe, and making promiſe and vowes of amendiment, with a fathfull endewour of keiping and peying of the ſam in all the lyff therefter.

The Covenants of Ezra and Nehemia, whilk they maid with the peiple efter thair retourn from Babylone, quhilk with faſting and prayer war maid, wryttin, ſealled, and ſworn, was read diſtinctlie, and conform to theſe heads, doctrin, and exhortatioun vſit; and efter meditatioun in privat and publict prayer, be haulding vpe of hands, thir promiſes and vowes war maid in ſpeciall, for teſtefeing of a trew conuerſion and change of mynd. 1. The exerceiſe of reiding the Word with prayer and thankſgeving, and catecheiſing of child-

ring and ſervants, to be vſit and done be the father of euerie familie ordinarlie within the ſam. 2. The reſiſting of all enemies of relligioun, without feir or fawour of anie perſone. 3. The planting of the miniſterie of Gods honour, and ſaluatioun of the peiple within thair paroches, beſtowing coſt theron to thair abilitie, and ſeiking the Kirk dewties to be recouerit for that effect. 4. To tak ordour with the pure that thair be nocht vagabund beggars. 5. To keipe better publict conventiones, and diſcharge offices and comoun dewties for the weill of Kirk and Countrey: And laſt, to tak cair of comoun warks, namlie of the ſtanding and repearing of brigges. Sa efter prayer to God for grace to perform, leſt vnto all the formar tranſgreſſionnes the giltines of horrible periurie war adioyned, to haſten the extremitie of iudgment, etc. the action endit.

Efter the quhilk, the ſpeciall barrones and gentilmen conveinit with ws in the place whar the Preſbyterie ſittes, whar be conference, vnderſtanding that ther was grait word and appeirance of invaſioun of Spainyeards, and that the excommunicat forfaulted papiſt Erles war com ham quietlie, the gentilmen offerit thamſelues verie fraclie for reſiſtance, and named thair capteanes of horſmen and futmen, and ſett down in ordour anent thair armour and prouiſioun; wharof it was thought guid the King ſould be aduertiſed, to whom for that effect the Lard of Reiras and I war directed, bot war nocht takin weill withe, and ther was an vther degrie of decay of my Court, for the King haid determined to bring ham the papiſt Lords again, and lyked of nan that wald nocht wag as the bus waggit.

A Soum of the Doctrine of the Couenant renewit in the Kirk of Scotland, and namlie within the Prouince of Fyff, and in the Congregatioun of Kilrunny, the fyft of Sept. 1596; ſet down in maner of Conference for the vſe of the Peiple.

M. THOW heires that God hes movit the watchmen and fathfull paſtours of the Kirk of Scotland and this Province of Fyff, beginning at thamſelues to call and labour to moue all to a tryall of the brak of his Covenant, and an exerceiſe of renewing of the ſaming: What does thow think and eſteim of the Covenant of God?

P. I think and eſteim of the Covenant of God, as the onlie euident, right, ſecuritie and warrand of all my weilfear.

M. Wharfor ſa?

P. Becauſe it is the contract, band, and obligatioun wharbe God binds and obleſes himſelff to be my lowing God and Father in Chryſt, ſa as therby I am ſure to want na guid thing, and to be keipit from all evill.

M. What war thy ceas and eſteat if thow wanted this warrand?

P. Even that maiſt miſerable eſteat of Nature, without God, without Chryſt, a chyld of wrathe,

aliau from the Comoun weill of his peiple, vnder the ſlauerie of the Deuill and Sinne, and, finalie, a faggot of helles fyre.

M. What is then the ſubſtance and tennour of this Covenant?

P. God obleſes himſelff of his frie grace to be my God and father in his Sonne Jeſus Chryſt; and I with the reſt ar bound to be his ſervants and childring.

M. Wha hes moyenned this Contract and Covenant, and knit it vpe betwix God and thie and his peiple?

P. The onlie Mediator and Reconcylar my Lord Jeſus Chryſt, and that be his awin pretius blood, and bitter paſſioun and deathe.

M. And what is the conditioun on thy part, wharby thow may be kend his ſervand and chyld in Chryſt?

P. Gif I embrace this promiſe of Gods grace and benefeit of the bliſſed Covenant (purchaſſit be Jeſus Chryſt) be a trew fathe, and teſtifie the ſam in loue, halines, and obedience.

M. I perceaue then the Contract is mutuall, ſa that God is nocht bund to thie, gif conditioun be nocht keipit on thy part. What then gif thow hes broken? Is nocht the Contract diſſolued, and maid to thie of na ſtead, force, or effect?

P. Yes in verie deid, gif God ſould enter in iudgment with ws, and deall ſtreatlie and preceiſlie according to his iuſtice and right.

M. And what ſould then becom of thie?

P. Even to be caſt away in the former miſerie and condemnatioun with the deuilles; and that ſa mikle the mair, as we ar become fathles and mean ſworn, brakers of his halie mutuall band and covenant.

M. Thow then, tell me, hes thow enterit in this Covenant with God? and hes thow compromitted with him according to the tennour of this Contract and mutuall band?

P. Yes indeid I haue, or then I war maiſt miſerable.

M. When enterit thow therin?

P. Even when I was firſt baptiſed, and hes profeſſit the ſam ay ſen I cam to anie wit or knawlage, be giffing confeſſioun of my fathe, and vſing of the Holie Supper.

M. And hes God keipit his part to thie?

P. Bleſſed be his holie nam and heavinlie Maieſtie, for he hes bein alwayes to mie a gratius God and bountifull lowing father.

M. But what hes bein thy part againe to him?

P. Alas! I haue broken and tranſgreſſed maiſt vnthankfullie, ſinning ſearlie at all tymes againſt my guid God, my nibour, and my awin ſaull. And ſa if he ſould deall with me in iudgment according to his right, I can haue na ſecuritie or warrande of weilfear to produce, bot man cloſe my mouthe and confes I ly maiſt miſerablie vnder danger of Gods wrathe, and all his pleagges and iudgments, temporall and eternall.

M. Now, what if God might be moued to forget and remit all bygeans, and enter in a new covenant and contract with thie, wald thow nocht be glade to embras ſic grace?

P. O! with all my hart; bot whow ſall that be?

M. Giff thow erneſtlie repent thy ſinnes bypaſt, tak vpe a fectfull purpoſe of amendiment, with a fathfull promiſe and vow of the ſam vnto the Lord by his grace for the tyme to come, and by aſſurit fathe cleiue to the Lord Jeſus in whom is all holines and perfectioun.

P. That is daylie crauit of ws be the Word of God, vſe of the holie ſacraments, and often tymes in the exerceiſe of faſting and publict repentance.

M. Treuthe indeid; for the Covenant and purpoſe is all an and the ſam: Bot becauſe daylie we brak, it haid neid daylie to be renewed to ws; and namlie efter a lang ſparing and large bountifulnes of God, and manie foull ſinnes and grait vnthankfulnes, tending to an vtter defectioun from God, and procuring of the extremitie of his wrathe and iudgments. When God wotchaffes then, as he maiſt mercifullie does at this tyme, to call ws, be his ſervants the watchmen, to the renewing of the Covenant, that he may yit defer his plagges, and continow his mercifull guidnes toward ws, ſould we nocht be glaid therof, and indeuour ourſelues with all cair and reuerence to meit the Lord offering mercie and grace?

P. Now the God of mercie grant we may ſa do, and work in my hart in ſpeciall be his Halie Spreit for that effect. Bot alas! I have ſett myſelff oftentymes to repent, and promiſed and adwowit amendiment with myſelff, bot could never attein to the performance; and therfor, I feir I ſall do na vther thing at this tyme, bot involue myſelff in a new giltines of menſwearing and brak of promiſe.

M. Giff thy hart be vpright and trew toward God, and if thow find anie erneſt deſyre of amendiment, with a laboring, ſtryving, and preaſſing thervnto, whowbeit thow can nocht attein to that thow wald, feir nocht, for God requyres nocht perfectioun of ws in this lyff, quhilk he knawes we can neuer attein vnto, becauſe he will nocht giff it: Wha is the God of ordour that hes apointed a tyme of feghting and a tyme of triumphing, a tyme of ſoiourning and wandring, and a tyme of habitatioun and dwelling, and finalie, a tyme of warſling and ſuffering heir, to mak us conform to Chryſt, that we may heirefter ring with him in glorie. Therfor, heir we haue to ſtryve againſt our awin imperfectiones, and againſt his enemies and ours, the deuill, the warlde, and fleche; and be trew fathe to cleiue to that perfectioun of his Sone the Lord Jeſus Chryſt our Sauiour, in whom he is weill appleaſit, and of whaſe perfectioun he will accept of as ours; for Chryſt is the Cautionar of the Covenant and Contract for ws, and ſa principall deatter, taking the ſam vpon him to ſatiſfie in all whar we ar vnable. Onlie remember this, whar Chryſt dwelles in the hart be fathe, ther is a continuall grouthe and progres in knawlage and halines during this lyff, quhilk hes the awin perfectioun in the lyff to come, fulfilled euen in ws be the quicning ſpreit of Chryſt, working then without all contradictioun, impediment or ſtay.

P. O! that effrayes me maiſt of all, for alas! I find na grouthe or going fordwart, bot rather a decay and bak turning.

M. Surlie, if thow be the chyld of God, thow mon grow vpe to the iuſt ſtature of a perfyt man in Chryſt, and be lyk the pleaſand plants in the Lords ortchyeard. Bot tak heid I pray thie, whom God ſa diſpoſes and moues (for ther is nocht monie of that ſort,) as it is weill done to think na thing of thyſelff, ſa be war till extenuat the grace of God and working of his Spreit, quhilk ſould be alwayes acknawlagit with thankfull hartes to his praiſe. For it is in that poinct with the godlie in ſpirituall giftes, as with the warldlings in temporall, that an thinks litle or na thing of that quhilk they haue atteined to and gotten, bot ay wald be at fordar and mair; and ſa does that vther. Alſo ther wilbe a decey in appeirance for a farder grouthe, and a grouthe quhilk will nocht be perceavit, vnles it be narowlie luked vnto, even as in the tries and plantes in the wintar ſeaſone, quhilk nochtwithſtanding the cauld froſt and ſnaw, having the rutt faſt in the ground, is euer growing ather within or without the erde, in hight, graitnes or ſum way; yea, and that quhilk is farder in the Elect of God, comounlie ther is graitter grouthe and going fordwart when they think and feilles leiſt, and leiſt when they feill and think maiſt; for, but queſtion, then ar we beſt in Gods ſight and eſtimatioun when we ar warſt in our awin and contrair. And feilling is na ſure rewell of fathe, for we will feill mair a whittell in our fingar, nor the helthe of the haill body. Yet for treuthe, the mair

feilling of the ſoarres of ſinne, the graitter miſſoure of grace; for it is by grace that we can feill ſinne ſair. Aſſure thyſelff, therfor, of a guid cais if thow find that feilling, yea, or the ſorow for want therof, with deſyre to haue it, for that is nocht of fleche and bluid, bot of the ſpreit of grace, quhilk can work bathe the will and deid in that miſſour that he knawes meit for thie, with the quhilk be content.

P. Weill, Sir, I thank God with all my hart, of your confortable inſtruction, wherby I am brought to be weill reſoluit to indeuour myſelff in this actioun, beſeikand yow alſo to ſchaw me whow I ſall proceid therinto.

M. Firſt, be preparatioun traueling cearfullie to try and find out thy ſinnes and tranſgreſſiones of Gods holie law. Nixt with an feilling diſpoſitioun in remorſe and ſorow for the ſinnes committed, craving mercie and forgiffnes therof, and with a fectfull purpoſe promiſing be his grace till amend. Thridlie, in traueling for fruict efter the actioun, be marking theſe ſinnes in ſpeciall quhilk maiſt greives thy conſcience, or thow knawes to be offenſiue to the godlie, and indeuoring but delay to amend the ſam.

Anent all the quhilk thow wilbe at lynthe inſtructed in the doctrine quhilk God of mercie ſall witchaff to grant for that effect; and therfor pray erneſtlie to God to grant giftes to his ſervants of knawlage, feilling and vtterance to delyver, and to thyſelff, and the reſt of the peiple, grace to receaue the ſam with light of vnderſtanding, and cair to practiſe.

Now the gratius Lord, for Jeſus Chryſt his Sonnes ſeak, be thair Holie Spreit of grace mot work it in ws all. AMEN.

Thus was our peiple catechiſed the haill monethe of Auguſt, and vpon the firſt Sabbathe of September, the Covenant with the holie communion celebrat to thair grait confort.

And as efter all our faſtes (quhilk I haiff pretermitted in this Storie, becauſe I haue wraitten a ſpeciall Treatiſe therof,) ſa efter this exerceiſe we wanted nocht a remarkable effect. For if God haid nocht extraordinarlie prouydit for Scotland victualles, (coming in ſic ſtore and aboundance out of all vther countries, as never was ſein in this land befor, ſa that, be the æſtimatioun of the cuſtomers and men of beſt iudgment, for euerie mouthe that was in Scotland ther cam in at leaſt a boll of victuall), thowſandes haid died for houngar; for nochtwithſtanding of the infinit number of bolls of victuall that cam ham from vther partes, all the herveſt quarter that yeir, the meall gaue aught, nyne, and ten pound the boll, and the malt alleavin and twoll, and in the ſouthe and waſt partes manie died.

I dar nocht bot mark it, whowbeit againſt my will, that the Miniſters of Edinbruche and Kirk therof, neglected and omitted this actioun of the Covenant, with the effect of a feirfull deſolatioun, gif we daur iudge.

About the end of Auguſt the King calles a Conventioun of the Eſteattes to Falkland, euen of ſic as be fawour and frindſchipe war neireſt ioyned with the excommunicat, forfaultit papiſt Erls, whar Alexander Setoun, Preſident of the

Seſſioun, a papiſt, maid a prepared harang, wharby to perſwade the King and Eſteattes to call hame theſe Erles, leſt, lyk Coriolanus the Roman, or Themiſtocles the Athenian, they ſould ioyne with the enemies, and creat an vnreſiſtable danger to the eſteat of the countrey. Diuers of the miniſterie war wraitten for to that Conventioun, bot ſic as the King knew he could mak. But Mr Andro vnderſtanding therof, and being a Commiſſionar apointed be the Generall Aſſemblie to ſie to the dangers of the Kirk at all occaſiones, cam thither, and preſented himſelff with the reſt. Whom when the King ſaw, he ſend to him, aſking of his earand, and willing him to go hame; bot he ſaid he haid a commiſſioun firſt to diſcharge in Gods nam and the Kirks, to the King and Eſteattes.

When the King and Eſteattes war ſett doun, the King cauſſes the Miniſters to be callit vpon be nam and lettin in, leaving out Mr Andro, who cam in with the formaiſt. The King finding fault with him that cam ther vncallit, he anſwers, "Sr, I haue a calling to com heir be Chryſt Jeſus the King, and his Kirk, wha hes ſpeciall entres in this tourn, and againſt quhilks directlie this Conventioun is mett; charging yow and your Eſteattes in his nam, and of his Kirk, That yie fawour nocht his enemies whome he hattes, nor go nocht about to call hame and mak citiciners, theſe that hes trateroufflie ſought to betrey thair citie and natiue countrey to the crewall Spainyard, with the overthrow of Chryſts Kingdome, fra the quhilk they haue bein therfor maiſt iuſtlie cutt of as rotten members, certifeing, if they ſould do in the contrair, they ſould feill the dint of the wrathe of that King and his Eſteattes." And braking on in particular vpon the graitteſt part of that Conventioun, with plane ſpeitche and mightie force of zeall, he challengit tham of hiche treaſone bathe againſt Chryſt and the King, againſt the Kirk and Countrey of Scotland, in that purpoſe and counſall they war about. Bot the King interrupted him, and commandit him to go out, whaſe command he obeyit, thanking God that they haid knawin his mynd, and gottin his meſſage diſchargit. Mr Dauid Lindſay, Mr James Nicolſone, Mr Patrik Galloway, and I, that remeanit and hard all, and ſpak in the contrar, and adhering in effect to that quhilk Mr Andro haid vttered, bot in ſic ſort, that the King with fear promiſes ſatiffeit over eaſelie and removit. In end, the Eſteattes concludes, that the King and Kirk being ſatiffeit, it war beſt to call tham hame, and that his Maieſtie ſould heir thair offerres for that effect.

In the monethe of September following, the Commiſſionars of the Generall Aſſemblie, with diuers vther guid breithring, conveinit in Cowper, and vnder-

ſtanding certeanlie of the retourn of the papiſt Lords, and of thair plattes, purpoſes, and biſſines, with thair fauorars and aſſociattes, thought guid to direct certean of the breithring thair preſent to the King, being in Falkland, to mein the mater to him, and craue a diſcharge of his dewtie, namlie that ſeing without his licence and knawlage, as was certefeit to the Kirk be his Maieſties Miniſters, theſe rebelles was com ham, and war about to mak inſurrectioun in the countrey, ther dangerus indewours ſould be maturlie prevented be his Maieſtie, his authoritie and powar. Alſo that ther ſould be a meitting again of the breithring in Edinbruche the monethe October following.

Sa Mrs. Andro Meluill, Patrik Galloway, James Nicolſone, and I, cam to Falkland, whar we fand the King verie quyet. The reſt leyed vpon me to be ſpeaker, alleaging I could propone the mater ſuſtantiuſlie, and in a myld and ſmothe maner, quhilk the King lyked beſt of. And entering in the Cabinet with the King alan, I ſchew his Maieſtie, That the Commiſſionars of the Generall Aſſemblie, with certean vther breithring ordeanit to watche for the weill of the Kirk in ſa dangerus a tyme, haid convenit at Cowper. At the quhilk word the King interrupts me, and crabbotlie quarrels our meitting, alleaging it was without warrand and ſeditius, making ourſelues and the countrey to conceaue feir whar ther was na cauſe. To the quhilk, I beginning to reply in my maner, Mr Andro doucht nocht abyd it, bot brak af vpon the King in ſa zealus, powerfull, and vnreſiſtible a maner, that whowbeit the King vſed his authoritie in maiſt crabbit and colerik maner, yit Mr Andro bure him down and outtered the Commiſſioun as from the mightie God, calling the King bot "Gods ſillie vaſſall," and taking him be the ſleiue, ſayes this in effect, throw mikle hat reaſoning and manie interruptiones: "Sr, we will humblie reuerence your Maieſtie alwayes, namlie in publict, but ſen we have this occaſioun to be with your Maieſtie in privat, and the treuthe is, yie ar brought in extream danger bathe of your lyff and croun, and with yow the Countrey and Kirk of Chryſt is lyk to wrak, for nocht telling yow the treuthe, and giffen of yow a fathfull counſall, we mon diſcharge our dewtie therin, or els be trators bathe to Chryſt and yow. And therfor, Sir, as diuers tymes befor, ſo now again I mon tell yow, ther is twa Kings and twa Kingdomes in Scotland. Thair is Chryſt Jeſus the King, and his kingdome the Kirk, whaſe ſubiect King James the Saxt is, and of whaſe kingdome nocht a king, nor a lord, nor a heid, bot a member. And they whome Chryſt hes callit and commandit to watche ower his Kirk, and governe his ſpirituall kingdome, hes ſufficient powar of him, and authoritie ſa to do, bathe togidder and ſeueralie;

the quhilk na Chriſtian King nor Prince ſould controll and diſcharge, bot fortifie and aſſiſt, vtherwayes nocht fathfull ſubiects nor members of Chryſt. And, Sir, when yie war in your ſwadling cloutes, Chryſt Jeſus rang frilie in this land in ſpyt of all his enemies, and his officers and miniſters convenit and aſſemblit for the rewling and weill of his Kirk, quhilk was euer for your weilfear, defence, and preſeruatioun alſo, when thir ſam enemies was ſeiking your deſtructioun and cutting af. And in ſa doing, be thair aſſemblies and meittings ſen ſyne continowalie hes bein terrible to theſe enemies, and maiſt ſtedable for yow. And will yie now, when ther is mair nor extream neceſſitie of the continowance and fathfull diſcharge of that dewtie, drawin to your awin deſtructioun be a dewilliſhe and maiſt pernitius counſall, begin to hinder and diſhart Chryſts ſervants, and your beſt and maiſt fathfull ſubiects, quarrelling tham for thair conveining and cair that they haiff of thair dewtie to Chryſt and yow, when yie ſould rather commend and countinance tham, as the godlie kings and guid emperours did. As to the wiſdome of your counſall, quhilk I call deuiliſhe and pernitius, it is this, that yie mon be ſervit be all ſort of men to cum to your purpoſe and grandour, Jew and Gentill, Papiſt and Proteſtant; and becauſe the Miniſters and Proteſtants in Scotland is ower ſtark, and controlles the King, they mon be waikned and brought law be ſteiring vpe a partie to tham, and the King being æquall and indifferent, bathe ſalbe fean to flie to him; ſa ſall he be weill ſervit. Bot, Sir, gif Gods weſdome be the onlie trew wiſdome, this will proue mere and mad folie, for his curs can bot light vpon it; ſa that in ſeiking of bathe, yie ſall los bathe, wharas in cleiuing vprightlie to God, his trew ſervants ſould be your ſure freinds, and he ſould compell the reſt counterfitlie and leinglie, to giff over thamſelues and ſerve yow as he did to Dauid." Thir things, and manie vther, was ſpoken be occaſioun in conference with grait libertie and vehemance, till at laſt the King ſattelit and dimitted ws pleaſandlie, with manie atteſtationes that he knew nocht of the papiſt Lords hamcoming till they war in the countrey; and whowbeit the Eſteates haid licenced tham to mak thair offers, they ſould nocht be receaued till they thamſelues war furthe of the countrey again, and offer what they wald, they ſould gett na grace at his hand till they ſatiffied the Kirk.

The 20 of October the Commiſſionars of the Generall Aſſemblie, and from diuers Synodalls, convened at Edinbruche, the haill proceidings wharof from that day vntill the xvij day of Decem. that accurſed wrakfull day to the Kirk and Comoun weill of Scotland, becauſe they ar at lainthe, and particularlie in forme of Ephemerids ſett doun be me in a buik be thamſelff, for con-

tracting of this volum, I mon remit the reidar therto. Only heir I will inſert the offers quhilk the Erle of Hountlie maid to the Synod of Murray, be his Lady the 19 day of the forſaid monethe of October, that it may be knawin whow trew the Lord hes euer bein in his promiſes to his Kirk, in making thair and his enemies leinglie yeild, and to giff ower thamſelues vnto his Dauid.

The Offers preſented be the Lady Henriet Stewart, Countes of Hountly, hauing commiſſion from hir housband in his abſence, to the Synodall Aſſemblie of the Presbyteries within the Dioiceſe of Murray, conuenit in Elgen the xix day of October, 1596.

At the firſt heiring, and hauing intelligence that your worſchips heir convenit, and remanent of the Kirk of this Realm, hes bein in tyme paſt, and as yit remanes euill informit be ſuggeſtioun of miſreportes of my Lord and Spouſe, that he ſould be a Trafectar with ſtrangers ſen his departing out of this realme, in preiudice of the relligioun preſentlie profeſſit in the ſam, and of the eſteat of his natiue countrey, I, as hauing commiſſioun in his nam, offers nocht onlie to mak his purgatioun of the ſiniſter miſreportes of him aboue wrytten, bot alſo that he ſall abyd and ſubmit himſelff to all lawfull tryall theranent; and if he beis fund culpable and giltie therof to ſuffer and vnderly the cenſours of your Worſchips, King, and Counſall.

Secondlie, I offer that he ſall mak ſufficient ſecuritie nather till attempt, aſſiſt, nor deuyſe anie thing in tymes cumming, tending to the alteratioun or inverſioun of the relligioun preſentlie profeſſit within this Realme.

Thridlie, offers that he ſall baniſhe and eiect from his companie and ſocietie all Jeſuites, Seminarie Preiſts, excommunicat perſones, and notorius knawin Papiſts.

Feirdlie, he is, and ſalbe content to intercomoun and confer with quhatſumeuer of the miniſterie your Worſchips and haill Kirk apoinct; and in cais he may be mouit be guid arguments and reaſones, and therby perſuadit in his conſcience to leaue the relligioun preſentlie profeſt be him, he ſall embrace the relligioun profeſt within this Realme.

Fyftlie, offeres that he ſall reſſaue an ordinar miniſter in his companie for his better inſtructioun, on his awin charges; and in mean tyme ſall keipe guid ordour.

Sextlie, for better aſſurance of his guid meining, he is content till aſſiſt your diſcipline in puniſhing of vyce.

Sevintlie, in conſideratioun of the premiſſes I will deſyre your Worſchips to giff and concead a reaſonable tyme wharin my Lord my Spouſe may be reſolued in his conſcience, and that it will pleis your Worſchips to ſchaw him that fawour to abſolue him fra the proces of excommunicatioun; and that he may haue, be your mediatioun and interceiding, his Maieſties fawour and overſight, to remean within the countrey vntroublit during the tyme of the conference.

And for your perſwaſioun to the premiſſes, I offer in his name, that he ſall mak ſufficient ſecuritie for obſerving of the Articles aboue wrettin; and in teſtimonie of his guid intentiounes, ſall aſſiſt the planting of miniſters in the Kirks deſolat within his bounds.

Thus ſubſcryuit,

Henrett Countess of Hountley.

Thir Articles war preſentit be the barones vnderwryten: Sr Walter Ogilbie of Findlater, Knight, Robert Innes of that Ilk, Sr Jhone Gordown of Pitlurg, Knight, Wilyeam Sutherland of Duffes, Jhone Vrquhart of Tullo, Tutor of Crommertie.

Vpon thir offeres the papiſt Erles war ſuffered to bruik the countrey, yea ther awin houſſes and leivings till the monethe of May therefter, when at the Generall Aſſemblie hauldin at Dondie, they war abſolued. Quhilk was eaſie to effectuat, the miniſtrie of St Andros and Edinbruche, and ſa of the haill ſouthe, being ather defated or drawin to the Kings deuotioun; and the miniſtrie of the northe haillelie be fear and flatterie maid for the purpoſe. And thus our vndewtifulnes did loſe again that grait victorie quhilk God haid conqueiſt ower theſe enemies; the quhilk I pray his mercie they be nocht maid iuſt ſcurges to the miniſterie in ſpeciall therfor.

Immediatlie efter that xvij day of December, the miniſters of Edinbruche, Maiſters Robert Bruce, James Balfour, Walter Balcanquall, and Wilyeam Watſone, war nocht onlie counſallit, bot erneſtlie vrgit be thair flok to flie. Twa of the quhilk, Mr Robert and Walter paſt ſouthe in England. The vther twa cam northe ower to Fyff, whar they war attendit vpon and receavit in a hous quhilk the Lord haid preparit for the confort of his ſervants. Ther, vnder the winges of Gods prouidence, they repoſit, and ther thair hoſt penned the Apologie of thair cauſe, following:

A Declaratioun of the iuſt cauſes quhilk moued the Miniſters of Edinbruche to withdraw tham ſelues from thair flokes for a ſeaſone in the moneth of December 1596, *giueing place to the wrathe of the Prince, to reſerue thamſelues for a better tyme.*

THER hes bein, in all ages, is, and ſalbe, ſum profeſſit malitius enemies to the Lord Jeſus and his ſervands: Sum that wald profes frindſchipe to tham, bot the loue of this warld ſa owerrewles thair affectionnes, that when the frindſchipe of the an and the vther comes in compariſone, ſa that of neceſſitie they man forſeak an of tham, lyk the ritche man in the Goſpell, with heavines of hart they depart from Chryſt: Sum weak and infirm breithring that haid neid nocht onlie of righteus informatioun in the treuthe, bot alſo of continuall confort: And ſum wyſe and ſtrong fauorars wha leakes na thing bot intelligence of the proceidings of maters that they may meantein the caus, and ſtand thervnto againſt whatſoeuer calumnie or ſklander.

Concerning the firſt, wharof we mein nocht to tyne tyme in waſſing of ſic Moores, nor contrar to the command of our maiſter, to caſt our halie things to dogges, and ſett our peirles befor ſic ſwyne, ſeiking to find and ſaue ſic whom the Lord will haue loſt and deſtroyed, and therfor in his righteus iudgments giffes tham over to thair awin fantaſies to forge out ſtumbling blokes, and caſt tham in thair awin way to fall on, and go from euill to warſe, deceauing and being deceauit, to thair awin iuſt condemnatioun.

As for the ſecond ſort, it war bot loſt labour alſo to preas to perſwad tham of the treuthe; for it fearethe with tham as with an ſa affectionat to his frind that he meines never to ſpeir his quarrell, what euer be done, what euer be ſaid, right or wrang, trew or fals, raſhlie or aduyſedlie, ſa it tend anie wayes to the hurt or hinderance of his affectionat frind, it is all an; yea, he is ſa ather blindit or willfullie addicted to his fond frindſchipe, that the leaſt appeirance of the hurt therof makes right, treuthe, weſdome, aduyſitnes in his conceat to alter bathe name and nature, and be eſteimed and giffen out for contrarie vyces. Sa ar they to the frindſchipe of thair gear and this warld.

Our onlie cear is of the twa rankes that remeanes, rightlie till informe that an of the iuſt and wechtie cauſſes mouing ws to withdraw ourſelues from our charges, and leaue af the exerceiſe of our miniſterie amangs our flocks of our awin accord for a ſeaſone, (quhilk vtherwayes we ſould haue bein compelled to do againſt our willes, to the los of our liues and graitter diſavantage of the comoun cauſe, as euidentlie will appeir in our Apologie efter following,) and togidder heirwithall to ſubioyne ſum confort alſo for the confirmatioun of that vther; beſeikand tham bathe to accept of the ſaming rightlie and lowinglie in the tender bowelles of the Lord Jeſus.

Thair is twa things as we vnderſtand blawin abrode of ws for our diſcredit, and the hurt of the cauſe of Jeſus Chryſt. An, that we haue left our flockes, and ſa becom, of paſtors, hyrlings. The vther, that we ar fled from the lawes, and ſa of guid ſubiects becom rebelles and outlawes. The quhilk crymes ar befor God and man, in all reformit kirks and comoun weilles, ſa hynous and odius, that gif we haid nocht the teſtimonie of a guid conſcience in the contrare to vphold ws befor God, and euident reaſones to cleir ourſelues befor the reaſonable and godlie, we wald eſteim ourſelues of all men maiſt miſerable.

For as concerning the flight from our flockes, we haue the command of our Maiſter bidding ws, being perſecut in a citie, to flie to an vther, and conform to the ſaming his awin exemple, and the exemple of his apoſtles, namlie St Paull, who, being let down in a baſket by night over the walles of Damaſcus, eſchaped, and the manifold flightes of manie reuerend fathers of the antient kirk, and namlie of the godlie and zealus Athanaſius, weill thought of and approvin of all Chriſtianitie. And wha, I pray yow, ſpeaking in conſcience, will or can deny our perſecutioun? Having ſic bludie bodwarts coming to ws from court continuallie, ſic ſchoring to pluk ws out of our pulpites, ſic bitter and malitius realling againſt ws at tables, and in conference of counſallours, ſic blaſphemus traducing in publict, be proclamatiounes at mercat croſſes with ſound of trumpet; whar befor that euer we war callit or hard, we war convict of ſeditioun and treaſſone, and proclamed to be ſic perſonnes, namlie in that maiſt malitius and blaſphemus proclamatioun, wherin was deducit the proces led againſt Mr Dauid Blak, in the felff maiſt informall, impius, and iniuſt, and we inuoluit in the giltines of the ſam alleagit crymes, to be maid partakers of the ſam puniſment at the pleaſur and will of the Prince; wha, God wattes, and man bathe, what guid will he hathe vttered towards ws and all our maiſters ſervands, ſen the receaving of our deidlie enemies the papiſt Erles in his fawour: For the quhilk, we humblie pray the Lord to be mercifull to the King, and giff him repentance in tyme befor that grait iudge of the warld ſett his iuſtice court, enter in reductioun of that proces, and pronunce a feirfull ſentence in his contrar, to be execut in wrathe without delay. And at laſt a maiſt craftelie deuyſit tumult and inſurrectioun motioned be our enemies, and moued be the ſimple populace; the quhilk nochtwithſtanding, be our diligence and authoritie, it was aſſwagit without anie violence or tort done to anie man, praiſit be God. Yit, forſuthe, the ſam is ſa hilie aggreagit, that it is giffen out to the warld for a conſpiracie of ws and our aſſociattes, of hie treaſſone againſt his Maieſties

perſone and counſallours, and maid to be a ſufficient cauſe, wharfore we ſould be apprehendit as ſeditius trators, committed to warde, and condemnit to ſchamfull executioun.

For what better could we haue luiked for at the hands of our accurſed enemies, the excommunicat papiſt Erles, whaſe ſpeciall frinds and fauourars hes nocht onlie alienat the hart of his Maieſtie from ws, bot ſa incenſit the ſaming in hatred and wrathe againſt ws, ſteired vpe be our frie rebuiking of ſinne, and fathfull admonitiounes giffen from tyme to tyme to his Maieſtie for eſchewing of the feirfull iudgments of God, that his awin mouthe hes brathed out bludie ſentences and domes againſt ws. The quhilk thing, when our breithring the Commiſſionars of the Generall Aſſemblie haid eſpyed and conſidderit befor thair departing of the town, forcit to leaue ws be that ſtreat charge and proclamatioun, they gaiff ws thair ſpeciall advys and counſall, that in cais our Magiſtrates and flock wald nocht preſerue ws ſaiff from violent invaſioun and craftie dint of deidlie malice, in that ceas we ſould withdraw ourſelffs for a tyme, and reſerue ourſelffs to a better occaſioun, when we might ſerue our God and his peiple be our miniſtrie in ſaftie and freidome. And it is of veritie, that ſa far was our bailyies and counſall from that abilitie or dewtie, that they war fean for feir of thair awin eſteattes to receaue a commiſſioun to tak and apprehend ws, and put ws in ſtreat warde and ſure firmance, to be producit at the pleaſour of our enemies, and maid a prey to the recent anger of an incenſit King, whoſe wrathe is as the roaring of a lyoun, or as a boare rubbit of hir whelpes, as ſpeakes the Scripture. The quhilk they haid nocht fealit to haue effectuat indeid, giff God of his guid Prouidence haid nocht carit for our preſeruatioun, and movit the haill breithring of our Preſbyterie, and vthers out of diuers partes of the countrey, being ther for the tyme, togidder with our awin Seſſioun and diuers of our flock better affected, to counſall ws cairfullie and maiſt vrgentlie to moue ws to eſchew the preſent furie and danger, and keipe ourſelues to the fore for the wark of God at a better tyme. Giff then it be lawfull, comendable, and honeſt for the ſtoutteſt to feir whar ther is iuſt cauſe, and flie to that end they may feght againe, namlie to paſtors wher ther is na danger of infecting of thair flockes with hereſie, and euident danger intendit againſt thair lyues; and if the premiſſes and mikle mair, cleirlie knawin to the conſciences of all men of cair and ſight in proceidings of maters, be trew, it is manifeſt that ſic was the ſtat in deid of ws and our flockes. Ther is nan of ſound and ſanctefied iudgment that will blam ws as mercenarie deſertours of our charges, bot rather praiſe God, wha hes of his gratius guidnes wotchaffed ſa to direct and protect ws to be reſerued in hope of farder imployment in the wark of his glorie and grace in Jeſus Chryſt.

Now to the vther heid of our accuſatioun, twitching our fleing from the lawes, we ſtand iuſtlie to the flat denying therof. For we flie nocht from the law, bot from the wrathe and euill diſpoſitioun of the iudge that may eaſelie pervert the law; or rather from the partie wha intends, be pretence of law, to be reuengit vpon ws, as vpon thair noyſome enemies, wha, as they alleage, hes nocht ceſſit, be our iuſt rebuking of thair ſinnes, quhilk they term ſeditius ſermontes, to diſgrace tham befor the peiple, and therby at laſt hes concitat the ſaming againſt tham to bereaue tham of thair lyves and honors. Giff it be nocht ſa, we appeill thair conſcience befor God; and if it be ſa, as it is indeid, haue we nocht reaſone to declyne the iudgment of our partie, and flie from a craftie and crewall intendit reuenge of a deidlie and malitius enemie.

For to be plean in this our neceſſar apologie, we ar forcit vnto for defence of the æſtimatioun of our office, and creadit of our calling amangs the peiple of God, nocht we onlie, bot all men of guid and æquitable iudgment, thinks it all an to be iudgit be the preſent counſall as be the Erle of Hountlie, in whaſe fawour the advancment of the ſpecialles of tham, ſpeak what they will, hes bein procurit, and for whaſe effect thair credit is continowed and increaſſit at Court. And we ar ſure

nan will eſteim ws fooliſhe or fleyed for fleing from the iudgment of that crewall trator, as from the burning of Dunibirſall or Spaniſhe Inquiſitioun.

And as to the Kings Maieſtie, we flie nocht from his lawfull authoritie, but from his vnlawfull wrathe, nocht from his euill naturall (quhilk of itſelff is maiſt clement,) but from his preiudicat diſpoſitioun and euill opinioun conceavit againſt ws be the maiſt ſubtill and importune ſubieſtioun of craftie ſerpentes, from whaſe pernitius poiſone our continuall prayer to God is, that his Maieſtie may be ſaiff, and nocht therby ſlean in body and ſaull. For as to his Maieſties Judicatorie, we mein nocht to declyne it in this cauſe, nather, whowbeit we haue be all law maiſt iuſt cauſe of appellatioun therfra, being ſa inormlie greivit and hurt be all his proceidings againſt ws, yit we mein nocht ſimplie till appell from his Hienes throne to anie Cæſars, kings or princes, in the erthe, but a Rege male conſulto et affecto ad melius. Sa that whow ſoone ſoueuer it pleis God to delyver him from the companie and counſall of wicked Papiſts and malitius Atheiſts, and turn his hart and affectioun to the trew profeſſours of the right Chriſtian relligioun and fathfull miniſters therof, wha without all queſtioun is, hes bein, and will proue his onlie ſure frinds and guid ſubiects, we ſall in all readines and humilitie preſent ourſelues befor his Maieſtie, ſitt dow fauld our feit, and tholl an aſſyſe of anie honeſt men of whatſumeuer rank, for all art, part, read or counſall of that inſurrectioun, or anie vther interpryſe at anie tyme attempted againſt his Maieſtie.

Wharfor, deir breithring, we erneſtlie exhort yow in the bowelles of our comoun Sauiour to conceaue of our cauſe and doings aright, and nocht onlie to ſatiſfie yourſelff with the æquitable reaſones and motiues therof, wherby all occaſioun of offence and miſlyking may eaſelie be removed, bot alſo of Chriſtian dewtie and loue to play the aduocat for ws at the hands of vthers, namlie of ſic as may have acces to deall with his Maieſtie for the treuthe, and moue his Hienes to a better diſpoſitioun.

For, as concerning our dewtie to his Maieſtie, the God of heavin, the cearſar of all hartes, bears ws witnes, that we inioy a guid and quiet conſcience theranent, quhilk accuſes ws nocht of omitting anie thing we oucht of dewtie to his Maieſtie, nor committing of anie thing againſt his Maieſties perſone or eſteat, vnles it haue bein be the exces of affectioun or zeall, fearing for his danger, and caring for his weill and preſeruatioun againſt all ſort of trators: That lyk as his Maieſtie haid guid pruff and experience therof againſt Boduall, from whaſe attempts he could never be frie till we put to our hand; and efter redding of his Maieſtie diuers tymes out of his claues, at laſt maid him fean, being excommunicat, till abandone the countrey; ſa he might haue the ſam againſt theſe graitter and mair dangerus trators, the ſaid Bodualles confederattes at Menmure, the excommunicat papiſt Erles, wha ſeikes maiſt ſubtillie to betrey his Maieſtie in body, ſaull, kingdom, lyff temporall and euerlaſting. Gif heirin we haue offendit, let the King pardone and forgiff ws.

But alas! wald to God the wrang war done to ws onlie, the pure ſervants of the Lord Jeſus, and nocht directlie to himſelff, whaſe croun and kingdome is violentlie invadit; withe whome the King enterit in actioun for redding of merches, and in the mean tym maid irruptioun violentlie within the middes of his vndoutted poſſeſſioun, and vnder conference of things alleagit queſtionable betwix his erthlie kingdome, and the kirk, the ſpirituall kingdome of Chryſt Jeſus, ſatt down in iudgment, tuk decreit to himſelff, and therby acclamed the ſpeciall priuilages of the croun of Chryſt, to wit, the judicator of the pretching of the Word, and conceaving of prayer, and annulling of the conſtitutionnes and commiſſionnes of his ſupream aſſemblie within this realme. Giff anie gentillman of the countrey haid bein ſa vſed with his nibour in queſtioun of his mertches, wald he nocht be thought to haue iuſt occaſioun of compleant, yea iuſt cauſe and quarrell to war his gear, land, himſelff and all that wald tak his part for redres therof? And yit ſall nocht the Lord Jeſus

be hard to complean? Sall his ſervants be declarit trators, becauſe they mein his cauſe? Sall his officers be rebelles, becauſe they warn his frinds to cognos vpon the wrang and fie it repearit? And ſall fic oppreſſioun and tyrannie pas vnrepreſſit? Sall he wha has receiued the haill lands and coſtes of the erthe for a iuſt poſſeſſioun, yea, all powar in heavin and in erd from the grait Creator therof, ſuffer himſelff to be thus handlit and vſit? Sall the Pagan Turc, the Cam of Tartarie, the Muſcouit and Sophie of Pers, defend thair bounds and conqueiſt kingdomes? Sall baſtard Chriſtiannes, fic as Preſter Jhone in Afric, beire impyre, and Philipe of Spean mak the warld agaſt, inlarging his dominiones from the weſt to eſt, and in the mean tyme the hair of the warld, the king of glorie, be oppreſſed, ſpulied, and diſhonored be a litle erthlie Regulus? Na, alas! wald to God the King knew what he war doing, and tuik vpe rightlie, and conſidderit the fathfull, lowing, and cearfull hartes of the miniſtrie, wha fies the hat wrathe of Jehoua kindlit againſt him, for helping the wicked and faworing of tham whom God haittes, and of the Lord Jeſus, King of Kinges, for invadding of his poſſeſſionnes, and vſurping vpon his ſpirituall croun and kingdome: And therfor mon cry the alarme and giff the warning in tyme to leaue af and repent, befor he be conſumit therby, and maid a feirfull ſpectacle to the rewlars of the erde.

Alas! his conſcience, and the conſcience of all, may weill ken, it is nather ritches, honour, land nor rent, nor na warldlie particular that we craue, as does his courtiours, wha goes about to cla and counſall him, nocht according to his weilfeare, bot efter his affectioun and preſent dangerus diſpoſitioun; and ſa when they haue gotten that quhilk they fought, they cair na mair for him, bot wald haue another in his place, of whom they might gett mair, to ſerue thair inſatiable appeteit. Bot our cair onlie is left he offend his God, and ſa be left deſtitut of his grace and protectioun, and fall in the hands of fic as ſeiks his wrak and diſtructioun. And yit, forſuthe, they ar the frinds, and we the enemies; they the wyſe and diſcreit, and we the inordinat foolles; they the ſauears of his honour and priuileages of his croun, and we the empearers therof, and fic as ſeikes to diſgrace him befor the peiple. But alas! wald to God his Maieſtie ſaw thair plattes, and knew thair deuyſſes, he wald flie from tham as from the ſword, or conſumption of raging fyre; for, as Solomon ſpeakes of the harlot, "Honnie is in ther mouthe, but the ſting of bitter deathe is in thair end." Let the King perſew ws as he pleaſes, we ſall nocht ceas to requyt him with erneſt prayer to our God to preſerue his Grace from the miſerable experience quhilk ſall cleir this cauſe to the haill warld, gif he brak nocht af his ſinnes be repentance, and turn to God in tyme.

Now in end, we turn to yow, our deir afflicted flok, for the ſaftie of whaſe ſaulles we hope, be Gods grace, to giff our lyves giff neid beis; whowbeit we eſteim the preſent los of your gear of lytle aveall, in reſpect of that ſervice quhilk yit in this lyff we may do to Chryſt and his Kirk. What euer be the doings of men in this your viſitatioun, luik yie to the hand of God, iuſtlie working that quhilk ſa often be our mouthes he forwarned yow of, for the contempt of his Goſpell, and fruictles paſſing ower the lang ſimmer and ſeaſonable herveſt therof. He hes moued the folie of a mad and confuſit multitude to miniſter to your troublers the occaſioun of your preſent perplexitie, yea of his heauie plag vpon your hartes, bodies and geare, to the ſpilling be appeirance of a guid cauſe, and moving of the wrathe of an erdlie prince againſt yow. Bot we beſeik yow therin to perceaue and tak vpe the angrie face and crabbit countenance of the Lord of Hoſtes, wha hes the coupe of his vengeance, mixit with mercie and iuſtice, in his hand, to propyne to this haill land, and euerie member therof, in what rank and degrie ſo euer they be. Of the quhilk the ſervants of his awin hous, and yie in ſpeciall, hes gottin the breird to drink. Drink it patientlie, for whowbeit it be bitter, it is a halſome potioun of repentance propynit to yow in mercie; bot be aſſurit for your confort, when that hathe wrought weill vpon yow and ws for our humiliatioun and amendi-

ment, the thik dreg of that read wyne of the Lords vengeance is preparit in wrathfull iuſtice for the enemies to drink, the quhilk they ſall drink, nill they, will they, to thair horrible deſtructioun and confuſioun euerlaſting. AMEN.

At the beginning of Januar, the King, with grait forces of the Homes, Cares, and ſouthland gentell men, cam to Edinbruche, quhilk put the town in grait feir, and thair was keipit a frequent Conventioun of Eſteates, wharin war maid manie ſtrange and ſeueir actes, the tytles wharof followes:

Imprimis, Thrie actes of Counſall confirmed be thair authoritie: an, finding the vproare at Edinbruche the xvij of December to be hicheſt treaſone, and the authors and partakers, with thair fauorars, to be trators in the hicheſt degrie. An vther, diſcharging the miniſters ſtipends that wald nocht ſubſcryve a band acknawlaging the King to be onlie Judge in maters of treaſſone or vther ciuill and criminall cauſſes, committed be preatching, prayer, or what way ſo euer. The thrid, ordeaning all proveſts and bailyies, ſhireffes, ſtewarts, and vthers of authoritie, that ſould happen to be preſent at anie ſklanderus ſpeitches of his Maieſtie, in pulpit or vtherwayes, to ſtay tham from anie farder proceiding, tak and apprehend, keipe and detein tham, till they ſould vnderſtand his Hienes pleaſure anent thair offence.

Item, Ther paſt an act with thir, finding his Maieſtie to haue powar to charge and diſcharge a Miniſter to teatche at anie tyme or place, as he ſould think convenient.

Item, Ane Act diſcharging all Generall and Synodall Aſſemblies and Preſbyteries to be keipit at anie tyme heirefter within the brouch of Edinbruche, and the Preſbyterie of Edinbruche to ſitt in Muſſelbruche or Dalkethe.

Item, Ane Act ordeaning the Miniſters hous in Edinbruche to be appropriat in tyme coming to his Hienes vſe, be reaſone of the treaſonable and ſeditius complottes ther deuyſit at ſindrie tymes be the formar inhabitantes; and therwithall the Nather Counſall hous, for that it was ſum tymes imployed to be a gard hous, to be a Chacquer hous in all tymes coming.

Item, Ther was a form of Band to be ſubſcryvit be the proveſt and bailyies of Edinbruche, and therefter to be preſented to the remanent Magiſtrates within brouches, bearing a maiſt ſtreat aithe of fidelitie to his Maieſtie, and obleſing tham neuer to ſuffer anie Miniſter blaſpheam his Maieſtie, his Counſall and Eſteattes, vnapprehendit, vnder the pean of periurie againſt the haill thrie perſones of the Godheid, and vnder a grait pecuniall ſoum in cais of failyie.

Item, The Town of Edinbruche bund neuer to admit thair former Miniſters to teatche again within the Town without his Maieſties conſent, never to chuſe anie vther in thair place without his Maieſties allowance; ſiklyk neuer to chuſe a Magiſtrat without his Maieſties approbatioun; and the preſent Magiſtrats to dimit and reſing thair offices ower in his Hienes hands, to the intent he may with the advys of Counſall elect ſic vthers as he pleaſes. And fordar, was inioyned to tham, ather to find out the principall offendars, and mak thair proces cleir that ther reſt na thing but executioun befor the laſt day of this inſtant, or els the proveſt, bailyies, deacones, and counſall, repreſenting the haill body of the town, till enter thair perſones in warde within the town of Perthe, vpon the firſt of Februar nixt, ther till vnderly the law for the ſaid treaſonable vproare, and for thair letting to libertie of Mr James Balfour, efter his apprehenſioun.

Item, The Seſſioun to be tranſported to Perthe, ther to ſitt the firſt day of Februar nixt, and his Maieſtie and the Checquer to remean till then at Lithgow. The Commiſſars and Shireff Court to ſit at Leithe.

At the ſam Conventioun was read on a day bot thrie billes: An of the Erle of Hountlies, an vther of the young Lard of Bonitones, and the thrid of the Lord Sachars, thrie excommunicat Papiſts. In the twa firſt, Aberdein was chargit to heir thair offers, and, finding tham agriable to the Law of God, conſcience and quietnes of the realme, to accept tham, and to releiue the compleaners of the ſentence of excommunicatioun; vtherwayes, to compeir befor the Counſall within 15 dayes therefter, and ſchaw a reaſonable cauſe why; with certificatioun, in cais of failyie, letters ſould be direct to charge tham ſimpliciter therto.

And laſt, Ther was apointed a number to ſitt in euerie quarter of the town of Edinbruche, and examine ſic as they pleaſit, or ſould be giffen in row to tham. Of whaſe depoſitionnes ther was wryttin monie quarres of paper, and yit amangs all nocht ſa mikle fund as might iuſtlie mak a man, to let be a miniſter, ſuſpitius of anie conſpiracie or fordeuyſit vproar, that could publictlie be puniſhable.

The King, finding this wantage and occaſioun, pouſſes fordwart the ſam to the conquering of the libertie, bathe of the Kirk and borrowes within this land; and publiſſes in print a nomber of queſtiones, wharby he calles in dout the haill diſcipline and ordour of the Kirk, ordeaning the ſam to be diſputed and concludit in a ſolem Conventioun of the Kirk and Eſteattes of the Realme, to be conveinit be him at St Jhonſtoun about the end of Februar.

Wharfor the Synod of Fyff, cairfull of thair dewtie at ſa neidfull a tyme, convenit at Cowper the 8 of Februar, ordeanit euery Preſbyterie to nominat and direct twa of thair maiſt diſcreit, wyſe, and reſolut breithring to meit within the citie of St Andros vpon the Munday efter the xxj of that inſtant, ther to confer, reaſone, and reſolue with comoun and vniform conſent on maiſt ſolid and ſubſtantius anſwers to be ſett down in wryt verie ſchortlie for reſolutioun of the Kings queſtionnes.

Alſo, efter erneſt in calling of the nam of God, and graue and weghtie conſideratioun of the dangers the haill eſteat of the Kirk might fall into, if the government therof, manie yeirs ago eſtabliſhed be the Word of God and lawes of the countrey, and peacable practiſe accompanied with a rare bliſſing of ſinceritie and concord, voide of all errour and ſchiſme even vnto this day, ſould be now callit in controuerſie, and brought in doutfull and vncertain reaſoning amangs men vnſkilled in the Scriptur and Kirk effeares, without the advys of a Generall Aſſemblie, or anie inferiour aſſemblie of the Kirk, namlie at ſic a tyme when the notour enemies therof ar, efter ſa lang preparatioun, now in full readines to accomplis thair attemptats to hir vtter overthrow,— the Synod did nominat and ordean certean of thair maiſt graue, godlie, and diſcreit breithring, to wit, Dauid Fergusone, Mr Thomas Buchanan, Mr Robert Wilkie, Mr Robert Durie, Mr Wilyeam Scot, Mr Thomas Dowglas, and Mr Jhone Fearfull, to pas from the preſent aſſemblie in Commiſſioun to the Kings Maieſtie, and in all humble reuerence and dewtifull maner, be all guid arguments and reaſones to trauell with his Maieſtie, that this apointed aſſemblie at Perthe may deſert and be left of, or at leiſt be prorogat and continowit vnto the tym the laſt apointed Generall Aſſemblie be the haill Kirk, with conſent of his Maieſties Commiſſionars, according to the Act of his Maieſties Parliament, convein in St Andros in the monethe of Apryll nixtocome, and giff thair advys anent his Maieſties intentionnes and purpoſe publiſhed in print; declaring to his Maieſtie in ſpeciall, that na Preſbyterie hes powar to giff commiſſioun to anie of thair breithring to caſt in queſtioun or put in dout the determinationnes and concluſionnes of a Generall Aſſemblie, na mair nor a particular brouche may call in controuerſie his Maieſties Actes of Parliament: Sa that whowbeit the Preſbyteries ſall direct thair Commiſſionars to his Maieſtie at Perthe* at the day appointed, for teſtifeing thair dew obedience, they

* Nota. The King wrot to all preſbyteries throw the countrey to ſend thrie of thair number to the Aſſemblie apointed at Perthe.

can on na wayes com inſtructed for the purpoſe mentionat therin, to put in queſtioun or alter anie conſtitutioun of a Generall Aſſemblie.

In lyk maner, that it wald pleis his Maieſtie to relax the Miniſters of Edinbruche from the horn, and repon tham again in thair awin roumes; as alſo Mr Dauid Blak to his awin charge in St Andros, certefeing his Maieſtie, that he can do na thing mair to the contentment and winning of the hartes of all the fathfull and godlie of this land at this preſent tyme.

And fordar, to beſeik his Hienes nocht to ſuffer anie thing to be publiſhed in print anent the proceiding of maters betwix his Maieſtie and the Kirk of leat, having therin a ſpeciall cear of his Maieſties honour and eſtimatioun, quhilk can nocht bot be imparit amang the godlie and ſincere profeſſours in all realmes, if our controuerſies com in thair hands.

The ſaid Synod alſo condiſendit vpon certean inſtructionnes to be giffen to the Commiſſionars, to be choſin be thair Preſbyteries, to keipe the apointed dyet be the King at Perthe, as followes:

Inſtructions gevin be the Synod of the Prouince of Fyff to the Commiſſionars, to be choſine be euerie Presbyterie within the ſaid Synod, to go to the Conventioun, appointed be his Maieſtie at Perth; the quhilk the ſaid Synod ordeanit tham and euerie an of tham preceiſlie to keipe.

First, yie ſall ſchaw that yie ar com for obedience to his Maieſtie, and nocht for that yie acknawlage that to be a lawfull Generall Aſſemblie, be reaſone it was nocht apointed be the laſt generall, nor convocat be the advys of the Commiſſionars of the laſt Generall Aſſemblie, as hes bein the practiſe of the Kirk at all tymes befor within this realme, warranted be the Word of God and lawes of the countrey.

Item, yie ſall ſchaw that yie may nocht condiſend in anie wayes to the reaſoning or putting in queſtioun the maters of the polecie of the Kirk; becauſe the Generall Kirk of this realme, to quhilk yie ar ſubiect, hes alreadie determined the ſaming, quhilk determinatioun yie haue alſo ſubſcryvit vnto, and nan may call the ſam in dout, and put tham in reaſoning, but a Generall Aſſemblie. Therfor, yie ſall deſyre his Maieſtie, in all humilitie, for continuation of the reaſſoning to the ordinar affigned Generall Aſſemblie, to be hauldin at St Androus the xxvj of Apryll nixtocome.

Item, gif na continuatioun can be obteined, and yie ar vrged to proceide, yie ſall proteſt for the liberties of the Kirk, and planlie diſaſſenting, keipe yourſelffs frie of euerie thing that ſalbe done theranent.

Item, becauſe the Conventioun is apointed be his Maieſtie onlie for the queſtionnes, yie ſall nocht mell in anie maner of way withe the receaving of Hountlie or vther excommunicats, or anie vther thing remitted from Synodall, or Preſbyteries, or properlie belanging to a Generall Aſſemblie.

Item, in cais the brethring amangs thamſelues, or his Maieſtie, or anie of his Counſall, enter in reaſoning with yow, or anie of yow in privat, that yie hauld faſt be thir generall grounds:—1. That

the haill externall government of the Kirk mon be tean out of the Word of God. 2. That the ordinar paſtors and doctors of the Kirk mon ſchaw the will of God out of his Word; and that onlie to be followed. 3. That the paſtors and doctors of the Kirk of Scotland hes with lang and graue deliberatioun ſett down and conſtitut the haill externall diſcipline and government of the Kirk; according to the quhilk it hes bein thir manie yeirs ſa happelie governit and rewlit, that na hereſie, ſchiſme, or diſſentioun hes haid place therin vnto this houre; and that ther is nan beiring office in the Kirk, wha calles the ſam in dout. It wald, therfor, pleis his Maieſtie nocht to ſuffer the rair and maiſt peaceable and decent conſtitutioun therof to be diſturbit be exagitating of fruictles queſtionnes, namlie at this tyme, quhen Papiſts preaſſes, be that mean of diſputatioun namlie, to brangle and pervert all.

Item, yie ſall trauell with the miniſters, barronnes, and noblemen, that ſall happin thair to be conveinit, that an vniform ſupplicatioun may be maid and giffen in for reſtoring of the miniſters of Edinbruche, and Mr Dauid Blak again to thair flockes; and behaue yourſelues heirin in the feir of God and loue of Chryſt and his kingdome, fathfullie and providentlie, with all dewtifull reuerence to the Kings Maieſtie.

FINIS.

In this Aſſemblie alſo was read the Band quhilk the King and Counſall deuyſit to be ſubſcryvit be all miniſters, vnder pean of tinſall of thair ſtipends, in effect to reſcind the declinator ſubſcryvit be all of befor at the calling of Mr Dauid Blak befor the King and Counſall in the monethe of December. The quhilk band the Aſſemblie iudged to be vnlawfull and ſuperfluus for manie and diuers reaſones, quhilks, togidder with the poincts of the forſaid ſupplicatioun, yie ſall find in the volum mentioned befor, of the particulars that fell out in the monethes of Nouember and December.

Vpon the 21 of this monethe, Februar, the breithring apointed out of euerie preſbyterie conveined at St Andros, and diuers dayes towtcing the Kings Queſtionnes,* the ſchort ſoum wharof, togidder with the queſtionnes tham ſelues, followes:

The Queſtionnes proponed be the King, to be reſoluit at the Conventioun of the Eſtaits and Generall Aſſemblie, appointed to be at the brouche of Perthe, the laſt of Febr. 1596.

ANSWER.—1. *Tim.* 6.

GIF anie man teatche vtherwayes, (viz. then the Apoſtle hes taucht concerning the goverment of the hous of God, quhilk is his Kirk,) and conſentes nocht to the halſome words

* NOTA. Mr Jhone Lindſay was ſuſpected to be the author of thir Queſtiones. I wat he was cheiflie on the counſall of tham, bathe in deuyſing and following furthe of tham.

of the Lord Jeſus Chryſt, and to the doctrin quhilk is according to Godlines, he is puft vp and knawes na thing; bot dotathe about queſtionnes and ſtryff of words, wharof cumes invy, ſtryff, realings, euill ſurmiſings, vean diſputation of men of corrupt mynds, and deſtitut of the treuthe, quhilk think that gean is godlines; from ſic ſeparat thy ſelff.

Queſt. 1. May nocht the maters of the externall gubernation of the Kirk be diſputed, ſalua fide et religione?

Ans. They may nocht.—1. The government of the Kirk being alreadie eſtabliſhed and conſtitut vpon guid groundes of the Word of God, be lawes of the countrey, and mair nor threttie years poſſeſſioun. 2. Namlie at ſic a tyme when the Papiſts ar readie bent to ſchak and overthrow the Kirk and Goſpell. 3. When that vnformall conformitie is ſought be our nibour enemies of the diſcipline, the Biſchopes of Eingland. 4. In ſa diſſolut eſtait of a lawles and iuſticeles peiple. 5. When na edificatioun bot diſtructioun and breidding of ſchiſme and diſſentioun within the bowelles of the Kirk may aryſe therof. 6. When nane of the paſtors or doctors of the Kirk douttes theranent. 7. Let the King and Counſall conſidder whow intolerable they wald think it, to caſt in dout the fundamentall lawes of the kingdome, and Actes of Parliament; or gif anie man wald put in arbitriment or reaſoning his vndoutted poſſeſſioun, lenning vpon a law, and decreit, and right vnreducit.

Queſt. 2. Is it the King ſeueralie, or the paſtor ſeueralie, or bathe coniunctlie, that ſould eſtabliſhe the Actes anent the externall gouernment of the Kirk, or what is the form of thair coniunction to mak lawes?

Ans. All Actes of the Kirk ſould be eſtabliſhed be the Word of God, conteined in Holie Scripture, the ordinar interpretars wharof ar the paſtors and doctors of the Kirk. The extraordinar in tyme of corruptioun of the haill eſteat of the Kirk, ar prophettes, and ſic as God indowes with extraordinar giftes; and kings and princes aucht, be thair ciuill authoritie, to ratifie and aproue that be thair lawes, and vindicat be thair ciuill ſanctiones, quhilk they declar to be Gods will out of his Word.

Queſt. 3. Is nocht the conſent of the maiſt part of the flock, and alſo of the patron, neceſſar in the electioun of the paſtors?

Ans. The electioun of paſtors ſould be maid be tham wha ar paſtors and doctors lawfullie called, and wha can try the giftes neceſſarlie belanging to paſtors, be the Word of God; and to ſic as ar ſa choſine, the flok and patron ſould giff thair conſent and protectioun.

Queſt. 4. Is it laufull for the paſtor to leaue his flok againſt thair willes, albeit he haue the conſent of the Preſbyterie; and for what cauſe ſould the Preſbyterie conſent therto?

Ans. When the flok will feir and obey men and nocht God, and nocht keipe thair fathfull paſtors from wrang, and dint of deadlie malice and violence, in ſic ceas the paſtors, be conſent of thair Preſbyteries, may leaue thair flocks.

Queſt. 5. Is it lawfull for a miniſter to vſe farder applicatioun nor that quhilk may edifie his awin flock; or is the haill warld the flock of euerie particular paſtor?

Ans. A miniſter may declar and apply the Word of God throwout the haill Scripture, and his warks wrought throuchout the haill warld, for the glorie of God and eydificatioun of his particular flock.

Queſt. 6. Is he a lawfull paſtor, wha wants impoſitionem manuum?

Ans. Impoſitioun, or laying on of hands, is nocht eſſentiall and neceſſar, bot ceremoniall, and indifferent in the admiſſioun of a paſtor.

Queſt. 7. Is it lawfull to paſtors to expreſs particular mens names, counſallis, or magiſtrats in pul-

pit, or ſo viulie to deſcryue tham, that the peiple may vnderſtand whom be they mein, without notorius declarit vices and priuat admonitiõns preceiding?

Ans. The Canon of the Apoſtle is cleir, Them that publiclie ſin rebuk publictlie, that the reſt may feir. And ſa mikle the mair giff the publict ſinne be in a publict perſone, bearing publict office and charge, quhilk nocht being corrected, might indanger the publict eſteat. Nather can anie ſear be healed without the plaſter be particularlie applyed to the perſone and place of his ſeare. Vtherwayes, he does na thing of the paſtorall dewtie aright; and ſic as finds fault therwith, thinks mair ill to be called vitius nor be vitius indeid, and, lyk foolles and bernes, chuſe rather to die in thair diſeaſe nor abyde the cure.

Queſt. 8. For quhilk vyces ſould admonitiones and reprouing of magiſtrats pas publictlie from pulpits in thair abſence or preſence, reſpectiuè?

Ans. For all publict vyces, againſt the firſt and ſecond Table of the Law of God, and that in all congregationes, becauſe all hes interes in thair King and ſuperiour magiſtrats, therfor all ſould ken thair danger, and be moued to pray for tham.

Queſt. 9. Is the application of doctrin in pulpits lauchfull quhilk is foundit vpon informatiouns, bruits, and rumors, ſuſpitions, conditions gif this be and that be, probabilities, liklines or vnliklines in things to come in ciuill maters, quhilk all may be fals, and conſequentlie the doctrine following thervpon; or ſould all applicatioun be vpon the veritie of knawin and notorius vyces?

Ans. Ther is na bruted vyce or corruptioun but may fall in the perſones and offices of men, and comounlie the ſin is mikle war nor the bruit; therfor thouche this war, ther war na grait perrell of an ſpeaking treuthe therin. Albeit ther nather hes bein, or is anie applicatioun vſed but againſt over notorius veritie of vyces.

Queſt. 10. Is the text, quhilk is read in the pulpits, the ground wherupon all the doctrine ſould be buildit, or may all things be ſpokin vpon all texts, ſo that the reiding therof is bot a cerimonie?

Ans. The Apoſtle to Timoth. Epiſt. ii. chap. 3. anſwers cleirlie, that ther is na ſcripture quhilk is nocht ſa ritchlie inſpyrit be God, that it is profitable for doctrin, refutatioun, correctioun, admonitioun, yea, even to mak the man of God perfyt for all guid wark; and to the Rom. xv. whateuer is wryttin is for inſtructioun and conſolatioun: Sa this is but an ignorant or cerimonius queſtioun.

Queſt. 11. May a ſimple paſtor exerceiſe anie iuriſdictioun but conſent of the maiſt part of his particular ſeſſioun?

Ans. He may with conſent of the beſt part, quhilk comounlie is nocht the maiſt; for he being the meſſinger of God and interpreter of his Word, hes mair authoritie with a few, nor a grait multitud in the contrare.

Queſt. 12. Is nocht his ſeſſioun iudge to his doctrine?

Ans. The Word of God and exponars therof, the paſtors and doctors, ar onlie iudge of his doctrin. The ſprit of the prophetes ar ſubiect to the prophetes. I. Cor. xiv.

Queſt. 13. Sould nocht the Moderator of the Seſſion be choſin yeirlie of anie wha has vot therin?

Ans. The cheiff burding of moderatioun over the haill flock, lyes on the paſtor or paſtors. And becauſe of the meſſage, gift, office, and commiſſioun by the Word quhilk he beares, the eldars and deacones mon be moderat be him alſo.

Queſt. 14. May the Seſſioun be lawfullie elected by Miniſters onlie, but the conſent of the haill congregatioun?

Ans. Nocht, for the miniſters directs and moderates the electioun be the Word, and the congregatioun obeyes and giffes conſent therto.

Queſt. 15. Why ſould nocht eldars and deacones of ilk particular ſeſſioun be elected ad vitam?

Ans. They ar elected ad vitam except iuſt cauſſes of depriuatioun intervein. Bot becauſe the kirk leiving is ſacrilegiuſlie ſpoiled, quhilk ſould ſuſtein tham, they may nocht euerie yeir leaue thair occupationes and attend on that office; and therfor of a number lawfullie elected ſucceſſiulie ſum releiues vther, yit all abyding kirk officers; and this is of neceſſitie till the Kirk get hir awin leving.

Queſt. 16. How manie Preſbyteries is meit to be in the haill countrie, in what places, and whow manie paſtors of kirk in ilk preſbyterie?

Ans. Plant the countrey weill with kirks out throw, and the kirks with paſtors and doctors, and this queſtioun wilbe ſoone ſolued; bot if this form of doing hauld on, ther wilbe fewar or they be ma.

Queſt. 17. Sould nocht the eldars and deacons of ilk particular ſeſſioun haue vot in the preſbyteries, or the paſtors only?

Ans. Eldars alſo hauing commiſſioun from thair ſeſſioun in maters of maners, lyk as alſo deacones in the pures effeares and patrimonie of the kirk.

Queſt. 18. What is the maters of the iuriſdiction of the preſbyterie quhilk may nocht be intreated in particular ſeſſions?

Ans. The buik of the polecie of the Kirk of Scotland ſett down be the Generall Aſſemblie, and the firſt Act of the Parl. haldin at Edinbruche in An. 1592, anſwers heirto ſufficientlie, and to manie of all thir queſtiones; and therfor wald never haue bein proponit gif the auld affectioun haid remeanit towards the Kirk.

Queſt. 19. What form of proceſs in libelling and citation, termes and dyattes, probation and pronuncing of the ſentence, ſould be vſit befor the ſaid particular ſeſſiouns and preſbyteries reſpectiuè?

Ans. Echo. Form ſummar, æquitable, graue and ſpirituall, as beſt may ſerue for the end of thair delling to win ſaulles from Sathan and his ſnares of ſinne, to God be trew repentance, and purging and preſerving of the Kirk from ſklander and danger of corrupt and pernitius members reſpectiuè.

Queſt. 20. What maters ſould the ſynod intreat vpon, quhilk may nocht be decydit in the preſbyteries?

Ans. The anſwer to the 18 anſwers to this.

Queſt. 21. Sould nocht all wha hes vot in the preſbyteries, and als in the particular ſeſſions, haue vot in the Synodall Aſſemblies?

Ans. The paſtors, doctors, and ſic as hes commiſſioun from particular ſeſſionnes of congregationnes hes vott, except in maters of doctrin, wherin onlie they that labors in the Word may vott and iudge.

Queſt. 22. Sould ilk Vniuerſitie or ilk Collage, or ilk Maſter or Regent within ilk Collage, haue vot in the preſbyteries or ſynodals in the towns or countries whar they ar; and ſic lyk, what form of vot ſould they haue in the Generall Aſſemblies?

Ans. Doctors and Profeſſours of Theologie, and ordinar inſtructars of the youthe in the groundes of relligioun ſould vott. The firſt, becauſe they ar ordinar office bearers within the kirk; the ſecond being lawfullie callit to be Sympreſbyters.

Queſt. 23. Is it leſum to conuocat the Generall Aſſemblie by his Maieſties licence, he being pius et Chriſtianus magiſtratus?

Ans. Gif he be pius et Chriſtianus, he will alwayes allow and protect the aſſemblies of the office bearers of the Kirk for governing of the ſam, wha hes thair office and warrand of conveining for diſcharge therof, nocht of anie erthlie or mortall king, but of Chryſt Jeſus, whom the Father hes

anointed his king on his holie montan; and therfor may convein in his nam, and ſould whenſoeuer they ſie the weill of the Kirk, and doing of thair office to requyre the ſam.

Queſt. 24. Is it neceſſar that the Generall Aſſemblie be ordinar, or onlie extraordinarlie conuened for waightie cauſſes concerning the Kirk?

Ans. The neceſſitie hes bein, is now, and yit lyk to be, in this land ſa grait, that bathe the an and vther is neidfull. The ordinar for the ordinar cauſſes conteined in the buik of diſcipline; the extraordinar for preventing of dangers, et pro re nata.

Queſt. 25. Hes nocht all men of guid lerning and relligion vot in the Generall Aſſemblie?

Ans. Nan may vott bot ſic as hes lawfull calling, viz. Commiſſionars from Synods and Preſbyteries: yit all the godlie and fathfull may aſſiſt, heir, or ſpeak, in a graue, ordourlie, and comlie maner, with leaue aſked and given be the moderator.

Queſt. 26. Is ilk particular paſtor obleſit to repear to the Generall Aſſemblie, or is it ſufficient that onlie Commiſſionars com fra ilk particular Seſſioun, Preſbyterie, or Synodall?

Ans. Commiſſionars ar ſufficient for votting, but the haill fathfull for aſſiſtance, giff they pleiſe and neid be.

Queſt. 27. Wha ſould ſchuſe the Commiſſionars to cum fra ilk ſchyre to vot in the Generall Aſſemblie?

Ans. The provinciall Synodes.

Queſt. 28. Quhat is the number of votters neceſſar to the lawfulnes of the Generall Aſſemblie, and whow manie of the haill number ſould be paſtors, and how manie vther men?

Ans. A certean of euerie province, and fewar or ma as the maters to be intreated of craues.

Queſt. 29. May anie thing be acted in the Aſſemblie to the quhilk his Maieſtie conſents nocht?

Ans. The King ſould conſent to, and be his lawes approue, all that be the word of Gods maieſtie is concludit in his aſſemblies. Bot the actes therof hes ſufficient authoritie from Chryſt, wha hes promiſed that whatſoeuer twa or thrie conveined in his nam ſall agrie vpon in erde to ratefie it in the heavins. The lyk wharof na king nor prince hes; and ſa the actes and conſtitutionnes of the Kirk is of graitter authoritie nor anie king erdlie can giff, yea even ſic as ſould command and overruell kings, whaſe graitteſt honour is to be members and nurisfathers and ſervants to the king Chryſt Jeſus, and his ſpouſe and quein the Kirk.

Queſt. 30. Is it nocht expedient that the twa part of tham, wha hes ius ſuffragii, ſould conſent to anie thing decernit in eccleſiaſticall iudgment, that maters pas nocht be a vot ma or les?

Ans. We haue to thank God alwayes for that ſpreit of vnitie in iudgment quhilk hes accompanied our aſſemblies to this houre, in ſic ſort that na thing of importance euer paſſit till all war fullie reſoluit, and in an voice votted thervnto, namlie in the haill poincts of the diſcipline. God grant that thir queſtiones and Court delling breid nocht contradictioun.

Queſt. 31. Hes nocht ilk iudgment inferior to the Generall Aſſemblie an territor limitat, outwith the quhilk they haue no powar of citation or iuriſdiction?

Ans. They haiff, bot in ſic ſort, that if vther perſones commit ſklanderus crymes within thair bounds, they may proceid againſt tham ther, vntill they ſatisfie and remoue the ſklander from the part they haue committed the crymes into. And whar citatioun is requiſit, the aſſemblie within whaſe bounds the perſone is reſident, cites him and cauſſes him to compeir, etc.; bot contra hoſtem communem et publicum, it is lawfull to anie member to deall.

Queſt. 32. What is the ordinar eccleſiaſticall iudgment to the diſcipline of his Maieſties houſhold and counſall, remouable with his Maieſtie to anie part of the realme?

Ans. The ſeſſioun of his Maieſties hous, and preſbyterie within the bounds whar his Maieſtie

makes reſidence for the tyme; or the preſbyterie within the quhilk the ſklander is or was committed, pro ratione delicti.

Queſt. 33. Sould thair be libellit precepts conteining the cauſe of the citation and certificatioun of the cenſures befor all eccleſiaſticall iudgments, or onlie till anſwer ſuper inquirendis?

Ans. They that ar cited to eccleſiaſticall iudgments ar cited comounlie for a deleated or arriſſen comoun ſklander, ather be word or wryt, but ofteſt be word, partlie for ſchortnes of proces, partlie for want of the kirk leiving to ſuſtein a clark, with certificationnes as effeires, as the cauſe, or ſalus eccleſiæ aut perſonæ, ſall requyre.

Queſt. 34. Hes the inferior iudgment powar to ſummond to compeir befor anie ſuperior iudgment, or ſould men be ſummoned onlie be the authoritie of that iudgment befor quhilk they ſould compeir?

Ans. Grait ſklanders wharwith inferiour iudgments can nocht weill tak ordour, wilbe referrit to the ſuperior or graitter iudgments, and the perſones giltie chargit till anſwer ther, as having a warrand ſa to do in ſic cauſſes fra the ſuperiour aſſemblie.

Queſt. 35. Is it nocht neceſſar that priuat admonitionnes, with reaſonable interualles of tym, pas befor all maner of citationnes?

Ans. Whare the ſklander is becom publict, the place of privat admonitioun is paſt; and na citatioun befor a publict iudgment befor the ſklander brak out: Sa the queſtioun is anſwerit negatiue.

Queſt. 36. What interualles of tym is neceſſar betwix priuat admonitioun, and betwix the laſt admonition and the firſt citation, and betwix the citation and the day of compeirance befor ilk an of the ſaids iudgments.

Ans. The officers of Chryſts kingdom ar men of weſdome and æquitable diſcretion, occupeit in maters of chieff importance, concerning the glorie of God and ſaluatioun of his peiple, and therfor ſould nocht be empeſchit with triffling queſtionnes.

Queſt. 37. Whow manie citationnes ſould infer contumacie?

Ans. Ane may infer contumacie; bot the Kirk, vnles ther be publict danger, vſethe pluralitie, bathe of publict and perſonall as beſt may ſerue for the winning of the offendar. The law ſayes, Vna citatio contumaciam inducere poteſt, ſi ſcientia citationis apprehenderit citatum, atque ita comperiatur malicioſe latitare: Hæc vna pro omnibus dicitur.

Queſt. 38. Is ſimple contumacie, but probation of a cryme, or is anie cryme but contumacie, ſufficient cauſe of excommunication?

Ans. Coniunctlie and ſeueralie: for the cryme may be ſa hainous, that for purging of the Kirk, and moving of the perſone to a graitter humiliatioun, he may be excommunicat, whowbeit obedient in ſchort tymes outward appeirance. And being called for befor the Kirk, gif he compeir nocht, nather ſchaw a iuſt cauſe why, he bewrayes a pryde and corruptioun of hart, teſtefeing him nocht to regard the Kirk or haue anie ſocietie therwith, and ſa wordie to be declarit and publictlie ſignified ſic a an as he is indeid.

Queſt. 39. Is ther nocht diuers kynds of cenſures, ſic as prohibitio priuati convictus, interdictio à cœnâ, nocht publiſhed to the peiple; and laſt of all, publica traditio Satanæ?

Ans. We haue in comoun vſe of our Kirk, as was in the antient, but twa, abſtentos à cœnâ, et excommunicatos. As for the reſt of the ſortes, luik our Theologs comoun places, and our anſwer to the Biſchope of St Andros appellatioun.

Queſt. 40. Sould the preſbyteries be iudges of all things that imports ſklander; and gif ſa be, wharof ar they nocht iudges?

Ans. The preſbyteries ſould preaſe to purge thair bounds from all ſklander, and ſeparat euerie

ſaull from thair ſklanderus knawin ſine, leſt it ſla him, and his blude be crauit at thair hands. And as Martyr ſayes, Nihil eſt ad quod Dei verbum ſe non extendit, ac proinde cenſuræ eccleſiaſticæ. And yit in the mean tyme, it nather conſidders nor twitches that quhilk the ciuill magiſtrat does, nor for that end. Vide ſupra in Mr Androes Letter, wrytten to the Kirks of Geneu and Tigurin.

Queſt. 41. Can excommunication be vſed againſt theiffis, murderars, vſurars, or nocht peyars of thair dettes; and if ſa it may be, why ar nocht all the Bordour and Hieland theiffs curſed; as als all the manſwering merchants and occurrars amangs the borrowes?

Ans. It can verie weill; bot gif the magiſtrat do his dewtie, it neids nocht. And gif the Hiland and Bordour Kirks war planted, ther wald be les thift. Alſo, ſic merchants ar curſt indeid, and brybing Lords of Seſſioun to.

Queſt. 42. Is ther anie appellation fra the inferiour to the ſuperior iudgment; and is nocht the ſentence ſuſpendit during the appellation?

Ans. Ther is appellatioun from the inferiour iudgment to the ſuperiour vpon iuſt cauſſes, ay and whill it com to the ſupream, quhilk is the Generall Aſſemblie, fra the quhilk ther is nan. And as to the ſentence, gif the appellation be admitted, it is ſuſpendit for iuſt and reaſonable cauſſes, giff nocht admitted, bot iuſtlie repellit, not.

Queſt. 43. Sould nocht all proceſs and Actes be extracted to parties hauand intereſt?

Ans. In foro poli this may be or nocht as the Judge ſies beſt to be for the honour of God, weill of the Kirk, and ſaiffing of the perſone from the danger of his ſinne; and ſeing the eccleſiaſticall iudgments is nocht aſtricted alwayes to a wryttin proces for diuers reaſones, they can nocht be bund to giff ane extract in wryt alwayes.

Queſt. 44. Is ſummar excommunication lauchfull in anie cace, but admonitionnes and citationnes preceiding?

Ans. In ſum ceaſes it is, ſic as of Boduall, Spot, and the Papiſt Erles; and wantes nocht guid warrand of reaſone and Scripture, with exemples of the primitiue Kirk.

Queſt. 45. Hes anie vther nor the paſtors of the Kirk vott in excommunicatioun?

Ans. Doctors that interprettes the Word, and eldars that watches over the maners, hes vott alſo. Whowbeit cheiflie that cenſur is deducit, directed, and execut be the paſtors, the ordinar miniſters of the Word of Weſdome, λὸγου σοφίας.

Queſt. 46. Hes ilk eccleſiaſticall iudgment alik power to excommunicat?

Ans. Euerie eccleſiaſticall iudgment weill conſtitut, hes powar to excommunicat within thair bounds; whowbeit, in reſpect of the weghtines of that cenſure, it is thought guid that the Seſſiones proceid nocht without the advys of thair Preſbyterie.

Queſt. 47. Is it lawfull till excommunicat ſik Papiſts as profeſſit neuer our relligion?

Ans. A Papiſt reſident within our bowelles, eſteimed of communioun, and vnder ſchaddow therof, indangering the Kirk, may, by excommunicatioun, be decouered and maid knawin for ſic a an as he is.

Queſt. 48. A woman being excommunicat, hauing a fathfull houſband therefter, ſould he abſtein from hir companie?

Ans. Excommunicatioun cuttes nocht af the dewties of mariage nor nature, ſa they be vſit but danger of the Kirk, offence of the godlie, and ſtay of the medicin applyed, quhilk is to moue the perſone to be eſchamit of thair deteſted eſteat, and ſeik to be releivit therfra.

Queſt. 49. Is it nocht reaſonable, that befor anie letters of horning be granted be the Seſſion vpon the proceſs of excommunication, that the partie ſould be ſummoned to heir tham granted?

Ans. The ordour preſcryvit heiranent in the Act of Parliament, is guid and reaſonable. As to this ſummonding, it can ſerue for nan vther end but to mak the Seſſioun iudge in the proces.

Queſt. 50. Hes nocht a Chriſtian King powar to annull an notorius iniuſt ſentence of excommunication?

Ans. Na mair nor to excommunicat; or the Kirk hes till annull an notorius iniuſt ſentence of horning or forfaultrie.

Queſt. 51. May anie Counſall or Vniuerſitie be excommunicat, for what cauſe, whom be, and maner therof?

Ans. Sum Counſall or Vniuerſitie may be, viz. Wherof euerie member, or indiuiduum and perſone, is ſklanderus for ſic crymes, as be the Word of God deſerues excommunicatioun. And this ſould be done be thair ordinar iudgment eccleſiaſtic in maner ſett down, conform to the Word of God.

Queſt. 52. When the paſtors does nocht thair dewtie, or when a iuriſdiction vſurpes aboue an vther, or anie vther ſchiſme falles out, ſould nocht a Chriſtian King mend ſic diſorders?

Ans. A Chriſtian King ſould imploy his authoritie for mending of all diſorders, as the paſtors and doctors of the Kirk declares be Gods Word ar to be amendit ordinarlie; and extraordinarlie be an extraordinar warrand. But na king nor prince ſould tak vpon hand mending or reformatioun, but with the advys of the watchmen, and at the ſight of the Siers, wha hes the gift and calling to tak vpe the iuſt cawſes, conform to the Word of God.

Queſt. 53. May faſtes, for generall cauſes, be proclamed be a Chriſtian prince command?

Ans. Be the advys of the Watchmen, and at the ſight of the Siers, wha hes the gift and calling to eſpy the iuſt cauſſes of humiliatioun by the Word of God, they may.

Queſt. 54. May onie eccleſiaſticall iudgment compell a man to ſwear in ſuam turpitudinem?

Ans. A man ſklanderit in cauſa turpi, gif witneſſes can nocht be gottin, and weghtie preſumtiones and motiues being confirming the ſuſpitiones of the ſklander, that ſklander can nocht be remouit, the Kirk ſatisfeit, nor the perſone purgit, but be the aithe of the Lord interponit, quhilk, be the Word of God, determines all douttes and controuerſies.

Queſt. 55. Sould ther onie thing be intreated in the eccleſiaſticall iudgment, preiudiciall to the ciuill iuriſdiction or priuat mens rights; and may nocht the ciuill magiſtrat lauchfullie ſtay all ſic procedings?

Ans. Nane of tham ſould preiudge another, bot bathe ſould iudge as breither for ther mutuall helpe and confort, according to the diuerſitie of the giftes and calling beſtowit vpon tham be God, and ſett down in his Word, wharby all mens lawfull rightes ſalbe helped, and nan haue occaſioun to ſtay, bot bathe to fordar and advance vther mutualie.

FINIS.

Coming to Perthe the laſt of Februar, we fand the miniſters of the Northe conveined in ſic number as was nocht wount to be ſein at our Aſſemblies, and euerie ane graitter courteours nor vther. Sa that my eis ſaw a new ſight, and eares hard new voces; viz. flockes of miniſters going in and out at the kings palace, let at night and betymes in the morning. For S[r] Patrik Murray, the diligent apoſtle of the northe, haid maid all the northland miniſters acquentance with the King, wha began then to luik big on the mater, and find fault

with the miniſters of the Southe and the Poprie of Edinbruche, quhilk haid nocht handlit maters weill, and almoſt loſit the King, etc. Greivit at the hart with this, we diſchargit our commiſſioun from our Synod, and vſit our inſtructiones bathe privatlie and publictlie in ſic ſort, that, do what they could, wee delayit the haulding of anie Aſſemblie thrie dayes, till my ſpeciall comilito and companioun in Chryſt, wha alſo at that tyme was my bedfallow, was caried in to the King be S^r^ Patrik, and keipit from his bed weill twoll houres of the night. At quhilk houre coming in and lying down beſyde me, he tuk twa or thrie houres ſleipe, and therefter finding me walking, begoud to tell me whow he haid bein ſend for to the King, and what lang conference haid bein betwix tham, mixed with thretning and flatterie. In end he was alterit in opinioun, "For I perceaue," ſaid he, "the king will nocht feall to wrak himſelff and the Kirk bathe, vnles that our maters be better luked vnto, and he yeildit vnto ſa far as we may of conſcience, yea ſuppoſe we loſe ſum thing rather nor all." I anſwerit, "I could ſie na better reſolutioun then we haid bein vpon in all ſtreattes bygean, quhilk was to ſeik be prayer and cerſing and conference of the Word to ken our dewtie, and be about fathfullie to diſcharge it better and better, leaving the events and effect to God, whoſe the cauſe was. Bot as for yeilding and granting anie thing againſt that wherof we haid ſufficient warrand in Gods Word, and poſſeſſioun with ſic confortable fruicts ſa lang, for nather thretning, feir of danger nor flatterie be Gods grace I ſould never; for in my iudgment at ſic a tyme the paſſing from anie poinct, and it war never ſo ſmall wald be a ſchaking ws louſe and ſindrie, diſarming of ws of the truſt in the treuthe of our cauſe and vnitie, wharby we haid ſtronglie ſtand to that houre, and ſa our diſgrace and weakning, the aduerſars incouragment and fardar hope, to the ſchamfull wrak of the cauſe of Chryſt and his Kirk." Efter lang conference anent thir maters, we reaſe and paſt out to our meditationes in the Inche, and meiting againe, we that war wount wounderfullie to conſent and aggrie in all things, began then firſt to differ in opiniones. "Weill," ſaid he in end, "yie ar to be ſend for to, and peraduentour, when yie haue hard that I hard, yie will think as I think: for the King begoud with me in thir words,—'As I ſaid to Mr James Meluill and yow in Edinbruche, when I tuk yow twa by and ſpak with yow laſt in my chamber, that I haid a ſpeciall quarrell againſt yow twa, wha bathe was diſcreit and wyſe men, and ſic as I lipned in, etc.,'—therfor prepear yow for it." Yit we put af that fore noone alſo with grait reſoning and delling bathe in privat with diuers brethring, and with a number togidder in a Yll of the Kirk; till at efter noone S^r^ Patrik

was ſend with a command, that all ſould meit and reſolue be reaſoning and votting ather to hauld Aſſemblie or nocht. The queſtion being proponit, Mr Piter Blakburn tuk the affirmatiue as being indeid of that opinion, and I gat the negatiue as being indeid of the contrar. We reaſonit the mater at grait lainthe, till the graitteſt part of the breithring thoucht it aneuche and inclyned to my part, deſyring the mater to be voted; when my ſaid commilito began a lang diſcourſe, wharby he ſupplied the wants of the formar reaſoning, be ſpeitches in appeirance verie wyſe and perſwaſiue, quhilk, with the kings authoritie, careid a grait number from our ſyde, ſa that when it cam in votting, the number of the Northland miniſters and Angus preuealed. Quhilk, when I perceavit ſa to ga, with grait greiff of mynd, I withdrew myſelff, reiding in that entrie a dangerus courſe of defectioun that followed. And efter a heavie regrat vnto God, and conſideratioun of my awin weaknes, in reſpect ſpecialie of him in whaſe vertew I confydit maiſt amang all the breithring preſent, (for Mr Andro was abſent, being Rector of the Vniuerſitie, the choiſe wharof fell iuſt at that tyme), and yit with a nights conference of the king, I ſaw him ſa ſtranglie alterit, what could I promiſe to myſelff?

Therfor, efter the breithring of our Commiſſioun haid maid honeſt and plane proteſtatioun of thair diſaſſent from all that form of proceiding from that pretendit Aſſemblie, and all that ſould be done therin, to keipe thamſelues clein and frie therof, vnderſtanding that diuers war direct from the King of my frinds and weilwillars to deall with me, and bring me to his Maieſtie, I quyetlie withdrew myſelff from the town. And this mikle in generall as I know concerning that Aſſemblie. Now for the particulars.

We haid thrie or four meittings and conferences with certean Lords apointed be the King befor that Conventioun was named a Generall Aſſemblie, wherin thir Articles following war towtced, and anſwers ſett doun vnto, quhilk, as I hard, haid the approbatioun of the Aſſemblie therefter:—

Certean Articles proponit be his Maieſtie at Perth 2 *and* 3 *of Merch* 1596, *and anſwerit in Conference be certean breithring convenit there.*

Art. I. That it be nocht thought vnlawfull, nather to the Prince nor till anie of the paſtors, at anie tyme heirefter to moue douttes, reaſone, or craue reformatioun in anie poinct of the externall polecie, diſcipline, and government of the Kirk, that ar nocht eſſentiall concerning ſaluatioun, or is nocht anſwerit affirmatiue or negatiue be anie expres part of Scripture, prouyding it be done decenter in the right tyme and place, and animo ædificandi non tentandi.

An. The breither conveined giues thair advys in the firſt Article,—that it is nocht expedient to

mak a law or act twitching this, leaſt a durre ſould be opened to curious and turbulent ſprites. Vtherwayes they think it lawfull to the King, be himſelff, or his Commiſſionars, to propon in a Generall Aſſemblie whatſumeuer poinct he deſyres to be reſoluit of, or to be reformit in ſpecie externi ordinis, ſeing ſubſtantia externæ adminiſtrationis eccleſiaſticæ is pleniſſime tradita in ſacris literis: And as the Generall Aſſemblie may accept of this from the King, ſa may the Generall Aſſemblie do anent anie thing that is done be his Hienes in anie conventioun, meitting or Aſſemblie convenit be him heirefter.

Ar. 2. Seing that the ciuill and politic government of the countrie belangs onlie to the kings office and Counſallars, and is in na way pertinent to the ſpirituall miniſterie of the Word, That na miniſter heirefter ſall mell with anie mater of eſteat in the pulpit, or with anie of his Maieſties lawes, ſtatutes, and ordinances; bot gif anie of the miniſterie think tham hurtfull to relligioun or contrar to the Word, they ſall privatlie complean theron to the king and his counſall.

An. The aduys to the 2d article is, That lawes alreadie maid, hurtfull to relligioun or preiudiciall to the libertie of the Word, be declarit to be expyrit, as the ſam ſalbe particularlie condiſendit vpon; and na law be heirefter maid twitching relligioun, without the advys and conſent of the Kirk, wha ar declarit to be the thrid eſteat of the countrey; and that na Act whatſumeuer be maid contrare to the Word, the preatching wharof the miniſters hes concredit to tham. Whilk, giff it ſall fall out, as God forbid, they think that euerie paſtor, be the advys of his Preſbyterie, Synodall, or Generall Aſſemblie, ſould firſt complean, and ſeik remeadie of the ſam; quhilk remeadie nocht being gottin, they ſould direct the force of the Word againſt the ſam, with all libertie. And, as concerning maters of eſteat, the breithring deſyres the explaning of this poinct of the article.

Ar. 3. That it ſall nocht be lawfull to paſtors to name anie particular menes names in the pulpit, or ſa viuelie to deſcryve them, as may be æquiualent with thair naming, except vpon the notorietie of a cryme; quhilk notorietie may onlie be defynit be the giltie being fugitiue for the cryme, or fylit be an aſſyſe, or excommunicat for the ſam.

An. Na manes name ſould be expreſſit to his rebuk in pulpit, bot whar the fault is notorius publict; yit they eſteim notorietie mon be defynit vtherwayes then by being fugitiue, fylit be aſſyes, or excommunicat. For contumacie efter citatioun, publict commiſſioun of murdour, adulterie, or ſiclyk, as was Bodualls coming to the Abbay, the murder of Dunibirſall, and manie vther of that ſort, makes notorietie; as alſo when the fact is ſa euident, that the notorietie therof may be maid out befor the Judge Ordinar. As to the viue deſcriptioun æquiualent to the naming, it is hard to ſett a law therto, ſeing a giltie perſone will apply to himſelff, whowbeit the preatchour never thought on him.

Ar. 4. That euerie miniſter, in his particular applicatioun, ſall haue onlie reſpect to the ædificatioun of his awin flock and preſent auditour, without expatiating vpon vther diſcourſes na wayes pertinent to the congregationnes.

An. Na paſtour ſould vſe applicatioun wharin he hes nocht reſpect to the ædification of his awin flock and preſent auditor.

Ar. 5. That euerie Preſbyterie ſalbe comandit to tak diligent accoumpt of euerie paſtors doctrin, that he keipe himſelff within the bounds of theſe premiſſes.

An. It is the dewtie of euerie Preſbyterie to tak accoumpt of euerie paſtors doctrine, that he keipe himſelff within the bounds of the Word of God.

Ar. 6. That ſummar excommunicatioun be vtterlie diſchargit as inept, and that thrie citationnes at leaſt, of aught dayes intervall betwin ilk ane of tham, preceid the ſentence.

An. In the Generall Aſſemblie hauldin at Montros, it was ordeanit that euerie Preſbyterie ſould ſeik out the warrands of ſummar excommunicatioun pro et contra, and produce the ſam, to be conſidderit in the nixt Generall Aſſemblie, that deciſioun might be taken therin according to the Word of God. And ſeing the Commiſſionars from Preſbyteries at this preſent hes nocht brought with tham the ſaid reaſones, it is beſt to leaue this mater to the ordinar Generall Aſſemblie. In the mean tyme, the Act of Montroſe to be keipit.

Ar. 7. That na Preſbyterie or Synodall vſe thair cenſures vpon nan bot tham that ar reſident within the bounds committed to thair charge, vtherwayes the decreit and ſentence to be null.

An. The Generall Aſſemblie hes apointed euerie offendar to be cenſurit in the place whar he offendes, quhilk they can nocht ga by, niſi in cauſa communi.

Ar. 8. That all ſummonds contein a ſpeciall cauſe and cryme, and nan to be ſuper inquirendis, quod eſt mere tyrannicum.

An. Fiat.

Ar. 9. That na meittings and conventionnes be amang the paſtors, but his Maieſties knawlage and conſent, excepting alwayes thair ordinarie Seſſiones, Preſbyteries, and Synodes.

An. This article is againſt the meitting of paſtors neceſſar, as viſitatioun of Kirks, admiſſioun of Miniſters, concurrance of breithring in maiſt lawfull earends, as in taking vpe feaddes, reſoluing of queſtionnes, and ſic lyk. Therfor, beſyde thair Seſſiones, Preſbyteries, and Synods, prouinciall and generall, the breithring thinks all meittings for diſcharge of thair office aught to be allowit.

Ar. 10. That in all principall Townes, miniſters be nocht choſin without the conſent of thair awin flock and his Maieſtie; and this ordour to begin preſentlie in the planting of Edinbruche.

An. This article is anſwerit be an Act of the Generall Aſſemblie, quhilk ſtatutes that the principall Townes ſalbe planted with miniſters be the aduys of the Generall Aſſemblie, at the quhilk his Hienes Commiſſionars ar and ſuld be preſent.

Ar. 11. That all maters concerning the haill reſt of his Maieſties articles ſall reſt on mellit withe, ather in pulpit or anie of thair Judicators, whill firſt all his Hienes vther queſtionnes be fullie decydit; and in ſpeciall, that all maters importing ſklander com nocht in befor tham in the mean tyme, wherin his Maieſties royall authoritie is hilie preiudgit; but onlie in cauſes that ar mere eccleſiaſticall.

An. This article importes a diſcharge of manie poinctes of our diſcipline, ſa as it can nocht be preſentlie anſwerit.

ENDS THE ARTICLES.

Ane vther particular was, the morn efter it was concludit and named an extraordinar Generall Aſſemblie, the King callit it in to his palice, and, in the grait hall therof ioynit it with his Conventioun of Eſtates, and ther began to reaſone his queſtionnes; whar the Moderator and brethring, refuſing to put anie of the poincts of the diſcipline of the Kirk in queſtioun and dout, the King wald neids haue reaſoning, and maid grait prouocatioun therfor. Mr Thomas Buchannan, an of our Commiſſionars, maks anſwer, ſaying, "S^{r}, it is nocht that we diſtruſt our cauſe, or that we want reaſone to reſolue anie that douttes of our maters, ſa that they cam in a lowing and weilwilling ma-

ner to inquyre; but we perceaue the purpoſe is bot to canves and towt our maters heir a whyll, that therefter men of lytle ſkill and les conſcience may decern into tham as they pleis." And ſa, efter diuers pertinent proteſtationnes, he enterit, in his maner, verie ſcharplie, ſolidlie, and oft tymes ſarcaſticlie, he gaiff tham reaſoning ther filles, and trewlie played a ſtout, honeſt, and fathfull part that day.

And laſt a grait and large commiſſioun was giffen for converſioun and receaving again in the boſome of the Kirk, the Erle of Hountlie with his complices, the diligence therof to be reported to the nixt Generall Aſſemblie, apointed to be hauldin at Dondie in the monethe of May following; and all vther maters remitted thervnto.

But in the meantyme this Aſſemblie, and conſequentlie all that flowed therfra, or followed thervpon, was eſteimed, of the beſt and moſt godlie, to be null in the ſelff, and of na force or effect, for manifald reaſones.

1. Firſt, Becauſe it was convocat vnlawfullie, that is, againſt the lawes of the countrey ordeaning the Generall Aſſemblies to be apointed be thamſelues, with advys of the King or his Commiſſionars. Bot ſa it is that this was convocat be the King againſt the advys of the Kirk, to preiudge the ordinar apointed Generall Aſſemblie in St Andros.

2. Becauſe it was nocht till edifie, bot to demoliſhe the diſcipline eſtabliſhed, as was euident be the printed queſtionnes, caſting in dout the haill diſcipline, therby at leaſt to gean ſum advantage againſt the ſam.

3. Becauſe it was nocht fenſit nor ſanctefied be the word of God and prayer, conceavit and done be the mouthe of the laſt Moderator, Mr Robert Pont, according to the ordour obſervit in all Generall Aſſemblies ſen the firſt beginning.

4. Becauſe ther was na Moderator choſine but an, ſubornde be court, Mr Dauid Lindſay, intruſit himſelff, wherof proceidit confuſioun and vnaccuſtomed immoderat behauiour.

5. Becauſe the ordinar ſcrybe being ſen the laſt aſſemblie departed this lyff,* ther was na ſcrybe choſine, ſworn, or admitted.

6. Becauſe almaiſt the halff of the Commiſſionars from Preſbyteries according to thair commiſſionnes diſaſſentit therfra, and proteſted againſt it.

7. Becauſe it was efter four dayes deley be flatterie and boſt of Court, be a

* This was Mr James Riche, a godlie, lerned, fathfull, guid, honeſt man, with whom the honeſtie and vprightnes of our aſſemblies is lyk to end; whoſe deathe that yeir, and Mr Andro Moncreiffs, miniſter at Carell, a godlie, fathfull, and vpright brother, war ominoſe to the Kirk of Scotland.

few vottes ma, ſkarſlie at laſt thrawin out, and named ane extraordinar aſſemblie, as it was indeid.

8. Becauſe when it was ſett down for ane aſſemblie, ther was nather hallie, graue, nor ordourlie proceiding therin.

9. Becauſe ther was na cleir proponing of maters, bot convoyit and dreſſit for the purpoſe.

10. Ther was na article graulie reaſonit therin, nor na wayes reaſonit.

11. Ther was nan votted.

12. Ther was nan concludit. Ther was indeid named a certean breithring of euerie province to heir his Maieſties Articles, and giff thair advys to the Aſſemblie; the quhilk being hard in opin and full meitting, was weill lyked of and approvin.

13. Bot the ſam therefter was vpon poſt haſt altered, eiked and peared, and maiſt confuſedlie parbruilyied. And nochtwithſtanding of the diſaſſenting and proteſting of diuers breithring againſt the ſaming, yit without reaſoning or votting, was be the mouthe and pen of an vnchoſin moderator and clark, concludit and put out in wryt.

And ſa it was of the grait mercie of God that na mair ill was done there; and that the ill was done, was done in ſic a ſort as it may for thir manifald nullities be iuſtlie eſtimat as vndone.

1597.—The 27 of Aprill, an. 1597, Mr Robert Pont, Moderator of the laſt lawfull Generall Aſſemblie, cam to St Andros of purpoſe to keipe the dyat apointed for the Generall Aſſemblie; bot finding nan convenit ther bot the province of Fyff, cam to the New Collage Scholl, the place apointed for the ſaid aſſemblie, and ther, efter incalling of the nam of God, and humble confeſſioun of ſine, that haid procured that brak and deſolatioun, crauit mercie, and fenſit the aſſemblie ther ordourlie in the name of God, taking notes and documents of proteſtatioun for the libertie of the Kirk.

But alas! even then that libertie began to be almoſt loſt. For therefter, to vtter it in a word, whar Chryſt bydit befor, the Court began then to govern all; whar pretching befor preualit, then polecie tuk the place; and finalie, whar deuotioun and halie behauiour honor'd the miniſter, then began pranking at the chare, and pratling in the ear of the Prince, to mak the miniſter to think himſelff a man of eſtimatioun.

Difference betwix the Kirks Generall Assemblies, and the Kings.

And heir annes to mark the difference betwix the Aſſemblies Generall following, and theſe that paſt befor. 1. Chryſt, be his ſpirituall office bearers con-

vocat, and apointed tymes and places befor; now the King, bearing na ſpirituall charge in the Kirk, vſurpes that allanerlie. 2. Chryſt proſeidit be his Word and Sprit, directing the Moderator and breithring; now the King, his lawes and polecie of eſteat directes, I will nocht ſay controlles, Moderator and breithring. 3. Maters war proponit ſimplie, and the breithring ſend to ſeik light therin out of the Word of God, be reaſoning, conference, meditatioun, prayer. Now, plattes and courſes ar wyſlie leyit befor, moyenes and meanes ar apointed to bring tham about; all is deuyſit and advyſit in the Kings Cabbinet, according therto is the proceiding. Tent is weill tean in publict, in privat, what may fordar, what may hinder the ſam, ther is mater to win creadit at Court. He is the Kings man, an honeſt man, a guid peaceable miniſter, that goes that way; and they are ſeditius, troubleſome, cappit, factius againſt the King, as meines or reaſones in the contrar. 4. In reaſoning, the Word was alleagit, the text ſighted, the reaſone weyit at grait lainthe and laſour, and according to the waight therof, it bure the concluſioun away be a plean force of cleir treuthe; the quhilk being ans fund out, he that helde the contrar, willinglie and pleaſandlie yeildit, and all acquieſcit. Now, the Word is ather as a thing knawin and comoun, paſt and poſted ower; or gif it com directlie and cleir againſt the leyed purpoſe, then the Kings man, that is quiceſt of ingyne, man deuyſe a gloſe or diſtingo; and giff it be infiſted vpon, the King himſelff mon fall on him, and beare him doun, and put him to ſilence with reaſone, langage, and authoritie. 5. The veritie was vprightlie and indifferentlie ſoucht without reſpect of this ſyde or that, this purpoſe or that, quhilk maid men ſattletlie, graulie, and quietlie to bring out thair reaſones, and ſpeak thair opiniones. Now, the purpoſe mon be reſpected and delt for with hat and contentioun, or they can nocht be thought frak aneuche in the cauſe. 6. The feir of God, the loue of Chryſt, the cair of the Kirk, lerning in ſcripture, the powar of pretching, the motioun and force of prayer, and the eis and preſence of thoſe in whom theſe giftes ſpeciallie ſchyned, wrought amangs all, æſtimatioun, reuerence, and guid ordour. Now, it is the perſone, preſence, purpoſe, fawour, and regard of the Prince that beares out and controlles all. 7. Giff anie had a gift and miſſour by vthers of lerning, vtterance, vprightnes, zeall, erneſtnes in prayer, force in exhortatioun, it was ſpyed out and ſpeciallie employed be conſent of all at theſe aſſemblies. Now, the plattes ar leyed whow nan ſall haue place bot ſic as ſerues for the purpoſe. 8. Giff an offenſiue word or geſture haid fallen out in a brother, it was incontinent cenſured, and redreſſit. Now, gif a treuthe be vttered frilie and in zeall, it

is met with a ſquar ly, and he that is for the Kings cauſe, may vſe what countenance, geſture, and langage he pleis. 9. And votting was wount to be vſit for na vther purpoſe bot to teſtefie an vniuerſall conſent and aggriment in a cleirit and found out veritie, ſa that ſkarſlie yie wald haue fund an non liquet, becauſe that tyme and all meanes war granted and vſed for reſolutioun. And now, reaſoning is vſed but for the faſone, and na thing is ſufferit to com in determining, bot that quhilk is ſure to be born away be manieſt vottes, and therfor the catalog of Commiſſionars man be pervſed, to ken wha is with ws, and wha is againſt ws. 10. In end, the end of the aſſemblies of auld was, whow Chryſts kingdome might ſtand in halines and friedome. Now, it is whow kirk and relligioun may be framed to the polytic eſteat of a frie monarchie, and to advance and promot the grandour of man, and ſupream abſolute authoritie in all cauſſes, and over all perſones, alſweill eccleſiaſticall as civill.

Sic an Aſſemblie then as this, firſt cam in, and was haldin at Dondie the . . day of May, 1597. In the quhilk the twa chieff purpoſes was, ane to relax from excommunicatioun the papiſt Erls, ane vther to gett the Articles, alleagit concludit in ane Generall Aſſemblie at Perth, declarit and ratified at that preſent aſſemblie, and as far furthe further as might be atteined vnto. For preparatioun to the quhilk, the King perceaving the eſtats of the miniſters of Edinbruche, and of Mr Dauid Blak to be mikle meined, for purchaſſing ther fauour and forderance to his purpoſſes, he heires ſic as trauelit in thair cauſe, and makes his awin men of the miniſterie till obtein ſa mikle at his hand as to bring the miniſters of Edinbruche to his conference; efter the quhilk, he grantes tham to be relaxit from the horn, and libertie to do thair effeares abrod as frie ſubiects, yea to come to Dondie to the Aſſemblie to knaw farder of his mynd. In lyk maner to Mr Blak licence from his warde to com to Dondie.

Alſo ther was a grait plat leyed, and mikle ado vſit, (plewing alwayes with our hiffers,) whow to gett a Moderator meit for the purpoſe. For this effect, Mr Thomas Buchannan was woun be the grant of a verie weill lyked ſutt for the guid Lord Lindſayes relaxing and reſtitutioun, wha haid at tutorie, in a maner, Mr Robert Rolloc, Principall of the Collage of Edinbruche, a guid, godlie, lernit man, bot fellon ſimple and puſillanimie, and ſa as he was eaſelie caried with counſall, ſa efter the aſſemblie was lawfullie fenſed be the doctrine of the laſt Moderatour lawfull, viz. Mr Robert Pont, and a clark choſine, viz. Mr Thomas Nicolſone, it was drifted and weiried be the Kings command till the coming of the ſaid Mr Robert Rolloc, nocht being preſent at the firſt; and then be the foreprouydit ſure courſe of manieſt vottes moyennit be manie

and grait perſuaſiones and motiues vſit with the breithring bathe in publict and privat, the ſaid Mr Robert was declarit Moderator; whom, when the King and his men haid dreſſit for thair purpoſſes, the Aſſemblie is keipit frequentlie, imperatore preſidente, with grait congratulatioun.

With this all men of anie mark or valour was practiſed be Sr Patrik, and ſic as war alreadie woun, and brought to be acquented, and to confer with his Maieſtie. This was the exerceiſe morning and euening diuerſe dayes. On a night at evin, I ſitting at my ſupper, Sr Patrik ſends for me to confer with him in the kirk yeard. I, raiſing from ſupper, cam to him. The mater was anent my vncle Mr Andro, whom the King could nocht abyde. I wald do weill to counſall him to return ham, or the King wald diſcharge him. I anſwerit it wald be bot in vean to me ſa to do, for he wald nocht tak that counſall; and gif the King wald vſe his authoritie, he wald ſuffer patientlie, bot I was certean that deathe wald nocht cauſe him do againſt his conſcience. "Surlie," ſayes he, "I fear he ſuffer the dint of the Kings wrathe." "And trewlie," ſaid I, "I am nocht fearit bot he will byd all." Returning to my vncle, whar I left him at ſupper, I tauld him, whaſe anſwer I neid nocht to wrait.

Vpon the morn befor Aſſemblie tyme, I was commandit to com to the King, and Mr Andro withe me, wha, entering in his Cabbinet, began to dell verie fearlie with my vncle; bot therefter entering to twitche maters, Mr Andro brak out with his wounted humor of fredome and zeall, and ther they hecled on till all the hous and clos bathe hard, mikle of a large houre. In end the King takes vpe and dimiſſes him fauourablie.

The things that war done at that Aſſemblie I can nocht exactlie recount. Ther was, at the choſing of the Clark, an ordonance, that at the penning of euerie Act ther ſould be certean brether with the Clark, wharof I was an, and Mr James Nicolſone an vther; bot whill as I cam till attend, they war commandit to com to the King with the Minutes, and ſa I gat nocht acces againe. Alſo it was ordenit that all ſould be read in publict befor the diſſoluing of the Aſſemblie, bot nocht keipit.

The Articles proponit at St. Jhonſtoun, and anſwerit, war hard again at this Aſſemblie. It was ſchawin and verifiet to the Aſſemblie, whow they haid paſt, bot litle mendit ther; whowbeit a guid number of guid honeſt breithring did honeſtlie ther part as they might.

The Lords excommunicat war be a worſchipfull commiſſioun ordeanit to be relaxit, and that be a few vottes ma, efter ſic reaſoning, as when a ſpeciall frind aſked me, coming out of the Aſſemblie the Seſſioun befor, to ſchaw him

my iudgment in effect becauſe it dependit on his credit, wither I thought they wald be ordeanit to be abſoluit at that tyme, I tauld him, as I thought, that in my iudgment they wald gett na abſolutioun at that Aſſemblie nor the nixt, till they kythed better fruicts of repentance. Bot by votting and dealling the Kings will was wrought.

The miniſters of Edinbruches mater and Mr Blak, I refer to thamſelff.

Mr Jhone Lindſay, Secretar, intendit an accuſatioun againſt Mr Robert Walace, miniſter of St Andros, befor his preſbyterie, wha was ther challangit alſo, bot all theſe ar leiving, and can declar thair awin cauſſes better nor I.

In end was deuyſit a certean Commiſſionars, to haue powar from the Aſſemblie to convein with the King at what tyme and place his Maieſtie ſould requyre, to keipe concord betwix the Kirk and King, and to intreat of all maters that might ſerue or apertein to that effect. The quhilk, as experience hes provin ſen ſyne, hes deuoluit and tranſferit the haill powar of the Generall Aſſemblie in the hands of the King and his eccleſiaſtic counſall theſe Commiſſionars; for bathe in Generall Aſſemblies and without they rewill all.

In the monethe of Junie, immediatlie efter his retourn from the Aſſemblie, the King enters in practiſe with his Commiſſionars conveinit at Falkland, and calling the preſbyterie of St Andros, reducit a ſentence of depoſitioun pronuncit againſt Mr Jhone Rutherfurd from his miniſtrie of Kinnouchar be the ſaid preſbyterie, and approvin be the Synod of Fyff. The quhilk, nocht-withſtanding, I am certean was ratefied in the heavines, for he never did guid in the miniſterie ſen ſyne.* The ſaid Mr Jhone purchaſſit his court be calumnies and dilationnes of Mr Dauid Blak and his miniſterie.

And within a fourtein dayes therefter the King commandit Mr Jhone Lindſay to com to St Andros, (as the ſaid Mr Jhone allegit,) and intend the proſecutioun of his actioun againſt Mr Robert Wallace befor him and his Commiſſionars, takand it out of the hands of the Preſbyterie.

Mr Robert was to teatche vpon the morn efter the Kings coming, according to the cours of his office in the miniſterie of St Andros. The king coming to his doctrin, heires him till he cam to applicatioun, at the quhilk he interrupted him and ſpak againſt him publictlie. For the quhilk, all vthers being ſylent, Mr Andro Meluill rebukit the King maiſt ſcharplie, thretning him with feirfull iudgments gif he repented nocht, and thoſe Commiſſioners of the Kirk, and his particular miniſters alſo, for nocht diſcharging a fathfull and maiſt neceſ-

* And now hes renunced the miniſterie and taken him to be a mediciner.

ſar dewtie to him in that reſpect. Thus God aſſiſted his ſervant wounderfullie, nochtwithſtanding he knew that the cheiff purpoſe of thair coming was againſt him. For his cauſe they intendit a viſitatioun and reformatioun of the Vniuerſitie, they ſought out all they could gett or find againſt him:* I ſaw befor the King lying, and therefter haid in my hand, a quare of peiper of calumnies in fear wrait giffen vpe to the King. They called him diuerſe tymes, they leyed diuers things to his charge, they hard all his miſlykers, euill willars, and ſic as haid anie complents againſt him; bot God was ſa withe him, with ſic courage, vtterance and powar of his image, that they could do na thing to him in end, but mak a new choſe of the Rector of the Vniuerſitie. At the quhilk, according to the cuſtome, he willinglie dimitted his office, wherof he wald haue gladlie bein quyt for manie cauſſes, namlie for that it importethe a mixture of the ciuill magiſtracie with the miniſterie eccleſiaſtic, war nocht from yeir to yeir the haill Vniuerſitie haid burdenit him therwithe. And yit they fearit ſa the publict opinioun, that they gaiff him ane office als honourable and mair fetting and aggreiable to him in all reſpects, to wit, to be Dean of the Facultie of Theologie, the quhilk indeid they could nocht giff by him to nan vther bearing euer the ſam in effect, without compear or matche for his incomparable lerning; and yit of that quhilk they behoued to do of neceſſitie, they wald moyen thanks bathe at his hands and the comoun æſtimatioun.

As they wald haue thankes in this, ſa wald they in the mater of the miniſterie of Edinbruche, for whom they ſufferit tham to be ſuted and intreated that they ſould be enterit againe euerie an in ther awin roumes, and that to thair ſeuerall flocks with a new ſtampe of impoſitioun of hands. Bot all this was to the wrak of the thrid, viz. the miniſterie of St Andros; that that being done, the reſt might be the eaſier prey as occaſioun ſerued therefter. And ſa Mr Robert Wallace was proceidit againſt and remouit from St Andros be ſum form of kinglie commiſſionar proceiding and proces. Bot Mr Dauid Blak was neuer annes called, and yit of mere kinglie powar it behouit him to be debarrit St Andros and tak him to an vpeland roum, or then want all roum in his natiue countrey; and with poſt diligence ſummarlie Mr George Gladſteanes placed in his roum.

To receaue Mr Robert Bruce, miniſter of Edinbruche, and giff him impoſi-

* Ther was a number of ſtrangers, Polonians, Dences, Belgians, and Frenchmen, ſchollars, wha at the fame of Mr Androes lerning cam to the Vniuerſitie of St Andros that yeir, and war reſident within the ſam, quhilk crabit the King mikle, and reſtranit his purpoſe againſt him. This is remarkable for Gods prouidence.

tioun of handes, war apointed be his Maieſtie and Commiſſionars, Mr Thomas Buchannan and Mr James Nicolſone, wha apprehendit ſic a feare of leying on of the handes of the peiple vpon tham,* that it ſtak to thair ſtomak all that yeir efter hend; and was the occaſioun of a verie faſchius antipathie and contradictioun betwix the Miniſters of Edinbruche and the Commiſſionars, whom gif the King haid nocht ſtoutlie with might and mean aſſiſted, the ſaid Commiſſionars haid gottin lytle thank, and all thair awin trauell at the nixt Generall Aſſemblie. And as it was, they ſpak na thing les thamſelues, bot that they haid gottin peyment for thair trauell of that coyne and ſtreak.

About the ſam verie tyme that the King interrupted Mr Robert Wallace, and vndid the miniſterie of St Andros, ther was an erthquak quhilk maid all the north parts of Scotland to trimble from St Jhonſtoun throw Athall, Bredalban and all theſe hie lands to Ros, and therin and Kinteall, quhilk was ſchawin me for certean be ſum of our Merchantes wha war in Ros and Crommartie firthe for the tyme; and as the countrey peiple ther reported it to myſelff, being directed that ſam yeir in the monethe of October be the King and Generall Aſſemblie, to the viſitatioun of the Northe.

This maid ſic as haid red the ſtorie of the King of Iuda, Vzzias, to remember, whow that when he at a ſolemne feaſt vſurped the Preiſtlie office, and went in to the Temple to offer incenſe on the Golden Altar, the Lord ſent a mightie erthquak quhilk reaſed the halff of the montean Eroge, ſituat on the ſouthe and weſt of Jeruſalem, and caried it four ſtades, that is, halff a myll, toward the Eſt, and lighted on the ſyde of the Mont of Offence, condamnit the hie way, and ſpilt all the Kings Gardings. Therwith alſo the temple reaue, and a beam of the ſune coming throw ſtrak the King in the face wharby he becam leprouſe, and ſa be the preiſts was caſt out of the temple, yea of his kingdome, and finalie died of melancholie and greiff, as wryttes Joſephus, lib. 9. Antiq. Jud. cap. 11. Wharof alſo by the ſtorie of the kings, Amos and Zacharie the prophetes mentionnes. Anent the quhilk this dix-huitaine was maid:—

Vziah king contented nocht to bruke
The ciuill ſword of Judas gouernment;
Bot priſtlie office proudlie vndertuke
Till offer incenſe at the altar bent.

* The peiple of Edinbruche was almoſt in an vproar that day, at leaſt the Commiſſionars war effrayit of it.

God ſchuk the Erd, and holie temple rent,
And maid a montan ſkipe out of his place;
(Of feirfull wrath a' fect maiſt euident)
Whilk kinglie gets and gardings did diſgrace.

The King him ſelf with Leproſie in face,
Was ſtrucken ſa for ſchamles ſacrilage,
That he was forſ't, with manie loud alace!
To quyt his crown, and die in hermitage.

King James the Saxt, this yeir thow faſt aſpyr's,
Ou're Chryſt, his Kirk, to compas thy deſyr's.
O wey this weill, and heire exemple tak,
Leſt Chryſt, wha this yeir ſchuk thy northwaſt parts,
And withe eclipſed Sun amaſ'de the harts,
For kings to com thie iuſt exemple mak.

A heavie fact for all the hartes of the godlie and honeſt, and maiſt deteſtable, traterus and crewall in reſpect of the deuyſars and committars, fell furthe vpon this alteratioun of the miniſterie of St Andros. For the forementioned malitius, craftie miſrewlars of the citie, ſeing now the auband of that miniſterie remouit, and all ſic as lyked of the beſt miniſters to be miſlyked at Court, and that they haid gottin a miniſterie that wald go throuch with thair factioun, they ſteir vpe and incitats four deboſhit young limmers, and wattes that maiſt notable man amangs all the merchants of St Andros, and for godlines and vertew nocht inferior to manie in the land, James Smithe, as he was coming ham at night from the coſt ſyde, and crewallie demeanes and murdares him. The guid honeſt man was maiſt innocent of anie cryme or wrang done to anie, as we ſchew befor, (whowbeit perſones led with the ſprit of that murdarar and liar from the begining, nocht contented to haue murderit his body, preſſes yit to murdar his guid fame, bot in vean, amangs the childring of godlines and treuthe,) and thinking it was bot gear they ſought, was reſoluit to haue bought pace with large ſoumes; and for aggriment theranent the King himſelf haid apointed the day following to be keipit be frinds and a commiſſionar directed from him expreſlie for that effect, and thus vnder tryſt was cut of. Ther was never a cais that befell a man that woundit my hart ſa ſare, and caſt me in ſa terrible a tentatioun of doutting of the prouidence of God, ſeing ſa guid a man left in the hands of ſa vyll lowns. I knew the innocence and gudnes of the man ſa weill, the vylnes of his maiſt wicked enemies, and the veritie of his cauſe. I was even drounde, a certean dayes, even almaiſt in

a deadlie and ſencles diſpear, till my deir father of mercie and God of all conſolatioun haid pitie on me, and brought me in the light of his ſanctuarie, and maid me better to knaw and beleiue therby, that ther was a hell prepared for the wicked, and a heavine for the godlie heirefter; and all the reſt of the poincts of that maiſt deipe and confortable doctrine of his prouidence.

I haid a grait cear of that mans eſteat for the onlie reaſone befor ſchawin; and ſeing that alteratioun coming on, I often ſaid to him, that he haid a thing graitlie for his confort, that the cauſe of Chryſt and his Kirk in Scotland was ſa ioyned with his, that ſa lang as the an went weill, I ſould warrand the vther, bot when the an alterit I fearit the vther. And often hes he anſwerit me, that was over grait honour for ſic a vyll worme; and that maiſt gladlie wald he tak his part in the hardeſt ſort as in the beſt. At the tyme of that alteratioun I was mikle and verie inſtantlie vrget be the King to mak the ſermont at the receaving of Mr George. Fallon leathe was I, and ſoar was it againſt my hart for manie weghtie reaſones, bot ſeing tha guid honeſt men was at ane extream poinct of wrak, hauing ane interlocutor of the Seſſioun paſt againſt tham of ten thowſand mark, quhilk tendit to thair vtter hearſchipe, I indented with the King for the ſtaying of that decreit, and compoſing of that mater, (wherin I haid ſa lang trauelit with his Maieſtie,) I wald condiſcend to do that quhilk vtherwayes my hart could nocht ſuffer me to do: For I thoucht ther could be na ill don in teatching the Word trewlie; and I thank God therin I ſatiffeid my conſcience, bot the doing of it, at that tyme, and by ſic a compactioun, was a grait huik in my hart, and wrought ſear remorſe at the newes of his deathe. Bot as the cerſar of harts and reanes knawes the overthraw of that miniſterie of St Andros was a heauie overthraw to the ioy and pleaſure of my ſaull, ſa far was I from art, part, read, counſall, conſenting therto, or allowing therof. And wheras I tuk grait peanes therefter in placeing of Mr Blak at Mr George kirk, I did it becauſe I kend the fathfull, honeſt, brothers danger; for the King and Commiſſionars bathe war carles of him, and deſyrit nocht better nor to caſt him lous on his awin default (as they wald alleage), that throw neceſſitie he might be compelled till abandone the countrey.

James Smithe was my deir frind whill he leivit, and from whom I parted in my awin hous about twa houres befor his ſlauchter, with als grait ſweitnes and ioy of hart, arriſſin of a heavinlie conference, whilk haid ſtowin twa houres from ws or we was awar, as euer I haid in this warld; during the quhilk me thought that he and I bathe was caried from the erthe and delyting our ſaulles in that lyff and glorie purchaſſed be the deathe of the Mediator and

Sauiour Jeſus Chryſt; till Mr George Mernſe, bailyie of St Andros for the tyme, a guid ſimple man, and his frind, cam and tuk him out of my maiſt hartlie embracing, ſear againſt my will, for I was determined to keipe him with me that night, and go with him to St Andros on the morn for keiping of that tryſt of agriment apointed be the King.

Gif the reidar be holelie affectionat in trew and godlie frindſchipe, he will nocht lothe of the poeticall paſſioun quhilk pleaſit and eaſit me for the tyme; and therfor for my frinds ſak I can nocht ſuffer to peariſhe, whowbeit bot a dwabbling countrey ryme, meittar to be ſwipped away with the mouſe wobbes, nor byd as a picture in the palace of Apollo.

A dulfull Lamentation for Sin, quhilk hes procurit the thraldome of the Kirk, and crewall murdar of James Smithe, Merchant and Citiciner of Sanct Androſe. Sept. 1597.

(With the toone of "Alas, I die," etc.)

Alas! the tyme, that euer I did offend
Againſt thy hiche and dreidfull mageſtie;
Alas! the yeirs and ſeaſons I haue ſpend
In erdlie tourns and warldlie vanitie;
Alas! the mounths, alas! the wkes and dayes,
That I conſum'd in fooliſhe ſports and playes.
Alas! alas! for verie greiff and paine;
Alas! for ſin, alas! for ſin againe.

This pretius loſs, quhilk I ſa ſeare lament
Withe murnfull mean, is of the tyme of Grace,
When God ſa lang his Goſpell till ws lent,
Till offer lyf with euerlaſting peace
For all repentand, fathfull, halie annes:
This wounds my hart, my flaiſhe, my blud, and beans.
Alas! alas! etc.

I may lament with manie loud alace!
I may regrat with manie reuthfull reare,
The lichtleing of the fauour and the grace
Of thie, my God, alas! with ſiches ſeare:
Whare grace is gean, what reſts but mortall greiff,
With dulfull deathe, and wa without releiff.
Alas! alas! etc.

And yit, the graitteſt mater of my greiff
Is nocht this heauie ſaull with pean repleit,
Bot that my ſinnes hes wrought ſa grait miſcheiff
To crabe my heavinlie father, deir and ſweit;
And moue him nocht to ſpeare his erthlie glore,
His deireſt Kirk quhilk did this Land decore.
Alas! alas! etc.

For whare the ſcepter of thy Chryſt did gyde,
And gouern be his Word and Halie Ghaſte,
It is contemn'd, alas! and ſet aſyde,
And fantaſies of flaiſhe for it is plaſte:
Sa ſin gets not his iuſt and frie rebuik,
The godlie grones, the wicked proudlie luik.
Alas! alas! etc.

The ſtandart of thy treuthe is troden down,
And lies, and falſhod hes the vpperhand;
Reſtor'd again ar Trator, thiff and loun,
And honeſt men ar murdrit in the Land:
Whar Chryſt did gyd, now Court does gouern all.
O wratched ceaſs! O miſerie and thrall!
Alas! alas! etc.

But na thing mair effrayes and terrifies,
Then the renewing of that Couenand:
At grait Aſſemblie, Synods, Preſbyteries,
And all our Kirks, bathe vp and down this land,
Whare monie woued, and promiſ'd till amend;
Bot vthers hiche in rank did vilipend.
Alas! alas! etc.

The purpoſe therof was to purge the land
From filthie ſin, that God therin might dwell:
Bot Sathans ſleaues wald na wayes vnderſtand
That guid intent, nor yit the purpoſe tholl:
And ſa this tow hes put vpon our rok,
And brought our fredom vnder boundage yok.
Alas! alas! etc.

And euer alas! for ſcham and weill-awa,
Even we our ſelfs, wha promiſ'de all the beſt,
Be feir and flatterie caried clein awa,
Permits thy ſpreit in ws to be repreſt.
Yea, ſum in hart, are led a contrar courſe,
Of all this wa, the fontean and the ſourſe.
Alas! alas! etc.

Sa, by that heape of hynous ſinnes before,
Whilk cry'd a vengeance to the heavinnes hie,
We haue incenſte the mightie King of glore,
Be brak of promiſe, and withe periurie:
Till ather quyt his juſtice and his right,
Or then to caſt ws clein out of his ſight.
Alas! alas! etc.

And ſen the frie rebuk of ſin is gean,
And of our cenſures the ſeueritie:
The Papiſts, Atheiſt, mockars euerilk an,
And beaſtlie ſlaues to ſenſualitie,
At fredome now they vant and work thair will,
Reuyling God, his word, and ſervants ſtill.
Alas! alas! etc.

FINIS.

J. S.

A crewall deid that heirvpon enſewed,
With woundit hart I wofullie record,
That all the giltie greiwſlie may rew'd,
Haſt for to render recompence, O Lord;
I mein the murder of that meakles man,
Amang tham all St Andros did belang.
Alas! alas! etc.

Guid James Smithe, thy fathe and feir of God,
Thyn honeſtie in lyff and conuerſation,
Thy vertues rare diſſeminat abrod,
And weill bekend throw manie Chriſt'an nation;
Thy gentilnes and trew humilitie,
Thyn vpright meining and fidelitie.
Alas! alas! etc.

Thy courteſſie, thy faſones fear and fyne,
Thy dealling iuſt and ſquare can naine concell,
Thy kyndnes, frindſchipe, and thy ſpreit deuyne,
In lyking polecie and comoun-well:
Thy loue of right, and hatred of all wrang,
Excelling all thy citicines amang.
Alas! alas! etc.

Bot ſpecialie, thy lyking of Gods word,
And interteining of his ſervants trew,
Maid Satans ſlaues to tak the blodie ſword,
And ſtrik tha ſtrakes, quhilk they ſall euer rew.
They did pretend a forgget cauſe of fead,
Bot verelie thy vertew was thy dead.
Alas! alas! etc.

For certeanlie thow was an innocent;
To God and man approued weill be tyme;
Altho malicius greidie men war bent
On thie, maiſt falſlie, for to lay a cryme,
Thair conſciens ay the contrar did tham tell,
As they ar yit convicted be tham ſell.
Alas! alas! etc.

For why the ground of ſtryff and deadlie fead?
It is from Sathan ſen that firſt he fell,
Whaſe ſprit the wicked reprobat does lead,
And maks tham firſt to hat the Lord him ſell;
And ſyn abhore ſic as him loues and feirs,
Whaſe ſprit and lyff is contrarie to theirs.
Alas! alas! etc.

Invy and malice, lang inueterat,
Did bowden in the breiſt of craftie men,
Withe Satans vennom haill intoxicat,
As God at laſt will mak the warld to ken;
Wha houndit furthe theſe ratches vnder night,
On Lambe alan, haill four to ſet thair might.
Alas! alas! etc.

And that at vnawars behind his bak,
They interpryſ'd thair limmers crewaltie,
Quhilk ſouldart lyk they durſt nocht vndertak;
Sic was his manhead and actiuitie:
When he was paſſing lyk a ſeakles lam,
Theſe crewall craftie wolfs vpon him cam.
Alas! alas! etc.

Wa to yow, fooliſhe, filthie, feible fallows,
Yie ar mad faggets to the fyre of hell.
Lyk lowns and limmers, your carkaſhe for the gallows,
Your curſed ſaull for Beelzebub him ſell.
As vagabounds, lyk Cain, to be kend,
Till that yie mak a maiſt vnhappie end.
Alas! alas! etc.

Fy! on the limmer Lindſay, by the leaue,
Thow might haue clam'd ſum kinred by thy name,
Bot making thie to ſlaues a filthie ſlaue,
Thou'rt blotted out with euerlaſting ſcham.
Ah! ſlaue to Satan, and to ſlaueiſhe beaſts:
Ah! flaſhar tyk, whom all the land deteaſts.
Alas! alas! etc.

Yie venturars beveall his Tragedie,
Yie kend him euer godlie, guid and wyſe.
Yie mariners and tradars be the ſie,
Amang your merchants he haid eu'r the pryſe,
All honeſt men, all burgeſſes of towns,
Will mein his ceaſs, vnles they be bot lowns.
Alas! alas! etc.

But maiſt of all the honeſt pure will miſs
His merchandiſe with mercie euer mixt,
He gat a thowſands bennefone and bliſs;
They wanted nocht wha kep't thair tym affixt.
Yea manie an, he quat full liberallie,
That was by haſard put to pouertie.
Alas! alas! etc.

O Kirk and King whow gratlie ar yie wrang'de!
Alas! for loſing of ſa rare a man.
Gif hounders of ſic knaues war tean and hang'de,
War in compear a wildguſs for a wran:
A better ſubiect, nor a better ſone,
Haid nocht the King nor Kirk this land within.
Alas! alas! etc.

Then if yow will eſchew the vengeance grait,
Of ſeakles blud that ower this land does hing,
Tak pean to purge; ſet heir your harts delait;
Think this beſeats a godlie kirk and king.
For, gif that therin yie be negligent,
I am ſure to leat yie fall it ſeare repent.
Alas! alas! etc.

And thow, O Fyff! ſa filthelie defyl'de
Withe fore thought fellons bludie crewaltie,
I rather be a ſtranger far exyl'de,
Nor Erle, or Lord, or baron, into thie:
Vnles thow kythe thir murders to deteaſt,
That in thy Waſt, this vther in thyn Eaſt.
Alas! alas! etc.

I red thie, therfor, dull for Dunnibirſall,
And for St Androſe now, to ſobbe full ſear,
Or thow ſall feill thy iudgment, ſcharpe as thirſall,
Vpon thy bak, and in thy buttoks bear:
For why whar ſeakles bluid ſa faſt cryes out,
The righteus God mon puniſhe ther, but dout.
Alas! alas! etc.

Bot O St Androſe! ſearlie ſall thow rew
The tym that thow brought out that wicked race;
For thow ſall drink of that quhilk thow did brew,
With mikle wa, and manie loud alace!
For ſure thyn eis ſall verelie behauld,
What euer thy fathfull paſtors to thè tauld.
Alas! alas! etc.

And namlie yie, wha lauching in your ſleiue,
Now maks this mater ſeage vnto your drink;
For ſurlie God ſall then his awin releiue,
When yie your craft and malice ſall forthink.
Lauche on, and ſport yow with your guid ſucceſs,
Our God is in heavin, wha ſies, and will redreſs.
Alas! alas! etc.

Bot weil's thie weidow, ſuppoſed miſerable,
God giue thie grace to knaw thy happines.
The deuill hes done miſcheif intolerable,
Yit God his graittar guidnes ſall expreſs.
Whilk thow ſall find with wonderfull delyt,
To thair malicius wicked harts diſpyt.
O confort! confort! ſtedfaſt to remean.
O confort meit to mitigat thy pean.

God hes reteir'd thy houſband to his reſt,
And him inrol'd, for to mak out that number
Of righteus martyrs whom he loues ay beſt,
Into this lyff perſew'd with croſs and cumber,
Beneathe that Altar bleſſed ſaincts amang;
Whilk cryes, Haſt Lord, reuenge our bluid and wrang.
Thair cled in whait he pleſand ſall remean:
O confort meit to mitigat thy pean.

Bot certeanlie God ſall thy houſband bie,
And father to thy childring an and all;
He ſall yow freethe from all this miſerie;
He ſall yow heir, and giue yow hart to call.
He ſall yow daylie grace and bleſſing ſend;
He ſall yow gyd vnto that bleſſed end.
O confort! confort! ſtedfaſt to remean.
O confort meit to mitigat thy pean.

Deir damiſelles ! leaue af your dreirie mean,
And grow in godlines to womanhead ;
Yie ſall nocht liue lyk orphelings alean,
Altho your erthlie father now be dead ;
Your heavinlie fathers guidnes yie ſall feill ;
He ſall yow touchar all, and marie weill.
O confort, etc. etc.

Thow bonie boy, conceaued and brought vpe,
Miraculuſlie by anie expectation,
Into thy youthe, reioſe to tholl the whupe,
Thy God ſalbe thy ſcheild and preſeruation :
He ſall thie bliſs, and mak thie ſie at eaſe,
A feirfull curſs on all thy fathers faes.
O confort, etc. etc.

Sa, efter God hes maid yow meit for him,
Be all your ſuffrings and tentationnes.
He's mak yow on the ledder Chryſt to clim,
And end your greifs and tribulationnes,
Surmounting far the ſkyes and ſternes bright,
Yie's enter in the Lords æternall light.
Ther meit with him and neuer part again.
O confort meit to mitigat your pean !

Now Chryſt our King, triumphar ouer the deuills,
Ou'r ſin, ou'r deathe, ou'r hell, this warld and all,
Behauld from heavin thir maiſt miſcheiws euills
And heire the plaint of ſic as on thie call.
And ather ſtainche the rage of thair impyre,
Or come and caſt them in æternall fyre.
O com ! O com ! O com ! without delay.
O com ! and iudge, Lord Jeſus, we thie pray.

AMEN.

In the monethe of October therefter, with a heauie hart, grait pean in body be a diſtillatioun fallin on my teithe, and with grait expences, I entered in iorney with the reſt apointed, and viſited the provinces of Aberdein, Murray, and Ros. At ther Synods and Preſbyteries we tryed the miniſters, particularlie in doctrine, knawlage and lyff : Sum we depoſit ; ſum we admoniſhed ;

ſum we incuragit; manie we helped in ther gleibs, manſes, and leivings. We delt with all the noble men and cheiff barrones for prouyding of thair Kirks, be doctrine and privat delling, and gat ſubſcriptionnes to the particular prouiſionnes ſett down in wrait anent euerie Kirk. Wherin the penitents recentlie receavit paſt befor be guid exemple, the Erles of Hountlie and Arroll, becauſe they war nocht yit reſtored in Parliament; but ſenſyne I heir litle of the performance. But therin MakinToſhie warred all the reſt, wha meitting ws at Ennernes, ſett down the plat of all his Kirks with ſufficient prouiſioun, and when he haid done, he ſubſcryvit it with his hand befor ws, and ſaid, "Now it may be thought I am liberall," ſayes he, "becauſe na miniſter will venture to com amangs ws, therfor get me men and ſey me, and I will find ſufficient cautioun for ſaifftie of ther perſones, obedience to ther doctrine and diſcipline, and guid peyment of thair ſtipend and interteinment in St Jhonſtoun, Dondie or Aberdein." And indeid I haue euer ſenſyne regrated the eſteat of our Hielands, and am ſure gif Chryſt war pretched amangs tham, they wald ſcham monie Lawland profeſſours, and gif peanes war taken bot als willinglie for winning of tha ſaulles be the prince and paſtors to plant ther Kirks, as ther is for wrakking and diſplanting of the beſt conſtitut, Chryſt might be pretched and beleiued bathe in Hielands and Bordours.

In that iorney, be occaſioun of conference be the way with S^r^ Patrik Murray, Mr James Nicolſone, and Mr Piter Blakburn, I ſmeld out the purpoſe of erectioun of Biſchopes againe. The quhilk, coming to Edinbruche to the parliament in the monethe of December, I fand planlie going to wark, and therfor left my litle court commiſſionarie, and all fordar dealling with tham in anie courſe or purpoſe, and reteired my ſelff ham to my awin calling. From the quhilk, whowbeit I was often abſent of befor, occupied euer in comoun cauſſes to my grait peanes and ſpending of all I haid, yit I haid confort in my conſcience and ioy in ſpreit therefter, remembering ſum guid done to the contentment of the godlie. But when I perceavit my peanes and expences to be dowblit, and to reape na thing in end bot greiff of mynd, and euill eſtimatioun amangs guid folks, I thought it hie tyme to reteire. And yit twa turnes fell out that tyed me, as efter we will heir.

At the parliament in December, the mater was convoyed and brought in this maner. The Commiſſionars, in nam of the Kirk, ſought be petitioun a vott in parliament, wharof they thought they haid ſufficient warrand, becauſe it haid oftentymes, yea almoſt at euerie parliament, compleanit, that men ſatt and votted in parliament in nam of the Kirk, that nather bure office in the

Kirk, nor haid anie commiſſioun therfra. The Abbots, Priours, Lords of Seſſioun, and ſic as they drew of the Nobilitie, war againſt the Kirk; yit be erneſt delling of the King, wha haid promiſt mikle guid to be done to the Kirk at that parliament, they condiſend and aggreis, that ſic of the miniſterie heirefter, as his Maieſtie ſould promot to the dignitie, office, place and title of prelacie, biſchope, abbot or vther, ſall haue vott in parliament, ſiklyk and als frilie as any vther eccleſiaſticall prelat haid at anie tym bygean, etc.

Now this, forſuthe, was a grait benefit for the Kirk obteined at that parliament, when the papiſt Erles war reſtorit, and for the quhilk the Kirk behoued to receaue tham in fawour. For the Kirk had lyen long in contempt and povertie, quhilk the King and his commiſſionars ſoar pitied, and this was the way to mend that: To gett of the godlieſt, wyſeſt and beſt of the miniſterie, vpon the Counſall of the Realme, conventionnes of Eſteattes and hicheſt Court of Parliament, ther they ſould reaſone and vott in ther awin cauſſes, and bring hame againe the Kirk leiving, and nocht ſtand at the durre geiffing in peapers of petitiones, and ſkarſlie when they haid iaked on manie dayes, gott ſa mikle as a fear anſwer. And indeid, gif warldlie honour and ritches haid bein to be ſought for to the Kingdome of Chryſt, as it was, and is of the Antichryſt, or gif ther haid bein honour and ritches to be gottin in Scotland, euen bot ſic as was wount to be to theſe tytles, dignities and offices of prelates, I wald haiff eaſelie bein moued and caried away with theſe arguments, wanting the grace and government of Gods ſpreit; bot Chryſt teatching ws, and making ws to teatche his peiple the contrar, and the peiple in ſic a cleir light of the Goſpell ſeing and ſpying the wandring away of ther gydes in the miſt of Court vanitie, and therfor the mair eſteimed ther, the mair diſpyſit and contemptible befor tham, and the les able for anie guid ædificatioun to the conſcience, maid me altogidder to avoid and abhore it. And heir again my forſaid commilito and I war in contradictorie opiniones.

Our Synod of Fyff convenit in St Andros in Februar following. To it was S^r^ Patrik direct from the King to moyen for the mater of Biſchopes. It was far and fearlie brought about with a Letter theranent from the Kings Maieſtie to the Preſbyteries. Item, an vther from the Commiſſionars with a copie of the Act of Parliament, ſchawing whow hardlie it haid obteined by the Kings grait peanes and authoritie at the hands of the Lords of Articles, and what commoditie might therby com to the Kirk. Therefter the queſtioun was proponit, Gif it war expedient and profitable for the Kirk, that the miniſters ſould haue vot in parliament for and in nam of the Kirk. The quhilk ſeim-

ing guid be manieſt vottes of the breithring to be anſwerit affirmatiuè, I planlie diſcouerit vnto thame the purpoſe, to the grait offence of the Kings Commiſſionar, ſchawing tham that it being annes fund profitable and expedient, that miniſters ſould vott in parliament, theſe miniſters behoued to be biſchopes and prelates, or els they wald nocht be admitted to vott; and ſa we ſould fall to wark and big vpe biſchopes quhilk we haid bein all our dayes dinging down. Mr Andro Melwill inſiſted herin in his vehement maner; wha taken vpe rudlie be Mr Thomas Buchanan, that he ſould nocht haue place in the Aſſemblie, (meining becauſe of the miſordour quhilk the King and Commiſſionars haid maid in the Vniuerſitie, debarring the maiſters therof, namlie of Theologie, from the Aſſemblies), he anſwerit, "My profeſſioun was to reſolue queſtionnes in the Kirk of God out of his Word, and to reaſone, vott and moderat in Aſſemblies, when your was to teatche the grammar rewlles." Quhilk anſwer contented and moued the breithring verie mikle. Efter the quhilk Dauid Ferguſone, the auldeſt miniſter that tyme in Scotland, ſpak graulie, cleirlie and at lainthe, whow the corruptiones of that office of Biſchopes haid bein eſpyed be the Kirk of Scotland from the begining; what pean haid bein taken bathe in doctrin from pulpites and in aſſemblies, for purging and alluterlie putting away therof. And now he perceavit a purpoſe till erect tham of new, conveyed in ſic a maner as he could compear to nathing better nor that quhilk the Grecians vſit for the overthraw of the antient citie and kingdome of Troy, buſking vpe a braue hors, and be a craftie Sinon perſuading tham to pluk down the walles with thair awin hands to receaue that in for thair honour and weilfear, quhilk ſeruit for thair vtter wrak and diſtructioun. Therfor he wald, with the breithring that haid giffen guid warning, cry, Equo ne credite Teucri.

Mr Jhone Dauidſone, an of the antient fathers of the Kirk, was preſent with ws at that Aſſemblie, and mightelie and grauelie warnit, informit and movit the breithring. Amangs the reſt he ſaid mirrelie, "Buſk, buſk, buſk him as bonilie as yie can, and fetche him in als fearlie as yie will, we ſie him weill aneuche,—we ſie the hornes of his Mytre."

In memoriall wharof this Decateſſarad was maid, when the mater wrought fordar on therefter:

By Pallas art the Grecians built an horſs,
Als hudge as hill, preſenting him to Troy,
And craftie Sinon, taken as par forſs,
Perſwadit them to brak thair walles with ioy

Be thair awin hands; this horſs for to convoy,
And ſet him vpe in thair maiſt ſacrat place:
Bot therout vſhing capteans did diſtroy
With fyre and ſword thair citie ſoone, alace!
Tho Dardan prophets cry'd and bad tham ceaſe,
Alluring tham to work thair awin releiff:
Yit fooliſhe madnes ſpuilziet tham of grace,
Sa God, for ſin, brought on thair laſt miſcheiff.
This horſs, this Sinon, and this Troian ſak,
Methinks I ſie, whill we our Biſchops mak.

In that Februar, betwix the Synods Provinciall and Generall, was that maiſt conſpicuus eclipſe* of the Sunne, quhilk ſtrak all creatours with ſic eſtoniſhment and feir, as tho the day of Judgment haid bein com. I knew befor it was to com; I was nocht ignorant of the naturall cauſe therof; and yit when it cam to the amazfull, vglie, alriche darknes, I waſt caſt on my knies, and my hart almaiſt fealled. On that I gaue this warning:

In Februar, the twentie fyue exack,
We ſaw the Sunne, the tent hour of the day,
Begin to loſs his light, and turn to blak,
Whilk piece and piece his whait did weare away.
The cauſe is this, as lerned men do ſay;
The darkſum bodie of the changing moone
Cam in betwix our ſight and Phœbus gay,
And hid from ws his halſome light ſa ſoone.
Amid the meittings of our KIRK this done,
Portends the dark and variable warld
Sall com betwix the Kirk and CHRYST abone,
And mak hir paſtors crewked, blind and thral'd.
Then ſtatlie ſtarrs ſtik faſt, and tak gud tent
The dragons taill will reng the firmament.

* Ouer notable effects of this eclipſe kythe the yeir following in the deathe of notable lights of the Kirk of Scotland, Mr Thomas Bowchanan, Mr Robert Rollok, Dauid Fergufone, and Mr Adam Jhonſtoun; alſo of Mr Jhone Lindſay, for naturall iudgment and lerning the graitteſt light of the polecie and counſall of Scotland. In lyk maner of guid James Smithe, the ſune amangs the merchants.

A mair feirfull eclipſe was of the Sun, and fall of ſtarnes from the heavin, when in the Kirk of France the men of graiteſt lerning and eſtimatioun, (intyſit be the flatterie and gifts of the King for eſtabliſſing of that peace quhilk he haid fantiſeit in his brean betwix the papiſts and proteſtants for the commoditie and ſurnes of his eſteat,) war maid to ſet and imploy thair thought, pen, and trauell to erect and ſet furthe ane mid and weill mixed relligioun and new Chriſtianitie, the effectuating wharof haid nocht feallit, gif God haid nocht cutted ſchort thair dayes with exemplar ſorts of deathe. The names of the chieff war Vadianus, Serranus, Rotanus, Egbergius, and Martinius.

1598.—In the monethe of Merche following, 1598, the Generall Aſſemblie held at Dondie. Ther the King and Commiſſionars met befor togidder, and leyed all the plattes and courſſes, being in grait fear that the Commiſſionars ſould be ſoarlie cenſurit for thair proceidings, and that ther ſould be na forderance in thair cheiff purpos of erecting of biſchopes. Ther was ther biſſines day and night to mak and try all in euerie province. The Moderator was befor hand preparit, and all and euerie an that ſould teatche and open thair mouthe in pulpit; and finalie all things framed for the purpoſe, ſa far as wit or diligence might mak with the prince authoritie.

The King profeſſit to ſtand be the Commiſſionars, and they be him. The vther partie war the miniſters of Edinbruche and St Andros, with all ſic as ſtud vprightlie for the eſtabliſhed diſcipline and fredome of the Kirk. The Commiſſionars offerit tham to giff a compt of thair proceidings to the Aſſemblie, bot ſa in effect that they war iudges thair ſelff, for they war ſure befor hand the graitteſt number ſould be on thair part. Manie greiffes war giffen in be Edinbruche, St Andros, and vther preſbyteries; grait hait and altercatioun was, ſa that ſic an aſſemblie was never ſein in Scotland ſen reformatioun of relligioun; and that quhilk was warſt, the graitteſt enemies of the miniſterie, the lat excommunicat forfaultit papiſt Erls, war brought in to tak thair paſtyme of the imperfectionnes of the breithring, and ſkrape togidder mater of ſklander and calumnie to ventilat and ſaw athort amangs the enemies bathe within and without the land. My vncle Mr Andro was happie in that at his firſt preſenting to the aſſemblie, he was diſchargit, nather wald the King com in nor ſuffer anie thing be done till he was away, (yit he paſt nocht on vttering his mynd to the breithring in his auld maner.) And nocht ſatiſfeit that he was out of the aſſemblie, he was chargeit af the town vnder all heeſt peanes. And ſurlie, I ſay, he was happie that hard nocht the things quhilk woundit our hartes throuche; better to be buried, as they war ordeanit in end, nor euer rememberit.

Efter that a large tyme was euill tint vpon the greiffes, and they (Male Malcontent, mother of the greives*) buried, the queſtioun moyennit at all the ſynods befor, cam in, Whither miniſters might vot in parliament? It was reaſonit at lynthe, wherin I had my large part, as they follow heirefter; but at laſt when it cam to the roll, Mr Gilbert Body led the ring, a drunken Orkney aſs, and the graitteſt number followit, all for the bodie, but reſpect of the

* This nam was giffen to that dealling in deriſion be the people,

ſpreit. And yit, praiſit be God, a guid number of honeſt breithring glorifiet God, bathe in reaſoning and votting directlie againſt: Another ſort war miſtakine bathe in reaſoning and votting. And the number that caried the concluſioun away, war nocht ſic that laborit or haid ſkill in the word, bot lait commiſſionars wha votted with the King and thair miniſters. Efter the quhilk concluſioun, Mr Jhone Dauidſone, of whom I haue diuers tymes ſpoken befor, maid publict proteſtatioun againſt it in his awin nam, and the nam of the breithring that diſaſſented, firſt in word, and therefter gaiff in in wryt, deſyring the clark to inſert it.

Therefter going fordwart to the reſt of the queſtionnes, befor they ſould be reaſonit, to mak tham the mair plauſible and eaſie to be paſt, the haill deuys and forge of the new Biſchoprik was brought furthe falon weill buſket, and fearlie and at lynthe red befor the Aſſemblie. Ther war they maid clein of all corruptioun of Papiſtrie, Antichriſtian and Anglicall biſchopries, fyned of new in the furnace, caſt in a new mould, and maid of a freche ſtrak; and finalie embarrit and incloſit with ſic caueats, as range and fling thair filles tho they war wyld, they ſould never win out. Yit when the reſt of the queſtiones war read, they perceaving that the breithrings hartes, wha haid aſſented to the firſt, began to ſtand and ſwidder, for the beſt part thought it meitteſt to tak tyme to mollefie and moyen maters leſt they ſould grow fouſome at the firſt; and ſa was ordeanit, that efter advyſment in preſbyteries, the Synods of euerie province ſould aſſemble in May, and efter reaſoning of the queſtiones ther, ſould direct thrie of thair number, quha ſould convein with the King at the tyme and place to be apointed be his Maieſtie.

It was alſo concludit at this Aſſemblie, that this office of votting in parliament was of a mixt qualitie, and therfor the electioun therto behoued to be mixt, partlie be the King and partlie be the Kirk; and the nomber of vottars to be fiftie.

Our Synod of Fyff convenit in Dumfermling in the monethe of Junie. Ther war Commiſſionars from his Maieſtie, the Lord of Towngland, and Sr Patrik Murray. Reaſoning was, and the iudgments of all the preſbyteries and breithring, giffen in thir queſtiones: 1. Efter what maner he ſall be choſin wha ſall vot in parliament for the Kirk: Wither the Kirk, the nominatioun, and the King the choſe, or e contra? Cuper Preſbyterie, quhilk Mr Thomas Buchanan gydit, thought that the Kirk ſould nominat fyve or ſax, out of the quhilk the King ſould chuſe an. The vther thrie Preſbyteries aggreit in an, that the Kirk ſould mak choſe of ther awin Commiſſionars, and therwith the King ſould

content and accept the ſam, as the barrones and burrowes does. 2. Whow lang ſould they continow? Cuper ſaid, tota vita niſi interueniat culpa. The vther thrie in an, from a Generall Aſſemblie to an vther. 3. Whow they ſould be callit? Cuper thought it a thing indifferent wither they war callit Biſchopes or Commiſſionars. The vther thrie in an, thought the conſequens of the nam of graitter importance, becauſe the verie nam of biſchope now importethe corruptioun and tyrannie in the Kirk, therfor that they ſould be called Commiſſionars of the Kirk. 4. Concerning the rent? All aggreit in that it ſould be but hurt of vther kirks, and nocht hinder the diſſolutioun of benefices.

For my awin part I proteſted I wald haue na thing ado with the forging or blocking of it in anie ſort; for as I ſaw it working, the beſt of it wald be bot a corruptioun and tyrannie brought in within the Kirk to the wrak therof.

But all the cair and trauell of the Kings Commiſſionars, was to gett ſic thrie men nominat as the King lyked beſt of; grait deuyſes and mikle biſſines was about that. In end they fand the way to put vpon the lyttes a guid number of the thrie Preſbyteries that war againſt tham, that they might be quyt of thair vottes; and ſa haiffing moyenned the reſt behind, they gatt thair intent, viz. Mr George Gladſteanes, Mr Thomas Buchannan, and Mr Jhone Fearfull. Whilk, when the guid brethring eſpyed, they wald giff tham na vther commiſſioun bot to report fathfullie thair iudgment in the queſtionnes, and attending therto, to reaſone, vot, and conclud, and ſie ne quid eccleſia detrimenti capiat. Promitten, to approue and allow na thing bot that quhilk they did lawfullie in that mater.

That Conventioun of the Synodicall Commiſſionars was keipit with the King at Falkland in the monethe of Auguſt therefter, wharin what was done I can nocht rightlie ſett down, becauſe I was nocht ther. For, efter the Conventioun of Perthe, I was neuer at Aſſemblie nor meitting bot againſt my will, except in Preſbyterie; and my opinioun and wis was, ther ſould be na generall meittings, Rege preſidente, vnles it pleaſit God to turn and ſett his hart vtherwayes, for I ſaw and was certean, we ſould ay be farder and farder behind in the ſinceritie and libertie of Chryſts kindome; and they ſould euer, a way or vther, gett thair intentes brought about.

Allwayes in generall, they fand nocht ſic fordar in the purpoſe as they luiked for; and therfor the Generall Aſſemblie, that was apointed to be the yeir following, was prorogat almoſt a yeir, for aduyſment and better dreſſing of maters.

This yeir I cawſit print my Catechiſme for the profit of my peiple. It coſt me fyve hounder marks, quhilk God prouydit be the motion of a maiſt godlie and loving frinds hart. Of the quhilk ſoum I abyde addettit, bot neuer could gett a hounder mark of it again to this hour.

1599.—In the ſimmer of the 99 yeir, ther was a meitting of manie breither with the King and Commiſſionars in St Andros, for a purpoſe of aggreiment and concord; and when all profeſſit frindſchipe and brotherlie loue ane to another, and onlie the difference was in opiniones of proceidings, and anent the concluſionnes paſt, it was thought meit to refer that to a conference, quhilk was keipit therefter in Nouember in Edinbruche. I trow to mitigat my vncle and mak him amends, it was then that Montroſe was maid Chancellar of the Vniuerſitie, Mr George Gladſteanes, Vice Chancellar, and Mr Andro Meluill, Dean of the Facultie of Theologie.

In the mean tyme, at our Synod in September, 1599, a weill meining brother, my colleg, gaiff in to the Aſſemblie a certean Anglopiſcopapiſticall concluſionnes, wherof he haid over guid a warrand of the Kings buik, intitulat Βασιλικον δωρον, bot becauſe it haid but of accident cum in his hand, and was nocht publiſhed, he could nocht be plane. The Synod iudget tham treaſonable, ſeditius, and wicked, thinking that ſic things could nocht be, and directed tham to the King. The King, knawing the warrand durſt nocht be exhibit, gettes knawlage of the brother that gaiff tham in, and ſends to apprehend him; bot God watched over him, and ſaued him. This maid me fean, when I haid reſoluit nocht to keipe the Conventiones of the Commiſſionars, whowbeit wraitten for, to giff obedience, and tak grait peanes, faſcherie, and expences, with greiff of mynd, till attend vpon ſum guid occaſioun to gett my brother and colleag relaxit from the horn, and reponed in his awin roum againe.* And this was an of the cauſſes formentioned why I conteinowed in my Commiſſionarie, leyed on me be the King and Aſſemblie. Whilk occaſioun I gat never till the fact of St Jhonſtoun fell out, and immediatlie therefter the cauſe of the miniſters of Edinbruche teatherit me again, ſa that I could nocht gett frie till that was diſparit; and God leyed his hand vpon me be ſeiknes, wharof heirefter in the awin place.

The concluſiones, wharby we gatt certean knawlage of the Kings determi-

* Strange and vehement war the exerceiſes of my mynd during that tyme, quhilk God, wha hes a ſecret dealling with his awin ſecret annes, knawes.

nat mynd in our maters of the Kirk, war namlie theſe, ſett down in that buik as in Teſtament to his Sonne.

1. The office of a King is a mixed office betwix the ciuill and eccleſiaſtik eſteat.
2. The rewling of the Kirk weill is na ſmall part of the Kings office.

The righteus Chryst knawes what wrang he and his servands gettes heir.

3. The King ſould be iudge if a miniſter vag from his text in pulpit.
4. The miniſters ſould nocht mell with maters of eſteat in pulpit.
5. The miniſter that appealles from the Kings Judicator in his doctrine from pulpit, ſould want the head.
6. Na man is mair to be hated of a King nor a proud Puritane.
7. Paritie amangs the miniſters can nocht agrie with a monarchie.
8. The godlie, lerned, and modeſt men of the miniſterie, ſould be preferred to biſchopries and benefices.
9. Without Biſchops, the thrie eſteats in Parliament can nocht be reeſtabliſhed; therfor Biſchops mon be, and paritie baniſhed and put away.
10. They that preatches againſt biſchopps, ſould be puniſhed with the rigour of the law.
11. Puritans ar peſts in the Comoun weill and Kirk of Scotland.
12. The principals of tham ar nocht to be ſuffered to bruik the land.
13. For a preſeruatiue againſt ther poiſone, ther mon be biſchops.
14. The miniſters ſought till eſtabliſhe a democratie in this land, and to becom Tribuni plebis thamſelues, and lead the peiple be the noſe, to bear the ſwy of all the gouernment.
15. The miniſters quarrell was euer againſt the King, for na vther cauſe bot becauſe he was a King.
16. Paritie is the mother of confuſion, and enemie to vnitie, quhilk is the mother of ordour.
17. The miniſter thinks be tyme to draw the policie and ciuill gouernment, be the exemple of the eccleſiaſticall, to the ſam paritie.
18. Na conventionnes or meittings of Kirkmen to be ſuffered bot be the Kings knawlage and permiſſion.

FINIS.

In the monethe of Nouember therefter, the King, maid to vnderſtand that a conference amangs the breithring of all ſortes wald mak maters to go fordwart peacablie, and all purpoſes to pas at the nixt Generall Aſſemblie, ſend his miſſiues athort all provinces, and convocat the ſpecialles of the miniſterie from all partes to Edinbruche againſt the 17 of November. The ſoum of the quhilk conference, als fathfullie and neir as I could collect and remember it immediatlie therefter, I ſett down as followes:

THE SOUM OF THE CONFERENCE KEIPIT AT HALIRUDHOUSE, THE 17 OF NOVEMBER 1599.

The Preface.

BECAUSE the meittings of the laſt Generall Aſſemblies war factius, tumultuus, confuſe, haitt and vnordour lyk, leaſt the lyk ſould fall out at the nixt, his Maieſtie, withe advys of the Commiſſionars, thought meit till apoinct this preſent Conference, and call thervnto of all ſortes of the miniſterie, zealus and fyrie, modeſt and graue, wys and indifferent, wherin maters might be quyetlie and graulie reaſonit, and a way prepearit to a decent and peaceable Aſſemblie, wherin they may be decydit and concludit.

The Propoſition.

THE propoſition was: That it was permitted to euerie an ther conveined, friely to reaſone and ſchaw thair mynd, bathe vpon things concludit in Aſſemblies and Conferences befor; as alſo on things to be concludit that war yit in deliberatioun: Provyding alwayes, that na reaſone war brought againſt things concludit in Aſſemblies, but onlie out of Scripture, quhilk may iuſtlie be brought and vſed againſt the conſtitutionnes of anie Aſſemblie.

The breithring that ſtud for the eſtabliſhed diſcipline, and diſaſſented from whatſoeuer conſtitutiones, actes, or ordinances maid in the leat and new form of Aſſemblies, preiudiciall to the ſam, anſwerit, they nather could nor wald reaſone in theſe maters, nocht being preparit therfor, nor meining to preiudge the Generall Aſſemblie following. In the quhilk, efter the inſtructioun of Gods Word, and calling for his weſdome, they purpoſed, be his grace, being called therto, to ſpeak thair mynd cleirlie and fullie, as God ſould furniſe abilitie and warrand be his Word and Spreit.

It was anſwered, that ther was na preiudice meinit to the Aſſemblie, bot onlie a preparatioun for it; and in cais anie having occaſioun to ſpeak now, being wryttin for be the King for that effect, and keipe vpe his reaſones and mynd to ſtand in the head of a factioun therwith therefter in the Aſſemblie, he might be counted a fals knaue.

The breithring, being thus vrged, accordit to ſpeak as they could remember preſentlie, proteſting alwayes the ſaftie of the cauſe from hurt, that the Aſſemblie war nocht preiudgit, and that it might be leiſome to tham to helpe

thair preſent ſpeitches and reaſones, and bring out fordar as they might attein vnto, for the weill of the cauſe at the nixt aſſemblie.

Sa the concluſiones of the Aſſemblie of Dondie was read, bearing—That it was neidfull and expedient that miniſters ſould vott in Parliament; and that that office was of a mixed qualitie, partlie ciuill, partlie eccleſiaſticall, &c. In lyk maner, was read the thing done at the Conventioun of Falkland efter the ſaid Aſſemblie, with the caueattes for keiping of the ſaids votters in Parliament from all epiſcopall corruptioun, &c. And ſa returning to the former concluſion, the cheiff poinct of all, it was proponit to be reaſonit vpon firſt, and the ſaid breithring requyrit what they haid to ſay againſt the ſaming.

The breithring anſwerit: They knew na warrant of the Word of God for ſic a concluſioun; deſyrit, therfor, they might be inſtructed of the [ſame] be Scripture, quhilk, giff they could find, they wald willinglie aggrie and ſtand content; giff nocht, that concluſioun could nocht be maid in fathe, and therfor wrang, and to be reformed in thair iudgment.

Na Scripture was producit, onlie a reaſone buildet vpon this principall: *Euangelium non deſtruit polytiam:—Atqui hæc eſt pars politiæ. Ergo.* To the quhilk it was anſwerit be diſtinction of *polytia* in lawfull and vnlawfull; and the lawfulnes therof behouethe to be ſchawin be the Word of God, els Ethnik, Turkiſhe, and Jewiſhe policie might ſtand withe the Goſpell. It was anſwerit, It was aneuche that the polecie was nocht repugnant to the Word of God, whowbeit the warrand of euerie part of polecie, and Act of Parliament, or ciuill law, war nocht producit; therfor (ſaid they) ſchaw yie the affirmatiue, that it is repugnant to the Word, the probatioun wherof now comes vpon yow.*

It was therfor provin repugnant to the Word of God, and concludit be this ſyllogiſme:—

"That miniſters ſould be inuoluit and intanglit with effears of this lyff, namlie of polecie, ciuill iudicators, and effeares of comoun weill, is againſt the expreſs Word of God.

* Ther was an vther argument rather meinit nor proponit: Miniſters war *ciues* and *libera capita;* and, therfor, according to polecie, behouethe to giff ther conſent to the making of lawes in Parliament.

Anſw. Gif a conſent be neceſſar, it is douted. But ceas it be, they conſent to the law in Parliament, ather be the Lords or barones of the ſchyre whar they war born and remeanes, or be the Commiſſionar of the brouche wherin they war born or dwelles; for, as to his miniſterie, it is na part nor poinct of polecie nor ciuill burgeſchipe; or, if the mouth of the Lord be to be conſulted, the Commiſſionar, directed from the Generall Aſſemblie, ſould be heard.

"But this concluſioun and office therby impoſit, will intanggle and inuolue tham. Ergo."

The propoſitioun is proven be the expres Word, 2 Tim. 2. μηδεὶς στρατευομένος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, whar the word πράγματεια meines properlie, effeares of law, iuriſdictioun, and rewling of the comoun weill; as I. Cor. 6. πρᾶγμα, for a ciuill actioun or cauſe.

It was anſwerit, That that place tuk nocht away naturall, œconomic and polytic dewties quhilk neceſſarlie this lyff requyres; and the quhilk man be done, and may be done of euer ilk an, ſa that they inuolue nocht thamſelues, and intangle therin to the hinder of thair calling.

To that it was aggreit, That ther was certean dewties and ſimple actionnes to be diſchargit now and then for nature, œconomie and polecie, be euerie an, and ſa be miniſters alſo, for the helpe and nocht hinder of thair cheiff and propre callings. Bot ther was a grait difference betwix ſic actiones and dewties, to be done at certean tymes and occaſionnes of vrgent neceſſities, and the diſcharging of a ſett and ordinar office in a comoun weill, namlie in the twa graitteſt poincts of the mageſtie and princelie ſtat, νομοθετικὴ and δικαστικὴ, that is, the making of lawes in a comoun weill, and iudging of the ſubiects according to the ſam in the Parliaments, Counſalls, and Conventionnes of Eſteattes of the Realme, quhilk could nocht be done without intangling and involuing in effeares, and ſa diſtractioun fra the cheiff charge; as the place itſelff cleirlie declarit what intangling was, viz. whatſoeuer might hinder the wariour from doing the dewtie of a ſouldart, and pleaſing his captean.

For the quhilk purpoſe alſo, the weghtines of the charge of the miniſterie, and graitnes of the cure of ſaulles, was inſiſted into; and planlie affirmed they knew neuer nor felt never the weght therof, that thought a ciuill office of government in the comoun weill might be vndertakin and ioyned therwith. Whar mirrelie was caſt in the ſpeitche of the Quein of Eingland, when ſche makes a Biſchope:—"Alas! for pitie, (ſayes ſche,) for we haue marred a guid pretchour to day." And the King exhorted nocht to mar his pretchours ſa.

For corroborating and ſtrynthning of the reply, this ſyllogiſme was ſubioynit:

"That miniſters ſould be diſtracted from preatching the Word, is againſt the Word of God.

"But this will diſtract tham. Ergo."

The expres word, Luc. 9. ver. 59, 60, 61, 62, Chryſt ſayes to an, Follow me; wha anſwerit, Let me firſt go burie my father. Chryſt anſwers, Let the dead go burie the dead, and go thow and preatche the Goſpell of the kingdome of God. Another ſayes, I will follow thie, but let me firſt go and tak ordour

with my hous. Chryſt anſwers, Na man putting hand to the pleuche, and luikes bak, is meit for the kingdome of God. Heir ar maiſt neidfull naturall dewties and œconomic, quhilk Chryſt expreſſie forbiddes for ſteying of the pretching of the Goſpell, and attending vpon his miniſterie. Whow mikle mair then incompetent offices, *quæ ſunt Cæſaris et Reipublicæ*, as we will ſchaw heirefter?

The expres word is the ſaxt of the Actes.—The twoll Apoſtles ſayes to the reſt of the diſciples, It is nocht æquitable, or to be approued, that we ſould leaue the Word of God and ſerue the Tables; therfor, let deacones be choſine and apointed. Giff the Apoſtles wald nocht leaue the preatching of the Word of God for an eccleſiaſtic office, becauſe of diſtractioun, mikle les wald they that miniſters ſould leaue thair miniſterie of the Word for ciuill and impertinent.

Thridlie, The Scripture calles the miniſters ἀφορισμενους, Rom. 1.—ſeparat and ſett apart: And wharfra? Queſtionles fra the occupationes of this lyff, to ſaue the peiple and thamſelues, and draw tham be the Goſpell to the lyff euerlaſting,—to fiſhe tham out of the ſie of this warld to God and his kingdome of heavin. Sa the haill nature of ther calling is ſeparat and ſett apart from the warld, to the quhilk they ſould nocht be callit bak again, mikle les therin involued and drownit.

Fourtlie, The Lords miniſterie vnder the law is callit a warfear, Num. 4. and his miniſters wariours; and ſa in the place alleagit in the New Teſtament, the ſacrament and aithe wharof is maiſt ſtreat, and na wayes ſuffers diſtractioun. For tham was allotted na inheritance, but haid the Lord for thair inheritance, Deut. 18. 1.; Joſu. 13, 14. They ſay to thair father, I reſpect him nocht; they ken nocht thair breithring, they acknawlage nocht thair ſonnes, but keipes the Lords words, and obſerues his Covenant; teatches Jacob his iudgments and his law to Iſraell, ſettes incenſe before his face, and brunt offerings on his altar, Deut. 33. Then mikle mair the miniſters of the New Teſtament, becauſe of a graitter and cleirar grace, ſpirituall and frie from beggerlie cerimonies and elements of this warld.

And, laſt, to conclud this poinct with that maiſt wechtie and graue atteſtatioun of the Apoſtle to Timothè, 2. 4.: "I atteſt thie befor God, and the Lord Jeſus Chryſt, wha ſall iudge the quick and the dead at his appeirance and kingdome: Pretche the Word; be inſtant in tyme, and out of tyme; convict, reproue, exhort with all lang ſuffring and doctrine." And in the fourt of the firſt, "Tak cear of thir things, be about thir things." And ar thir things ſpo-

ken to Timothè onlie, and nocht to all miniſters and paſtors? And gif they be ſpoken to all, what tyme, I pray yow, is left to be imployed at Parliament, and in the effeares of the comoun weill? The deuill is a biſſie biſchope, and goes about lyk a roaring lyon; and wha ſall giff a compt of the torn ſcheipe, or ſtollen in the paſtors abſence? And, finalie, that thrifauld demand to Piter, *Amas me?* and charge, *Paſce Agnos*, &c. perteines it nocht to all?

It was obiected, that we fell in the ſam abſurditie with the Papiſts, that gatherit thair Celibatum out of the words of the Apoſtle, I. Cor. 7. *Coniugatus curat quæ ſunt mundi, quomodo placeat vxori.* And gif ane with a eccleſiaſtic or paſtorall charge may haue the charge of wyff and familie, wharfor nocht of the comoun weill? And the Apoſtle ſayes, That he that ceares nocht for his familie, is wars nor an infidell.

It was anſwerit, That the Papiſts argument was friuolus from the abbus of mariage to the taking away of the benefit therof, being apointed be God, and rightlie ſerving for the helpe of man in his calling; and na thing lyk vnto this, wherin an euident intangling and diſtractioun may be ſein. And to anſwer for the caring for the hous and tham that ar therin, that is meined for inſtructioun and rewling therof be Chriſtian diſcipline, as is euident out of the 3 Chap. ver. 4. be the word προϊσταναι, he that can nocht rewall and govern his awin hous, whow ſall he haue cair επιμελητὴ of the Kirk of God? For the Apoſtle is cleir in that poinct, I. Cor. 9. That the flocks ſould prouyde for thair paſtors, tham and thair families, the things that ar neidfull for this lyff, as the Captan or Prince for his ſouldarts, and they maid frie till attend on thair ſeruice.

It was inſiſted, that ther was als mikle diſtractioun and tyme ſpendit in our commiſſions and viſitationnes, in avatting on plattes and pleying of ſtipends, attending on parliaments and conventionnes, &c.

Anſwerit: That theſe war the wantes, imperfectiones and corruptiones of our Kirk, as yit nocht weill conſtitut, wharof the fault is in the Magiſtrat and flockes, ſchawin, compleanit vpon, and rebuked at all occaſionnes be the Word of God, quhilk hes na place to proue anie thing in this mater, *vbi quæritur, quid fieri debeat, non quid fiat?* And as for Commiſſionars for viſitatioun, we ar occupied therin in our awin ſubiect in pretching the Word, exerceiſing diſcipline, and vſing of cenſures; and that nocht ordinarlie or be ſett office, bot *ex neceſſitate eccleſiæ et pro re nata.*

It was fordar inſiſted, that we granted till obey and com to the Kings Maieſtie when ſoeuer he called for ws, quhilk was all an with that in queſtion.

Anſwerit: His Maieſtie now or then calling for ws, we might repear to his Hienes, and giff our advys in all things *de iure diuino*, or vtherwayes as *ciues*, ſa that the benefit redounding to the Kirk or Comoun weill therby, preponderat and weyed down the hurt of our particular charge. Bot it was *longe aliud* to haue an ordinar office to diſcharge in the Kings Counſall and Parliament; for, as was twitched befor, ther is a grait difference betwix a certean actioun to be done now and then, as neceſſitie and occaſioun craueth, and a ſett office to be ordinarlie diſcharged.

It was obiected, that the Generall Aſſemblie haid alwayes from tyme to tyme cravit this votting in Parliament, and now when the King offers it, it was euill thought of and refuſit.

Anſwerit: The Aſſemblies haid oftentymes cravit that nan ſould vott in Parliament in nam of the Kirk, bot ſic as buir office within the ſam, and haid commiſſioun therfra. Bot that anie Generall Aſſemblie, befor the laſt in Dondie, haid determined that miniſters ſould vott in parliament, it was flatlie denyed. And it was ſchawin that often tymes that queſtion haid bein agitat in Aſſemblies and amangs breithring, bot could neuer be fund whow it could ſtand with the office of a miniſter to be a Lord in Parliament, nor was able to be ſchawin be the Word of God.

It was then demandit wha could vott for the Kirk, giff nocht miniſters?

Anſwerit: It might ſtand better with the office of an Eldar and Deacon, nor of a Miniſters, they having commiſſioun fra the Kirk, and ſubiect to rander a compt of thair doing at the Generall Aſſemblies. And that indeid we wald als fean haue the Kirk inioying hir awin priuilages as anie vther, and haue his Maieſtie ſatiſfeit, and the effeares of the Comoun Weill helped, bot nocht with the hinder, wrak and corruptioun of the ſpirituall miniſterie of Gods worſchiping and ſaluatioun of his peiple.

It was replyit, That it war better for the miniſters to be thair awin caruers, and ſie to the weill of the Kirk, bathe in the ordering and prouiſion therof thamſelues, rather nor commit it to vthers, wha wald cear bot ſklanderlie for it.

Anſwerit: That the King and his Nobles gaue the miniſterie credit and onlie place in ſpirituall maters, ſa that they wald nocht tak the ſacraments, nor vther benefites of the Kirk at ther awin hands, nor of the hands of na vther. They wald nocht think thair bernes weill bapteiſed, nor the Supper weill miniſtrat, nor thair mariages bleſſed bot be ſum miniſter. And gif his Maieſtie gaue ws ſic credit, authoritie and place, in things perteining to

the ſaull, and proper to our office, why ſould we nocht giff him and his Lord the lyk in things perteining to the body, and this lyff, as proper to tham and thair office; and think it als grait abſurditie to mell therwith our ſelues, &c.?

It was obiected, That the Kirk was in poſſeſſioun of voting in Parliament be biſchopes, viz. Mrs Jhone Dowglas, Patrik Adamſone, Dauid Cuningham and vthers.

Anſwer: Sen the Generall Aſſemblie haldin at Dondie, an. 1580, whar that office of a biſchope was declarit vnlawfull be the Word of God, the Kirk cryed out continualie againſt tham, and excepted againſt all ther doings in parliament or els whar, as hauing na lawfull office in the Kirk, nor na commiſſioun fra the ſaming.

Therefter place being given, ther was producit ane vther argument to ſchaw the concluſioun repugnant to the Word of God.

"That Miniſters ſould bear ſupremacie, dominioun, and be called Lords, is againſt the Word of God.

"But the concluſioun imports that. Ergo."

The propoſitioun is cleir out of the thrie Evangeliſts, Math. 20, Marc 10. Luc 22, and I. Peter, 5, 3.; and, *Nolite vocari Rabbi*, etc. This reaſone was nocht inſiſted into, nor anſwerit for want of tyme. Lykas alſo ane vther in the ſam maner:

"The confounding and mingling of Juriſdictions diſtinguiſt in the Word of God, is repugnant thervnto.

"But the concluſioun imports that. Ergo."

The propoſitioun is euident of the 2 Chron. 19, and, *Quis conſtituit me Judicem;* and, *Date quæ ſunt Cæſaris Cæſari, et quæ Dei Deo.* etc. Chryſt refuſed to deuyd the inheritance amangs brethring, to iudge the adulteres, Jhon 8. He refuſed to be maid King, and profeſſed that his kingdome was nocht of this warld.

Heir was declarit at lainthe and verie weghtelie be Mr Andro, be what meanes and degries the Pape was hoiſed vpe into that chaire of peſtilence, wherout of he tyranniſes over all Kirks and Comoun Weills, tramping Kings vnder his feit, and tranſferring thair crownes and dominiones at his pleaſur; and all from this vſurping of bathe the powars and ſwords, the ciuill and eccleſiaſtic. In end a ſiccer caveat was given to the King, to be war he ſett nocht vpe ſic as ſould caſt him or his down. And this mikle anent the concluſioun of the laſt Generall Aſſemblie, as memorie might ſerue.

Therefter was proponit the twa poincts left be the ſaid Aſſemblie to the meitting at Falkland, and ther alſo left vndecydit or determined vpon. 1. Gif theſe votters in Parliament, being annes choſin be his Maieſtie and the Kirk, ſould bear that office ad vitam or culpam, and ſa be perpetuall; or, gif they ſould be alterable fra tyme to tyme at the Aſſemblies pleaſour. 2. Gif they ſould bear the nam of Biſchopes or nocht.

Againſt the perpetuitie, the diſtractioun fra thair ſpirituall office of the miniſterie was mikle vrgit againe, ſchawing cleirlie that ſic a continuall charge and burding lying on a few, could nocht bot debauſh and diſtract tham alluterlie from the paſtorall attending and feidding of thair flockes; the quhilks they behoued to commit to ſum Vicares and ſum ſuffraganes.

For the perpetuitie thir arguments war vſit:

Firſt, that ther wald na man tak the peanes and mak the expences vpon the tytle of the benefice, to giff it over the nixt yeir to an vther.

It was anſwerit, That we war nocht vpon mans particular commoditie, bot ſeing what might be for the helpe and guid of the Kirk and Comoun weill; to the quhilk ſic wald neuer do guid wha war ſeiking ther awin honour and welthe.

Nixt it was reaſonit, That the hinder of all comoun turnes was be twa inleakes chiefflie; ane of ſkill and vnderſtanding of maters, and right way of proceiding therin; ane vther of continuance and attendance conſtantlie on tham being annes begoun, till they war brought to ſum guid poinct and effect. Bot ſa it was, that gif theſe comoun men ſould be changable, they could nather lern ſkill, nor proſecut things. Ergo.

Anſwer: They might gett mair ſkill of the wit and lawes of men, and les of the weſdome and buik of God; mak mair attendance on Court and the Warld, bot les on Chryſt and his Kingdome. And it was hard to perſwad ws that a few wald ſie ſa mikle for the weill of the Kirk as a haill Generall Aſſemblie conveinit for that effect, or follow out a guid comoun cauſe better and mair conſtantlie, ſeing experience alwayes teatched, that they wha wilbe ritche and honourable, are mikle about the ſaming, and verie litle for Chryſt.

At laſt thir reaſones and inconvenients war brought out dilated and inſiſted into againſt perpetuitie:

Firſt: It wald brak the barres of all thair Caveattes, and, but dout, eſtabliſhe lordſchipe over the breithering, tyme ſtrynthning opinioun, and cuſtome confirming conceat. And gif the beſt deuyce hes be tyme turned to corruptioun, mikle mair this of the lawfulnes wharof we iuſtlie dout.

To this was anſwerit, That paritie amangs miniſters was nocht to be lyk,

and wald nocht be. And put the cais, it behoued to ſtand, becauſe of our conſtitutiones and ordour. They ſould be *pares* and alyk as miniſters, whowbeit, in reſpect of thair ciuill office and Lordſchipe, they war abon the reſt.

Nixt, perpetuitie wald bereaue and defraud the Kirk of the benefit and libertie of electioun and choiſe of the meitteſt for the turn *pro rei natæ commodo*, for it is ſure that all men ar nocht meitteſt for all turnes, etc. Anſwerit: The meitteſt ſould be choſin at the beginning, wha wald grow ay meittar and meittar: alſo that it was frie to the Kirk till adioyne ſic as they pleaſit to tham for counſall and aſſiſtance. It was replyit, That ſic as war adioyned wald nocht be hard to reaſone nor vott in Parliament, Conventiones and Counſall.

Thridlie: Manie alterationnes befalls to mortall men: They may be ſeik in body, fall in offences, quhilks albeit nocht mak tham worthie to be depoſit, (*nam difficilius ejicitur quam non admittitur hoſpes*), yit may diſgrace them ſa, that they becom vnable and vnmeit to do anie guid in comoun turnes; they may tyne the gifts of mynd and vtterance, etc. In ſic ceaſſes this perpetuitie will defraude the Kirk of an in that roum; for ſic a man, an or ma, can nocht, nor will nocht, be depoſit, and a Commiſſionar in his place will nocht be admitted.

It was anſwerit, The number of miniſters admitted and ordeined to vott, viz. fiftie, was ſa grait, that whowbeit an, twa, thrie, four or ten or twoll, war away, ther might be a new behind. Replyed: It wald be lang or ſic a number war weill ſett down and prouydit with guid Lords leivings in Scotland; and when they war, ther might be a new, and mair nor a new, behind of the guidnes they wald be of; bot an guid man might be mair ſtedable to the Kirk nor an and fiftie of that ſort.

Fourtlie: Gif theſe men ſerue for the prince and ſteat, whowbeit againſt the weill of the Kirk, the prince will meantein tham ather be his authoritie and moyen amangs the breithring in Aſſemblies, having ther lyff and gear in his powar, ſa that they will nocht fear depoſitioun; or whowbeit the Aſſemblie wald depoſe tham of the miniſterie, yit wald the King cauſe him keipe his Lordſchipe and Leiving. And ſa ſould they ſett thamſelues to be advengit on the Kirk to hir wrak.

Anſwerit: Ther was na thing ſa guid bot might be bathe ill ſuſpected and abbuſit, and ſa we ſould content with na thing. Replyed: That we douted of the guidnes, and had over iuſt cauſe to ſuſpect the euill of it. Duplyit: That ther was na fault bot we war all trew aneuche to the craft.—Bot God mak ws all trew aneuche to Chryſt, ſay we.

Fyftlie and Laſt: This perpetuitie will overthraw the powar and libertie of the Aſſemblies of the Kirk, and altar the Chriſtian government of the Kirk to Antichriſtian hierarchie, placing perpetuall Commiſſionars or Biſchopes aboue miniſters and ther Aſſemblies, and ſyne ſum miniſteriall head mon be abon tham, the hie way to Paprie. At leaſt the haill powar of the Kirk and Generall Aſſemblie ſalbe in the hands of theſe twoll or threttein, wha I warrand yow, will tak na limitat Commiſſioun from the Generall Kirk, bot to reaſone and vott as they think beſt for the weill of the Kirk forſuthe; ſa this Epitome will aboliſhe the grait wark, and the Generall Aſſemblie will becom to be bot a Chaptour of theſe Biſchopes, and ſkarſlie that.

Anſwer: Theſe Caveattes hes prouydit for all theſe inconvenients weill aneuche. Reply: Theſe comentares wilbe tedius to reid, and ill to remember, and the text taken to be ſchort and cleir aneuche in the ſelff.

In end ther was alleadgit a number of inconvenients that ſould fall out giff theſe vottars war nocht perpetuall:—1. That his Maieſtie and Eſteattes wald nocht admit tham in parliament vtherwayes, and ſa we ſould loſe the grait benefit. Anſwer, *Facilis iactura.* 2. That the miniſters ſould ly in contempt and povertie. Anſwer: It was thair maiſters cais befor tham; it may ſerue tham weill aneuche to be as he was; and better povertie with ſinceritie, nor promotioun withe corruptioun. 3. That vthers wald be promouit to that roum in parliament, (for his Maieſtie could nocht want his thrie Eſteattes,) wha wald oppres and wrak the Kirk. Anſwer: Let Chryſt, the King and advengar of the wrangs done to his Kirk, and tham dell togidder as he hes done befor; let ſie wha gettes the warſt. 4. That it could nather ſtand for the weilfear of King nor Kirk, nor Comoun weill. Anſwer: It was beſt that God thought beſt. 5. That it wald be faſhius and confuſe ilka yeir to chuſe Commiſſionars. Anſwer: Na profit nor pleaſure without pean taken, and experience haid proven it maiſt eaſie and ordourlie. 6. That it wald breid variance and contentioun, whill a end wald preas to haue ſic, and another ſic, and ſa forthe. Anſwer: Tak away profit and honour, and contentioun will ceas. 7. Men wald be that way diſgraced, now ſett vpe, and now ſett by and caſt down, and ſa diſcuragit from doing guid. Anſwer: He, that thinks it diſgrace to be employed as Gods Kirk thinks guid, hes lytle grace in him, for grace is given to the lawlie.

Thus after a thrie or four houres dealling in the formar heades, it was thought inſiſted lang aneuche theron; and therfor the poinct remeaning con-

cerning the nam of theſe vottars in parliament ſould bear, was proponit to be reaſoned vpon.

It was reaſoned for the affirmatiue: That aggreing vpon the mater and ſubſtance, it maid nocht what nam war giffen it. And ſeing the parliament laſt haid granted to the mater, vnder conditioun the miniſters votting in parliament ſould bear the nam and office of biſchopes, quhilk was alſo a name of Scripture, we ſould nocht ſtand till aggrie therto, leſt the refuſing of the name ſould mak the benefit to be refuſed, quhilk his Maieſtie haid gottin paſt in fawours of the Kirk with grait peanes and difficultie.

It was anſwerit: That the nam ἐπίσκοπος being a Scripture nam, might be giffen tham, prouyding, that becauſe ther was ſum thing mair put to the mater of a biſchopes office then the Word of God could permit, it ſould haue a lytle eik put to the nam quhilk the Word of God ioyned to it, and ſa it war beſt to baptiſe tham with the nam that Piter 1 Cap. 4 giffes to ſic lyk officers, calling tham ἀλλότριοεπίσκοπους, war nocht they wald think ſcham to be merſchallit with ſic as Piter ſpeakes of ther, viz. murderars, theiffs and malfactors. And verelie that goſſope* at the baptiſme (gif ſa I dar play with that word) was na litle vokie for getting of the berns name.

But in erneſt it was reaſonit on the contrar, That the nam of Biſchope could nocht be giffen tham for theſe reaſones, the quhilk war nocht fullie handlit, nor replyed vnto, partlie for want of tyme, and partlie for want of patience, becauſe of litle ſpeid in the purpoſe.

1. Giff they ſould gett the nam of Biſchope, they behoued to haue it ather as it was taken properlie in the Word, or as it was comounlie conceauit be the peiple. Bot nather of the twa could thay: Nocht as in the Word, becauſe it ſould be applyed to ſignifie that quhilk could nocht ſtand with the Word, as hes bein declarit, except it war, *Judas epiſcopatus:* And nocht as it is comounlie taken, becauſe then it ſould import the corruptioun of Antichriſtian and Anglican biſchopes, contrar to the Caueats.

2. That quhilk offendes the Kirk of God ſould be eſchewit, altho a thing indifferent, for ſa it becomes euill. Bot this nam of biſchope offendes the Kirk of God in this land. Ergo.

3. That quhilk iuſtlie may ſklander the miniſters and bring tham in diſgrace ſould be avoidit, bot giffing to them of that name will iuſtlie ſklander tham; becauſe, theſe twentie yeirs thair doctrin from the pulpit hes ſoundit againſt biſchopes, till they war vtterlie overthrawin: And now ſa ſoone to turn

* This was Mr Andro.

our toung for hope of ritches and promotioun, and change our not, with the clok on the vther ſchoulder, will it nocht offer iuſt occaſioun of ſklander?

4. That quhilk may and will bring in tyranie and corruptioun in the Kirk, is nocht to be admitted within the ſam. Bot this will do it: For bearing that nam that caries with it the ſignificatioun of biſchopes corruptiones amangs the peiple, all the Caveattes will nocht keip it therfra, namlie from inæqualitie, preeminence and lordſchipe over the breithring. For they wilbe ſa eſteimed and ſaluted amangs the reſt of the Lords in Parliament and Court, and I warrand yow thair maners and faciones will eaſelie fram thervnto, bringing from Court to Kirk ſic behauiour as they drink in ther; for being callit Lord at ilk a word, and bruking principall roumes in Court and Parliament, they will luik verie ſoure gif they want the ſam in Kirk and amangs the breithring and peiple; yea and be ſiccar in ther even at plat, Court and vtherwayes, whom they think to contemne tham, and nocht giff tham thair ſtylles and honors.

And ſa for that night leat we war dimiſſit.

Vpon the xix of Nouember, the breithring wryttin for being aſſemblet again with his Maieſtie, the Moderator reported ſchortlie the things conferrit vpon the laſt day, requyring yit, that gif ther was anie man wha was nocht ſatiſfeit anent the heads conferrit vpon, that they wald yit inſiſt; and gif all war ſatiſfeit, they ſould proceid to the poinct remeaning anent the nam.

It was anſwerit planlie be the brethring that ſtud againſt this new forging of biſchopries, that they haid hard to and fra reaſoning vpon the poincts proponit; they war throuche and ſatiſfeit in their awin iudgments for the treuthe, and rather confirmed fordar therinto nor anie wayes moued to the contrar, for ought that haid bein ſpokan; wherin they haid hard na thing out of the Word of God quhilk might warrand that concluſion of the laſt Aſſemblie to thair conſcience, or anie thing yit buildit, or to be buildet thervpon. And in ſpeciall Mr Andro appealit the Moderator, Mr Dauid Lindſay, maiſt weghtelie and vehementlie on his conſcience, That ſeing he was an of the antient fathers of the Kirk, wha was preſent at ſa manie godlie and graue aſſemblies, hauldin ſa manie yeirs anent theſe maters, and wharin they war cleirlie decydit be the Word of God, whow could he now mak ſic a propoſitioun, or think that anie ſattlit man in the treuthe, could, be a light conference, wherin the Word of God haid bein rather profaned then holelie, reuerentlie and grauelie vſit, be moued to alter his iudgment, and be ſatiſfeit in the contrar.

The word of the profaning of the Scripture was takin in verie euill part be the King, and anſwerit courteouſlie with a LIE; whowbeit, the ſpeaker condemnit himſelff for vndewtifull handling of the Word, als weill as anie vther. Sa the King in end brak af the conference thus in effect:—That he haid bein mouit be the Commiſſionars to apoinct this conference, for ſatiſfactioun of ſic as war nocht reſoluit, that maters might proceid mair paceablie and vniformalie; bot ſeing he perceavit men to be ſa full of thair awin conceattes, and preoccupied in iudgment, that they plaſed thamſelues mair and mair, and war rather obfirmed in thair opiniones, nor moued to giff place to reaſone, he wald leaue the mater to the Aſſemblie. Giff the Aſſemblie wald receaue the benefit quhilk he offered, and conclud in the mater accordinglie, he wald ratefie thair concluſioun with a ſanctioun ciuill of his law, that nan, following thair particular and privat conceatt and opinioun, ſould be permitted to ſpeak againſt the publict ordinance of the Aſſemblie. Gif the Aſſemblie wald nocht embrace the benefit, let them wait themſelues giff graitter povertie and contempt cam vpon the Kirk. As for him, he could nocht want an of his eſteates; he wald put in that roum, and theſe offices, ſic as he thought guid, wha wald accept therof, and do thair dewtie to him and his countrey.

FINIS.

1600.—The laſt night of Februar therefter, my father in law Jhone Durie departed this lyff, wha, as he leived happelie, walking with God in prayer day and night, ſa he died, glorifeing God with grait ioy and aſſurance of euerlaſting lyff and weilfear. For efter he haid called for the Magiſtrats and Counſall of the brouche, and exhorted tham, and admoniſhed of certean things for thair weill, bathe togidder and ſeueralie, and ſiclyk the Eldars of his Seſſioun, and diuers of the brethring of the miniſterie; and at laſt, efter he haid put his hous in ordour, and directed, inſtructed and conforted his wyff and childring preſent, he takes him to privat meditatioun and prayer, and therefter inquyres what day of the monethe it was; and being anſwerit to him, that it was the laſt of Februar, and the morn the firſt of Merche, "O! then," ſayes he, "the laſt day of my wretched pilgrimage, and the morn the firſt of my reſt and glorie." Nocht lang therefter, delyvering his ſaull in the hands of God throw Jeſus Chryſt, leaning his head to his eldeſt ſonnes breiſt, wha held him in his armes, maiſt quyetlie and ſweitlie giffes vpe the ghaſt. He was vpright, zealus and falon familiar with God. Sa that, gif anie thing haid bein heauie and doutſome, he haid na reſolutioun, reſt nor releiff, till he haid

fund it in meditatioun apart with God. And ſurlie, bathe in his particular turnes and publict effeares, when things ſeimed falon hard and dangerus, whowbeit of nature melancolius and feirfull, he wald gett grait aſſurances, as namlie of our retourn out of England, and of our ſaiftie fra the Spainyars, he ſchew me oft tymes that his God aſſured him, night and day therof. Whateuer haid com confortable to him, incontinent apart to prayer and thankſgiffing; his haill conference and ſpeaking vpon the warks of God to the glorie of his name; all vther things was (as he vſit that word oft, *tyn tyme*) bot vanitie and tinſall of tyme, to him. Sa that I may ſay, the haill courſe of his lyff that I knew, was an vnweireing and conſtant occupatioun in doctrine, prayer and praiſe. The mair I think on him, the mair I thank God that euer I knew him; praying God, that, as I haue ſein the outgeat of his conuerſatioun, (as the Apoſtle ſayes, Heb. xiii, 7,) ſa I may follow the ſam in fathe. He oft regrated and inveyit vpon the warldlie faſones and biſſines of the miniſterie, ſaying, he fearit they ſould becom als vyll in the peiples eis as euer the preiſts war. And as concerning this mater of biſchopes, my vncle Mr Andro expreſſit his mynd therin in his Epitaphes, quhilk being maiſt pertinent for that quhilk was euer at his deathe in hand, I haue heir inſert. He deſyrit, indeid, erneſtlie to haue levit till the Aſſemblie, quhilk was hard at hand, that he might haue diſchargit his mynd to the King and breithring; bot that quhilk alyve he could nocht, Mr Andro ſupplied fathfullie efter his deathe.*

EPITAPHIUM D. JOAN. DURÆI, PASTORIS INTEGERRIMI ET FIDISSIMI CELURCANI, QUI DIEM EXTREMUM CLAUSIT, CAL: MART: 1600.

DURIUS ore tonans, Edena paſtor in Vrbe:
Arcuit a ſtabulis, quos dabat aula lupos.
Celurcâ in cœlum migrauit nunc, quia non quit
Arcere a ſtabulis quos dabit aula lupos.

IPSE DE SE, SIUE J. D. PASTORIS FIDELIS,
TESTAMENTUM ET EXTREMA VOLUNTAS.

Intonui ipſe tuba grandi, cum ius fuit et fas;
Arcere a ſtabulis quos dabat aula lupos.
Nunc cedo ſtatione lubens, cum non datur vltrâ
Arcere a ſtabulis, quos dabit aula lupos.

* Nota.—It is guid to be honeſt and vpright in a guid cauſe, for the guid cauſe will honour ſic a perſone, bathe in lyff and deathe.

Aliud de Synodis.

Res grata ac iucunda fuit, mihi cœtibus inter-
  eſſe ſacris, quando ſancta corona fuit.
Nunc patribus ſanctis, quia ſuccreſſere profani;
  Quæ mihi cum diris ſpes vlulare lupis?

Aliud.

Cum fuit Archi-vnus mihi Chriſtus epiſcopus; vni
  Viuere et in vita hac, vita, placere fuit.
Nunc poſtquam Archi-vnus non Chriſtus epiſcopus; vni
  Vt Chriſto moriar ſtat mihi vita mori.

Aliud.

Celurcæ expectabam, vltro regemque patreſque,
  Et ſanctum in Lethi limine concilium.
Quo multum obteſtarer ego regemque patreſque
  Eſt qui ouium cuſtos, re ſiet inde lupus.
Nunc quia me e terris ſublimem ad ſydera cœli,
  Dux meus imperio de ſtatione vocat;
E cœlis obteſtor ego regemque patreſque,
  Eſt qui ovium cuſtos, ne ſiet inde lupus.

Ad Symmistas.

Ardua res, totumque hominem, hæc res vna requirit,
  Cœleſte in terris paſcere ouile Dei.
Huc vocat ille ovium Paſtor bonus, ille vocatos
  Et regni atque aliis avocat a ſtudiis,
Hanc vnam imponit cum ſollicitudine curam,
  Quam feret impenſam, præmia magna ferens.
Cætera de manibus veſtris non ille requiret:
  Neglecti at pœnas exiget officii.

Extrema voluntas et verba, ad Regem.

Compellat Regem diuino carmine vates
  Durius, in fati limine dulcis olor.
Inclyte Rex, qui tam mihi regum a rege ſecundus;
  Quam ſpe reque omni rege priore prior.
Pro te vitam vltro obieci vel mille periclis;
  Pro te vota Polo millia multa tuli;

Pro te quo pugnaui animo, qua mente precatus;
Hac mente, hoc animo, hoc te precor vnum abiens.
Ne regnum cœleſte geras mortalibus auſis;
Neu ſacer Antiſtes rex tua ſceptra gerat.
Myſtica pertractent myſtæ, regalia Reges,
Publica iure ſuo, publicus ordo gerat:
Da diuina Deo: cape rex tua, ſint ſua plebi:
Diſtinctum imperium ſub Joue Cæſar habet.

FINIS.

THE EPITAPHES OF A MAIST VPRIGHT AND FAITHFULL PASTOR, JHONE DURIE, MINISTER OF MONTROSE, WHA DIED THE FIRST OF MERCHE, 1600.

In Edinbrouche the thoundring of Jhone Durie weill was harde,
When courtlie wolffes from Chryſtes flok he flegged and debarde.
Now in Montroſe to heavin he flites, for greiff that he can nought
The courtly wolffes debar from Kirk, quhilk Chryſt hes deirlie bought.

HIS TESTAMENT OR LETTER WILL, HE VTTERING IT OF HIMSELFF.

I blew a trumpet terrible, when right and fredom ſeru'd,
To mak Chryſts flock from courtlie wolffes be keiped and preſeru'd,
Bot now I willinglie man yield, ſen that we may na mair
Keipe Chryſt his flock from courtlie wolffes, wherof we ſtand in fair.

ANE VTHER OF THE ASSEMBLIE.

A gratfull and a pleaſand thing to me it was to bie
Ay preſent in Aſſemblies, whare Gods ſervands I might ſie.
Bot now for holie fathers, when profane vſurpes the place,
To byd and yeaule with wicked wolffes, I can nocht haue a face.

ANE VTHER.

When Chryſt was onlie Arche-biſchope, I pleaſure haid to byde,
To him to liue, and him to pleiſe, I lyked tyme and tyde.
Bot now ſen onlie Chryſt is nocht Arche-biſchope, I do chuſe
To die to him, and ay to liue, and all the warld refuſe.

ANE VTHER.

I luiked gladlie for the King and breithring at Montroſe,
And at the dur of Deathe to ſie Aſſemblie maid of thoſe;
That I might erneſtlie obteſt the King and breithring all,
That keippars of the ſcheipe ſould nocht to wolffiſhe faſones fall.

Bot ſen that now from erd till heavin, my Captan does me clam
According to his right, I do beſeik tham all for ſchame,
Furthe of the heavines obteſting bathe the breithing and the King;
That keipars of the flok of Chryſt, do nocht as Wolffes owering.

TO HIS FELLOW MINISTERS.

A thing maiſt hard, and quhilk requyres the man all haill indeid,
Is heire on erthe the heavinlie flock of Chryſt to gyd and feid.
That paſtor guid to this does call, the ſam does ſeparat
The called from all warldlie cares, as to him dedicat;
And this as onlie cear he does withe grait ſollicitude
Impone, and of rewards for it does promiſe multitude,
And as for vther things, he will nan of your hands requyre,
Bot fathles negligens of this, he plagges with burning fyre.

HIS LETTER WILL AND WORDS TO THE KING.

Jhone Durie with a vers deuyne, does call vpon the King,
As ſweitlie ſinging ſwan, when deathe his dayes till end did bring.
O noble King, whom I eſteim to bruik the ſecond place
Nixt vnder him wha is abon, and firſt in euerie cace.
For thie I ieopard haue my lyff in danger manie an;
For thie my praer hes aydant bein, bathe public and allan,
And withe what mynd I praed for thie, and with what hart I faught,
Withe that ſam mynd and hart at deathe, this on thing I haue ſaught;
Let nocht the heavinlie Kirk of Chryſt be rewlde on erthlie wayes;
Let nocht the paſtors for to twitche thy ſcepter interpryſe.
Let miniſters, all myſtic things, and Kinglie Kings intreat,
Set counſallars for ciuill things, and Lords into thy ſeat.
Giff things devyne to God,—tak thyne—let peiple haue ther awin;
For vnder Chryſt, the King impyre, diſtinguiſt hes and knawin.

FINIS.

The Generall Aſſemblie convenit at Montroſe in Merche 1600. Ther was the King in maner wounted occupied with his Commiſſionars. The Modera-

tor laſt,* delyverit verie guid doctrine befor noone, bot he was brought in effect to recant it at the efter noone befor the haill Aſſemblie, to the grait greiff of guid breithring, a grait ſtepe from a preceiſe honeſt miniſter to a biſchope of the new ſtrak, quhilk he becam the yeir efter.

The ſam polecie was vſit to gett a Moderator for thair purpoſe, quhilk was in the Synod of Fyff formentioned. For they put a nomber of the beſt and maiſt eſtimed breithren vpon the leittes, wharby the ring leaders in votting was remoued, and the vottes of the beſt breithring diſtracted, ſum giffen till a man, an ſum to an other; and in the meantyme, ſic as the King was ſure of, ged all a gett.

Nixt it was thought beſt to put the choiſe of the haill Aſſemblie vpon the conference, and ther to reaſone all maters, wharby they might knaw what to bring in publict, and whow.

In the conference firſt was intendit a treatie for vniform conſent and aggreiment in opiniones, and therfor it was thought guid that four of the an opinioun, and four of the vther, ſould go aſyde to a chalmer tham alean, and confer togidder; the quhilks aggreing, wald giff guid hope of an vniuerſall. Thir aught ſpendit an efter noone verie fructfullie, for we war verie plean, ſquar, and compendius, efter proteſtatioun befor God to be ſecret; and indeid I luiked for ſum guid effect of our trauelles. But on the morn, when we on our part war readie to continow and go fordwart, the King wald haue na mair of that form, but wald haue the reaſoning in the publict conference befor himſelff and certean of his Counſall, with the haill number of tham that war nominat be the Aſſemblie vpon the conference. And ſa we entered in reaſoning as followes:

Certean Arguments vſed and proponed in the Conference at the Generall Aſſemblie hauldin at Montroſe in the moneth of Merche, 1600, *with the Anſwer giffen at that tyme, ſhortlie minuted.*

First, the Act of Parliament 1597, the title wharof is, "*That all Miniſters prouydit to prelacies ſould haue vot in Parliament,*" was requyrit to be redde,—the tenor wharof followes:

Our Soueraine Lord and his Eſteattes in Parliament, haueand ſpeciall conſideratioun and regard of the grait priuileges and immunities granted be his Hines predeceſſours of maiſt worthie memorie, to the halie Kirk within this realme, and to the ſpeciall perſones exerceiſing the offices, titles and dignities of prelacies within the ſam; quhilks perſones hes euer repreſented an of the eſteattes of

* Mr Peter Blakburn, now Biſchope of Aberdein.

this realme in all conventiones of the ſaids eſteattes: And that the ſaids priuileges and fridomes hes bein from tyme to tyme renewed and confermed in the ſam integritie and conditioun wharin they war at anie tyme of befor: Sa that his Maieſtie acknawlages the ſaming now to be fallin and becoming vnder his Maieſties maiſt fauorable protectioun. Therfor his Maieſtie, of his great zeall and ſingular affectioun, quhilk he alwayes hes to the advancment of the trew relligioun preſentlie profeſſit within this realme, with advys and conſent of his Hines eſteattes, ſtatutes, decernes and declares: That the Kirk within this realme, wherin the ſam religioun is profeſſed, is the trew and halie kirk; and that ſic paſtors and miniſters within the ſaming, as at anie tyme his Maieſtie ſall pleiſe to prouyde to the office, place, tytle, and dignitie of a biſchope, abbot, or vther prelat, ſall at all tyme heirefter haue vott in parliament, ſiklyk and als frielie as anie vther eccleſiaſticall prelat haid at anie tyme bygean. And als declares that all and whatſumeuer biſchopries preſentlie vacand in his Hines hands, quhilks as yit ar vndiſponit to anie perſone, or quhilks ſall happin at anie tyme heirefter to veak, ſalbe onlie diſponit be his Maieſtie to actuall preatchars and miniſters in the Kirk, or to ſic vther perſones as ſalbe fundin apt and qualified to vſe and exerceiſe the office and functioun of a miniſter and preatcher; and wha in thair prouiſionnes to the ſaid biſchopries ſall accept in and vpon tham, to be actuall paſtors and miniſters; and according therto, ſall practiſe and exerces the ſaming therefter. Item, as concerning the office of the ſaids perſones to be prouydit to the ſaids biſchopries, in thair ſpirituall polecie and government in the Kirk, the Eſteates of Parliament hes remitted, and remites the ſaming to the Kings Maieſtie, to be aduyſit, conſulted, and agreit vpon be his Hines with the Generall Aſſemblie of the miniſters, at ſic tymes as his Maieſtie ſall think expedient to treat with tham thervpon: but preiudice alwayes in the mean tyme, of the iuriſdictioun and diſcipline of the Kirk, eſtabliſhed be Actes of Parliament, maid in anie tyme preceiding, and permitted be the ſaids actes to all Generall and Provinciall Aſſemblies, and vther whatſumeuer Preſbyteries and Seſſionnes of the Kirk.

"That the Conſtitutioun of the Generall Aſſemblie hauldin at Dondie 1598, takin as it is meined efter the mynd of the fore ſett down Actes of Parliament, is flat repugnant to the Word of God."

Argum. 1.

"Antichriſtian and Anglican epiſcopall dignities, offices, places, and tytles, and all eccleſiaſticall prelacies, ar flat repugnant to the Word of God. Luc. 22; i. Tim. 3; Tit. 1.; i. Pit. 5; Math. 23, etc.

"Bot ſic is that quhilk is ſett down in the act of parliament foreplaced, and meined in effect be the conſtitution of the ſaid Aſſemblie. Ergo."

Anſwerit: That all corruptionnes of theſe biſchopries ar damned and reiected; and as to the act of parliament, it was alleagit to be formed and ſett down be the invyours of the Kirks weill, of purpoſe that the benefit might be refuſed, and the kirk to ly over in the auld miſerie and contempt.

Argum. 2.

"That the Miniſters of God ſeparat from the comoun effeares of the warld,

ſanctefied and conſecrat to the miniſterie of Gods worſchipping and ſaluatioun of his peiple, ſould turn agane to the warld and bear a comoun office and charge therin and effeares therof, is flat repugnant to the Word of God.

" But ſa it is that this Conſtitutioun will impon that on the miniſters of God. Ergo."

The propoſitioun is proven be thir places following. Num. 3, 44, 45. " And the Lord ſpak vnto Moſes, ſaying, Tak the Leuites for all the firſt born of the childring of Iſraell, and the Leuits ſalbe myn: I am the Lord." Num. 18, 6. " For lo, I haue taken the Leuites from the childring of Iſraell, quhilk as a gift ar giuen to the Lord, to do the ſeruice of the Tabernacle of the Congregatioun." Deut. 10, 8. " The ſam tym the Lord ſeparat the tryb of Leui, to bear the Ark of the Couenant of the Lord, to ſtand befor the Lord to miniſter vnto him, and to bleſs in his nam, vnto this day." Deut. 18, 9. " The prieſts and the Leuites ſall haue na part nor inheritance with Iſraell, for the Lord is thair inheritance, as he ſaid vnto tham." Acts, 13, 2. " Now as they miniſtred vnto the Lord, and faſted, the Holie Ghoſt ſaid, Separat me Barnabas and Saull for the wark whervnto I haue called tham." Rom. 1, 1. " Paull, a ſeruant of Jeſus Chryſt, put apart to pretche the Euangell of God."

The aſſumptioun is proven be the Act of Parliament, whar, vnto the miniſterie is adioyned an office to be giffen be the King, called the office and dignitie of a biſchope or eccleſiaſticall prelat; and in the conſtitutioun of the Aſſemblie, it is determined to be of a mixt qualitie partlie, or halff ciuill, halff eccleſiaſtic.

This argument was anſwered be denying the aſſumptioun, and ſa the Act of Parliament and concluſioun of the Aſſemblie; and planlie declarit that they ſould bear na comoun office nor charge in things ciuill.

Argum. 3.

" That the Miniſters of Chryſt ſould be diſtracted from preatching of the Word and doctrin, is flat repugnant to the Word of God.

" Bot this office and dignitie of a biſchope, votting in parliament, &c. will diſtract. Ergo."

Luc. 9, 59. " Chryſt ſayes to an, Follow me; wha anſwerit, Let me firſt go burie my father. Chryſt anſwerit, Let the dead burie the dead; and go thow and preatche the goſpell of the kingdom of God. Another ſayes, Maiſter, I will follow thè, bot let me firſt go and tak ordour with my houſe. Chryſt anſwerit, Na man putting hand to the pleuche, and luking bak, is meit for the Kingdom of God."

Deut. 33, 8. "And of Leui he ſaid, Let thy Thummim and thy Vrim be withe the holie on; ſaying to his father, and to his mother, I have nocht ſein him, nather knawes he his breithring, nor his awin childring, bot obſerues thy word, and keipes thy couenant. They teache Jacob thy iudgments, and Iſraell thy law; they put incenſe before thy face, and brunt offrings vpon thyn altar."

Act. 6, 2. "Then the twoll called the multitud of the diſciples togidder, and ſaid, It is nocht meit that we ſould leaue the Word of God to ſerue the Tables."

The argument takin from thir places, concludes ſtronglie. For giff theſe maiſt neceſſar, naturall, œconomic, yea, and eccleſiaſticall offices, ſould nocht diſtract from the preatching of the Word, mikle les ſould ciuill effeares and offices haue place to diſtract.

To the quhilks it was anſwerit, that they ſould nocht be diſtracted, bot neceſſarlie imployed in pretching of the Word, and in doctrine at theſe ſolem and comoun tymes, for the weill of the haill Kirk and Comoun Weill.

Argum. 4.

"Whoſoeuer ar in tyme and out of tyme, day and night, to be occupied in the biſſines of thair calling, ſould be freed and haue immunitie from all vther turnes. Bot ſa aught and ar the Paſtors of the Kirk to be occupied. Ergo."

I. Chron. 9, 33. "Theſe ar the cheiff fathers of the Leuites, abyding in the chalmers (of the temple) exemed (from warldlie turnes,) becauſe day and night the wark (of the temple) lay on tham."

II. Timoth. 4. "I atteſt thè befor God, and the Lord Jeſus Chryſt, wha ſall iudge the quik and the dead at his appeirance and kingdome: Preatche the Word; be inſtant in tyme, and out of tyme; convict, reproue, exhort with all lang ſuffring and doctrine. Watche in all, ſuffer aduerſitie, fulfill thy miniſterie."

I. Tim. 4, 15, 16. "Tak cear of thir things; be occupied in thir; that thy forderance may be manifeſt to all men. Tak heid to thy ſelf, and to the doctrin; abyd or remean thervpon: for in doing ſa, thow ſall ſaue bathe thy ſelf and them that heirs thè."

Johan. 21, 15, 16, 17. "So, when they had dyned, Jeſus ſaid to Simon Piter, Simon, ſone of Jonas, lowes thow me mair nor theſe? He ſaid vnto him, Yea, Lord; thow knawes that I loue thè. He ſaid vnto him, Feid my Lambes. And ſo thryſe."

Act. 20. 20. "I pretched publiclie and throw euerie houſe; I warned euerie an, night and day, with teares."

Anſwer to this was: They ſalbe occupied in na thing by ther calling.

Argum. 5.

"To mak the charge of ſaulles ſa light, that therwithall another may be ioyned and born is direct againſt the Word of God. Bot, Ergo."

Ezech. 34, 1, etc. "And the word of the Lord cam vnto me, ſaying, Sone of Man, propheſie againſt the Paſtors of Iſraell, and ſay vnto tham: Thus ſayeth the Lord God, Wo be to the paſtors that feid thamſelues! ſould nocht the ſcheiphird feid the flocks? Yie eat the fatt and cleithe yow with the woll, bot yie feid nocht the flock. The weak haue yie nocht ſtrainthned; the ſeik haue ye nocht healed, nather haue yie bund vpe the broken, nor brought again that whilk was driuen away, nather haue yie ſought that quhilk was loſt, etc. They war ſkattered without a ſchiphird, and the ſcheipe wandrit," etc.

Zachar. 11, 17. "O, idoll ſcheiphird that leaues the flok, the ſword ſalbe vpon his arm, and vpon his right ei. His arme ſalbe clein dryed vpe, and his right ei ſalbe vtterlie darkned."

Act. 20, 20. "I keip bak from yow na thing that was profitable, but haue ſchawed yow, and haue taught yow opinlie, and throw euerie houſe. 26. I tak yow to record this day that I am pure fra the blood of all men. 28. Tak heid vnto yourſelues, and to all the flock, wharof the Halie Ghaſt hes maid yow owerſiars, to feid the Kirk of God, quhilk he hes purchaſſed with his awin blod. 31. Therfor watche, and remember, that be the ſpace of thrie yeirs I ceaſed nocht to warn euerie an, bathe night and day withe teares."

Pit. 5, 2. "Feid the flock of God, caring for it with a readie mynd. 8. Be ſober, and watche; for your aduerſar the deuill goes about lyk a roaring lyon, ſeiking whom he may deuore."

II. Cor. 2, 15. "For we ar vnto God the ſweit ſauour of Chryſt, in tham that ar ſaiffed, and in tham that peariſhe. 16. To the an we ar the ſauour of death vnto deathe, and to the vther the ſauour of lyff vnto lyff: and wha is ſufficient for theſe things? 17. For we ar nocht as manie, quhilk mak merchandis of the Word of God, but as of ſinceritie, but as of God, in the ſight of God we ſpeak in Chryſt."

Heb. 13, 17. "Obey your gydes, and be ſubiect to tham, for they watche ouer yowr ſaulles, as ſic as ſall giff a compt for tham."

The Anſwer was be denying the aſſumptioun, and ſa, as in all ther anſwers, in effect denying the thing they war doing.

Argum. 6.

"The iumbling and confounding of Jurisdictiones and callings, quhilk God hes distinguisit in persones and maner of handling, is againſt the Word: Bot sa it is that this Constitution imports that expreslie, terming thair office to be of a mixt qualitie. Ergo."

Num. 18, 4, 7. "Yie sall keip the charge of the Tabernacle of the Congregatioun, for all the seruice of the Tabernacle, and na stranger sall com neir to yow. The stranger that cometh neir salbe slaine."

The ministers then [ar] of Gods service, and the ciuill administrators ar strangers ane to an vther, and sould nocht be confoundit vnder pean of deathe.

II. Chron. 19, 11. "Behauld, Amaria the preist salbe cheif ower yow in all maters of the Lord; and Zebadia the sone of Ismaell, a rewlar of the house of Juda, salbe for all the Kings effeares."

Math. 22, 21. "Giue vnto Cæsar that quhilk is Cæsars, and to God quhilk is Gods."

Deut. 22, 9, 10, 11. "Thow sall nocht saw thy vynyeard with diuerse kynd of seids, least thow defyll the increass of the seid quhilk thow hes sawin, and the fruict of the vynyeard. Thou sall nocht plow with an ox and an ass togidder. Thow sall nocht wear a garment of diuers sortes, as of wollen and linning togidder."

This was answerit be a denyall of iumling and confusioun, bot with a granting of conioyning and coniunctioun, and sa all ane, and bewraying of the purpose quhilk they seimed befor to deny, viz. to conioyne a ciuill office with an eccleſiastic.

Argum. 7.

"That the officiars of Chrysts Kingdome sould meddle with things nocht perteining therto, is ἀλλοτριοεπισκοπεῖν againſt the Scripture. I. Pit. 4, 15. Bot polytic and ciuill effeares ar sic. Ergo."

Johan. 6, 15. "Jesus then knew that they war to com and tak him and mak him thair king, he withdrew himself vnto the montan alan."

Johan. 18, 36. "Jesus answerit and said vnto Pilat, My kingdom is nocht of this warld."

Luc. 12, 13, 14. "An of the multitud said vnto him, Maister, speak to my breithring, that he may deuyd the heritage with mie. He said vnto him, O man, wha maid me iudge or parter ower yow?"

Johan. 8, 11. "Jesus said to the adulteres, Nather do I iudge thie; go, and sin na mair."

It was anſwerit, That the ſpirituall and ciuill functionnes differs nocht in ſubiect, bot in maner and form of handling and treatting of ane and the ſam ſubiect to diuers endes; and that Chryſts officers ſalbe vrgit to handle things ciuill na vther wayes bot ſpiritualie.

Argum. 8.

"That Chryſts miniſters ſould bear warldlie preeminence, bruik ambitius ſtylles, and be callit εὐεργεται, gratius Lords, is againſt the Word of God. But this conſtitutioun will permit, yea, and mak tham ſa to do. Ergo."

Math. 23, 6. "The Scribes and Phariſies loue πρωτοκλισιαν at ſoupers, and πρωτοκαθεδριαν in the Synagoge, ſalutatioun in the mercats, and to be called Rabbi. Bot be yie nocht callit Rabbi, for yie haue a Maiſter καθηγητης, Chryſt; and yie ar all breithring, &c. Let him that is grait amang yow be ſeruant; for whaſoeuer will lift himſelf vpe ſalbe caſt doun, and he that will demit himſelff ſalbe lift vpe."

Luc. 22, 25. "Ther enterit a contention amang them wha ſould be the maiſt or graitteſt. But he ſaid vnto tham, The Kings of the nations bears rewll ower tham, and ar called εὐεργεται, gratius Lords. Bot be yie nocht ſa; bot he that is maiſt amang yow, let him be as leaſt, and he that is the gyd as the ſeruant."

Math. 20, 26. "Bot it ſall nocht be ſa amangs yow; bot whoſoeuer wilbe grait amangs yow, let him be your ſeruant."

To this was anſwerit, That this quhilk they war about to do, ſould nather permit nor mak warldlie preeminence nor ambitius ſtylles.

Argum. 9.

"That the ſouldiour of God ſould be involued in the effeares of this lyff, is flat repugnant to the Word of God: Bot this will involue him. Ergo."

Num. 4, 3. "From threttie yeir auld, and aboue vnto fiftie yeir, all that is meit to tak on this warfear, to do the wark in the Tabernacle of the congregation."

II. Tim. 2, 3, 4. "Thow therfor ſuffer affliction; as a guid ſouldiour of Jeſus Chryſt. Na man that warreth, intanglit him ſelff with the effears of this lyff; that he may pleaſe him wha hes ſchoſen him to be a ſouldier," &c.

Anſwerit: They ſall nocht be involuit, nor ſould nocht, be the nature of ther calling.

Argum. 10.

" The magiſtrat and ciuill rewlars pretched nocht the Word, nor miniſters ſacraments, nor exerceiſes ſpirituall diſcipline, acknawlaging theſe things impertinent to thair functioun. Ergo, Nather ſould the miniſters mak ciuill lawes, nor iudge and rewell conform therto."

Anſwer: It was nocht meinit be that voting in Parliament, that the miniſters ſould vſe iudicator ciuill or criminall, or anie part of the magiſtrats office. For that the King was onlie Judge in the Parliament, and the Eſteattes gaue but thair aduys.

Argum. 11.

" That quhilk wantes bathe precept and exemple in the Evangels, Actes and Epiſtles of the Apoſtles, and in the haill ſtorie and wreittings of the Chriſtian Kirks, till almoſt aught hounder yeirs efter Chryſt, and at what tyme the Papes cam to that ſchamles vſurpatioun of bathe the ſwords, and ſett himſelff in that chair of peſtilence and pryde, treadding on the neks of emperours and kings, &c. is na wayes to be admitted or ſufferit in our reformed Kirk.

" Bot ſic is this new office of a mixed qualitie. Ergo."

For anſwer to this was broucht furthe exemples of the Auld Teſtament; Melchizedek, King and Preiſt; the government of the Kirk in the families of the Patriarches. Item, Moſes and the Leuittes, wha war apointed iudges and interpreters of the law athort the land.

To this replyed: Melchizedek, Moſes, nor the Hie Preiſt, can nocht be exemples for the Evangelicall miniſterie, being types of the heid and ſoveran hiche King and preiſt, the Lord Jeſus Chryſt. Alſo Moſes and Aron war breithring indeid; bot efter Arones conſecratioun buir diſtinct offices, ſchawing ws that the eccleſiaſtic and ciuill rewlars ſould liue as breithring, bot euerie an to be about thair awin office and calling for vthers mutuall weilfear. As for the government of the families, ther was an vther reaſone therof, then of cities and comoun weilles, in ſa far as he that rewles his familie, rewles bot himſelff; bot wha rewles a citie or comoun welthe, governs manie families; therfor Ariſt. 1. Pol. makes an eſſentiall difference betwix the adminiſtrationnes of a republic and familie. And finalie, as for the Leuittes, they repreſentit na eccleſiaſtic euangelicall office; and concerning thoſe that war apointed שפתים שפים שפרים, called in the Goſpell γράμματεις, giff they repreſented anie office vnder the Evangell, it was the office of *doctores*, ſa that therby the Doctors ſould be apointed votters in Parliament.

Argum. 12.

"The ſubiect of the office of a miniſter, and of a ciuill warldlie office, ar diuers and contrar; therfor an can nocht be occupied in bathe."

Rom. 8, 5, 6, 7. "They that ar efter the fleſhe, ſauour the things of the fleſhe; but they that ar efter the ſpreit, the things of the ſprit. The weſdome of the fleche is deathe; but the wiſdom of the ſprit is lyff and peace. The weſdome of the fleſhe is enemie againſt God: it is nocht ſubiect to the Law of God, nather indeid can be."

1 Cor. 2, 12. "We haue nocht receaued the ſprit of the warld, but the ſpreit quhilk is of God, that we may knaw the things that ar giffen to ws of God; but the naturall man perceaues nocht the things of the ſprit of God; for they ar foliſhnes to him. Nather can he knaw tham, for they ar ſpiritualie decernit."

1 Jhon. 2, 15, 16. "Loue nocht the warld, nor the things that ar in the warld: Giue anie man loue the warld, the loue of the father is nocht in him; for all that is in the warld (as the luſt of the fleche, the luſt of the eis, and the pryd of lyff) is nocht of the father, but of the warld. And the warld paſſethe away, and the luſt therof, but he that fulfilleth the will of God, abyds for euer.

It was anſwerit: That this argument was againſt warldlie, vnchriſtian, and vnſanctified ciuill offices and actionnes. Replyed: That manie alleadgit Chriſtian war mair impius and iniuſt, nor the Perſian, Grecian, and Roman.

Argum. 13.

"The maner of doing of the an is in lyk maner aduers to the vther, as is euident of the ſam places, and manie vther. Ergo."

And heir was pertinentlie vſed the Apollog of Æſope anent the Colziar and the Wakar; wharof the Colziar deſyrit to dwell beſyde and with the Wakar, alleaging manie commodities that might com to bathe. Bot the Wakar, weill advyſit, refuſed altogidder; "For it is nocht poſſible, ſayes he, but thy occupatioun will mar myne, for thow makes blak, and I mak whait."

Argum. 14.

"Thair end ar alſo contrar: The miniſters office being to fiſhe men out of the ſie of this warld vnto God; quhilk they can nocht do giff they ly plunging in the warld thamſelues."

Thus ſaid Chryſt to his diſciples, Piter, Jhone, &c.—"Follow me, and I will mak yow fiſchars of men."

Argum. 15.

"The experience of the Kirk in all ages ſen that corruptioun enterit in, and namlie in our awin age, nocht onlie amangs the Papiſts, bot in our nibour land of Eingland, and amangs ourſelues, cleirlie proues, and loudlie cryes, That it is nocht poſſible that they can ſtand togidder. Therfor the Quein of Einglands dictum is, when ſche makes a biſchope, 'Alas! for pitie! for we haue marred a guid preatchour to day.' And what geppes of gear our biſchopes hes bein in Scotland, and is, the haill cowntrie kennes.

"The experience alſo of the godlie paſtors teatches tham this, when they haue bein bot neuer ſa lytle, and of neceſſitie occupied in the warld, whow hard it is to gather thamſelues again, and gett the hart ſett towards God and thair ſpirituall dewties and actionnes—Qui ambulat in ſole, coloratur; qui tangit picem inquinatur; qui frequentat aulam et curiam, profanatur. Forum Pontificis Petrum ad Chriſti abnegationem adegit. Quæ eſt corporum conſtitutio, ea eſt et morum. Circumpoſito aere calido caleſcimus, et rurſus frigido frigeſcimus. Sic cum ſanctis ſanctus eris, cum peruerſis peruerteris.

"Math. 6. 24. "No man can ſerue twa maiſters; ather ſall he hait the an, and loue the vther, or cleiue to that an, and deſpyſe the vther: Yie can nocht ſerue God and Mammon."

Argum. 16.

"Nature and the ſam experience hes dyted this axiom and proverbe, A office for a man is aneuche; and, Manie yrons in the fyre, ſum will cull. Therfor, the wyſe men in nature, Plato and Ariſtotle, in thair Republics, ſetts down the ſam εἷς προς ἕν, and baniſſes therfra ὀβελισκολυχνιον and δορυδρηπανον, inſtruments ſerving for ma vſſes at annes, as vnprofitable, and that ſpilles things, &c.

"Now gif in a ciuill comoun weill by the light of nature, *in ſubiecto homogenio*, a turn and office is aneuche for a man, ſurlie it is na wayes convenient nor poſſible, that *in ſubiecto heterogenio*, viz. bathe in Kirk and Comoun weill, a man can bear twa offices."

Argum. 17.

"That quhilk hes bein as a peſt eſchewit, ſtreatlie forbiddin be Actes, and ſtoutlie ſtand againſt in publict doctrine, and at all aſſemblies, ſen the firſt planting of the ſinceritie of the Goſpell within this realm, ſould nocht now be perſwaſioun and moyen of Court, be brought in within the Kirk: But ſic is this. Ergo."

The Actes of our Generall Aſſemblies forbids a miniſter to ioyne with his miniſterie the office of a notar, houſbandrie, or laboring of land, hoſtelarrie, &c. vnder pean of depoſitioun.

Theod. Beza ad Knoxium, Epiſt. 79 :—"Sed et iſtud (mi Knoxe) te ceteroſque fratres velim meminiſſe, quod iam oculis pene ipſis obverſatur: ſicut epiſcopi papatum pepererunt, ita ſpeudo epiſcopos papatus relliquias, epicureiſmum terris invecturos. Hanc peſtem caueant qui ſaluam eccleſiam cupiunt, et cum illam e Scotia in tempore profligaris, ne quæſo illam vnquam admittas, quantum vis vnitatis retinendæ ſpecie, quæ veteres etiam optimos multos fefellit, blandiatur."

Argum. 18.

And Laſt: The iudgment of the fathers and doctors of the Kirk, antient and modern, auld and new :—Tertullian, Cyrillus, Primaſius, Ambros, etc.

Tertull. de Idololat. cap. 18.—"Si poteſtatem nullam ne in ſuos quidem exercuit Chriſtus, quibus ſordido miniſterio functus eſt, ſi regem ſe fieri, conſcius ſui regni refugit, pleniſſime dedit formam ſuis dirigendo omni faſtigio et ſuggeſtu, tam dignitatis quam poteſtatis. Quis enim magis his vſus fuiſſet quam Dei filius? quales enim faſces producerent? quale aurum de capite radiaret niſi gloriam ſæculi alienam, et ſibi et ſuis iudicaſſet?

"Ideo, quæ noluit reiecit, quæ reiecit damnauit, quæ damnauit in pompa diaboli deputauit."

Cyrillus in Joan. lib. 3, cap. 20 :—"Honor et gloria mundi fugienda ſunt iis, qui volunt gloriam Dei conſequi."

Primaſius in 2 Tim. 2 :—"Comparatione militum vtitur, vt oſtendat multo magis, nos a negociis ſecularibus liberos eſſe debere vt Chriſto placeamus, ſi etiam ſeculi milites, a reliquis ſeculi actibus vacant, vt poſſint regi ſuo placere."

Ambros. in Epiſt. 2, Tim. 2 :—"Eccleſiaſticus autem idcirco Deo ſe probat vt huic deuotus officium impleat quod ſpopondit, in Dei rebus ſollicitus, a ſeculari negocio alienus. Non enim convenit vnum duplicem habere profeſſionem."

Bernard. de Conſider. lib. 2. cap. 4 :—"Apoſtolis interdicitur dominatus, ergo tu vſurpare aude, aut dominus apoſtolatum, aut Apoſtolus dominatum, plane ab vtraque prohiberis; ſi vtrumque ſimul habere voles, perdes vtrumque."

Idem.—"Non monſtrabunt vbi quiſquam Apoſtolorum aliquando iudex ſederit hominum, aut diuiſor terminorum, aut diſtributor terrarum, ſtetiſſe denique lego apoſtolos iudicandos, ſediſſe iudicantes non lego."

Can. Apoſt. Can. 80 :—"Dicimus quod non oportet Epiſcopum aut preſby-

terum, publicis ſe adminiſtrationibus immittere ſed vacare, et commodum ſe exhibere vſibus eccleſiaſticis. Animum igitur inducito hoc non facere aut deponitor. Nemo enim poteſt duobus dominis ſeruire."

Vide Gregor. lib. 1. Epiſtolarum. Epiſt. 5. ad Theotiſtam, Imperatoris ſororem.

Synod. Nicen. Can. Syla. et Conſtant.—"Nemo clericus vel diaconus vel preſbyter propter cauſam ſuam quamlibet intret in curiam, quoniam omnis curia a cruore dicta eſt: Et ſi quis clericus in curiam introeat, anathema ſuſcipiat, nunquam rediens ad matrem eccleſiam."

Damaſus et Conc. Neocar. et Antioch. Anno 371:—"Epiſcopi qui ſecularibus intenti curis greges chorepiſcopis vel curiis commendant, videntur mihi meretricibus ſimiles, quæ ſtatim vt pariunt, infantes ſuos aliis nutricibus tradunt educandos, quo ſuam citius libidinem explere valeant. Sic et iſti infantes ſuos, i. populos ſibi commiſſos aliis educandos tradunt, vt ſuas libidines expleant, i. pro ſuo libitu ſecularibus curis inhibent, et quod vnicuique viſum fuerit liberius agant. Pro talibus enim animæ negliguntur, oues pereunt, morbi creſcunt, hæreſes et ſchiſmata prodeunt, deſtruuntur eccleſiæ, ſacerdotes vitiantur, et reliqua mala proueniunt. Non taliter dominus docuit nec Apoſtoli inſtituerunt. Sed ipſi qui curam ſuſcipiunt ipſi peragant, et ipſi proprios manipulos domino repreſentent. Nam ipſe ouem perditam diligenter quæſiuit, ipſe inuenit, ipſe propriis humeris reportauit, noſque id ipſum facere perdocuit. Si ipſe pro ouibus tantam curam habuit, quid nos miſeri dicturi ſumus, qui etiam pro ouibus nobis commiſſis curam impendere negligimus, et aliis eas educandas tradidimus? Audiant quæſo quid beatus Jacob dixerit ſocero ſuo:—'Viginti annos fui tecum; oues tuæ et capre ſteriles non fuerunt; arietes gregis tui non comedi, nec captum a beſtia oſtendi tibi, ego damnum omne reddebam, et quidquid furto perierat a me exigebas: die noctuque æſtu vrgebar et gelu; fugiebat ſomnus ab oculis meis.' Si ergo ſic laborat et vigilat qui paſcit oues Laban, quanto labori, quantiſque vigiliis debet intendere qui paſcit oues Dei? Sed in his omnibus nos inſtruat qui pro ouibus ſuis dedit animam."

Caluinus in Epiſt. ad 1 Tim. 2.:—"Semper paſtorem meminiſſe oportet veteris proverbii, HOC AGE, quod ſignificat ita ſerio incumbendum eſſe peragendis ſacris, vt ſtudium eius et intentionem nihil aliud impediat."

P. Martyr, in loc. Com. Clas. 4. cap. 13.—"Diſtingui oportet has functiones ciuilis et eccleſiaſtica, quia vtraque earum ſeorſim totum hominem requirit: imo vix vllus vnquam repertus eſt qui alterutram recte obire poſſet, adeo eſt difficilis vtraque prouincia."

Synodus 4 Carthaginenſis.—" Vt Epiſcopus nullam rei familiaris curam ad ſe reuocet, ſed vt lectioni et orationi et verbo prædicationis tantum modo vacat."

Synod. Calcedon. Œcumenica. confeſſu 15.—" Ne epiſcopi, clerici et monachi rebus ſe polyticis implicent, aut prædia aliena conducant."

Sexti Vniuers. Synodus Conſtantinopolita. Con. 80.—" Epiſcopis non competere eccleſiaſticam et politicam eminentiam. Epiſcopus aut preſbyter aut diaconus, militiæ vacans, et volens vtrumque, principatum romanum et ſacerdotalem dignitatem deponitor: Nam quæ Cæſaris ſunt Cæſari, et quæ Dei Deo."

Ex Epiſtola Concilii Africani ad Papam Celeſtinum.—" Executores etiam clericos veſtros quibuſque potentibus nolite mittere, nolite concedere ne fumoſum typhum ſeculi in eccleſiam Chriſti quæ lucem ſimplicitatis et humilitatis diem Deum videre cupientibus præfert videamur inducere."

Synod. Macrenſi.—" Nec Rex, pontificis dignitatem, nec pontifex regiam poteſtatem ſibi vſurpare præſumat. Sic actionibus propriis dignitatibuſque a Deo diſtinguntur; vt et Chriſtiani reges pro æterna vita pontificibus indigerent, et pontifices pro temporalium rerum curſu regum diſpoſitionibus vterentur, quatenus ſpiritualis actio a carnalibus diſtaret in curſibus, et ideo militans domino minime, ſe negotiis ſecularibus implicaret, ac viciſſim non ille rebus diuinis preſidere videretur."

Synodus Romana, an. 1215.—" Vniuerſis clericis interdicimus, ne quis prætextu eccleſiaſticæ libertatis ſuam de cætero iuriſdictionem extendat in præiudicium iuſticiæ ſecularis: vt quæ ſunt Cæſaris reddantur Cæſari, et quæ ſunt Dei, Deo."

Bohemi quatuor articulos Baſilienſi Synodo proponunt, quorum ſecundus eſt:—" De ciuili dominio, quod interdictum clericis diuina lege dicebant.—Geſnerus de Synodis."

Of thir and the lyk places, the Ancients and Neotoriks are full and cleir when euer they treat of this mater.

Thir arguments being ſa ſtrang and cleir, could nocht be denyit, therfor in effect they war all granted; and yit they ſought be all the labor and meanes they could, to gett it paſt in aſſemblie be manieſt vottes, " That theſe vottars in Parliament ſould ſtand in the perſones choſen, ad vitam." Bot it was be manie honeſt and guid breithring mightelie withſtud in open aſſemblie, ſa that in votting it paſt againſt tham, and was concludit *annuatim*.

My vncle, Mr Andro, cam to that aſſemblie, bot the King called for him and

quarrelit him for his coming; wha, efter the auld maner, diſchargit his conſcience to him with all fredome and zeall; and going from the King in grait feruencie, ſaid, putting his hand to his crag:—"S^r, tak yow this head, and gar cut it af, gif yie will; yie ſall ſooner get it, or I betray the cauſe of Chryſt." And ſa he remeanit in the town all the whyll, and furniſit arguments to the breithring, and mightelie ſtrynthned and incuragit tham.

This yeir, in the monethe of Auguſt, the fyft day therof, the Erle of Gowrie, and his brother Mr Alexander, war ſlean be the Kings folks at St Jhonſtoun, for a maiſt hid and horroble conſpiracie, intendit be tham to haue cut af the King;* and, in the monethe of Nouember therefter, forfaultit in Parliament, &c. The King immediatlie therefter ſend ower the word to the Counſall that was at Edinbruche, commanding the miniſters of Edinbruche to publis the maner in pulpit, and moue the peiple to giff thankes with tham to God for the Kings preſeruatioun. The miniſters gladlie aggreit to thank God for the Kings delyverance, but to declar and preache the maner in particular as a treuthe of God out of pulpit, becauſe the informationes war diuers and vncertean, they refuſit. This occaſioun was gripped at till vndo that miniſterie, quhilk ofteneſt and maiſt croſit the Court in all euill proceidings, and was the graiteſt auband and terrour to Seſſioun, nobilitie, and all the land, to keipe tham from impietie, iniuſtice, and all wickednes. The King cam to Edinbruche, whar he was receavit with grait concourſe, and paſt in perſone to the mercat cors of Edinbruche, and thair cauſit his awin miniſter, Mr Patrik Galloway, mak a declaratioun of the mater to the peiple, the quhilk the King himſelff ſecoundit and confirmit, to moue the peiple to dewtie and thankfulnes. Therefter ſatt in counſall with his ordinarie counſallours, and gaue out a ſacrilegius ſentence againſt the miniſters of Edinbruche, vſurping Chryſt and his Kirks place and authoritie, depoſit tham from pretching the Goſpell within his countrey for euer; quhilk was a houndreth tymes war nor if be form of ciuill proces he haid hangit tham; becauſe of the vſurpatioun of

* A little befor, or hard about the day of this accident, the ſie at an inſtant, about a law water, debordet and ran vp abon the ſie mark, hier nor at anie ſtream tyd, athort all the coſt ſyde of Fyff, and at an inſtant reteired again to almaiſt a law water, to the grait admiratioun of all, and ſkathe don to ſum.

About that ſam tym, lying in Kinkell, I dreamed my wyff was dead, and wakning apprehendit the ſam, ſa that with grait heavines of hairt, I murned for hir all that day, even efter I knew the contrar. And indeid therefter ſche was ſtrucken with ſic infirmitie, that ſche could nocht be a wyff to mie.

Chryſts iuriſdictioun and his Kirks, wha hes onlie powar to call and depoſe his ſervants.

The Dron, the Doungeoun, and the Draught,
Did mak thair cannon of the King,
Syn feirfullie withe ws they faught,
And doun to dirt they did ws ding.

Therefter the Commiſſionars war wrettin for to Falkland,* whar the mater was ſchawin ws at lainthe, and ordeanit that the Synodalls ſould convein and aggrie anent a form of publict thankſgiffing, and apoint a certean to convein at Edinbruche in the monethe of October following, to tak ordour with the miniſterie of Edinbruche.

At that Synod hauldin at Dumfermling, I, being Moderator, cam from it to the King at Falkland, and ſchew his Maieſtie the forme of thankſgiffing concludit. And vſing that occaſioun, maid humble ſute for my colleg Mr Jhone Dykes; and, God moving the Kings hart, obteined libertie to him to glorifie God again, in the exerceis of his miniſterie at our awin Kirk.

Bot being freed from that quhilk was na ſmall exerceis to my mynd, being then reſolued to haue left Commiſſionarie, Court, and all that courſe, I was compelled of conſcience to continow with a mair heavie and greiws faſcherie, labour and pean, bathe of mynd and body for that miniſterie of Edinbruche; for twa of the breithring being all commandit af the town, cam to my hous and vrgit me to continow in my Commiſſionarie for thair cauſe. The King wald haue bein at the planting of Edinbruche with vthers. I ſchew him this could nocht be till the preſent miniſters war depoſit be the Kirk, or be his ciuill iudicator iuſtlie cut af, giff ſa they haid deſeruit, for na honeſt man wald tak ther roumes ower thair heid; and certean I was that nan of the twa could be iuſtlie done. Sa that of neceſſitie they behoued to be repoſit in thair awin roumes, or the places to veak; alſo the peiple of Edinbruche thamſelues was a grait helpe, for they ſtud honeſtlie affected to thair awin, and wald agrie to nan vther.

The meitting of the Commiſſionars from all the provinces was at Halyrudhous in October. Ther was lang reaſoning and deuyſing anent the miniſterie of Edinbruche; bot do what the King could, they could nocht gett by that

* At that tyme being in Falkland, I ſaw a funambulus, a Frenchman, play ſtrang and incredible prottiks vpon ſtented takell in the palace clos befor the King, Quein, and haill Court. This was politiklie done to mitigat the Quein and peiple for Gowries ſlauchter. Even then was Henderſone tryed befor ws, and Gowries pedagog wha haid bein buted.

quhilk I haid ſpoken. Therfor the King declaring his determinatioun that they ſould neuer come in Edinbruche againe, and the Kirk thinking it hard that that miniſterie ſould veak, it was thought meit that the cais ſould be ſchawin to the miniſters of Edinbruche thamſelues, and ſie giff they wald content of thair awin accord to yeild to tranſportatioun. For the quhilk purpoſe, the King and breithring convenit directed Mr Wilyeam Scot, Jhone Carmichaell and me to ſchaw this mater to the breithring of Edinbruche, and report thair anſwer. And when we war abſent, the King with his Commiſſionars, and the breithring ther conveined, in what form I can nocht tell, nominats and chuſes thrie Biſchopes, Mr Dauid Lindſay, Biſchope of Ros; Mr Piter Blakburn, Biſchope of Aberdein; and Mr George Gladſteanes, Biſchope of Catnes, apointing tham to vott for the Kirk in the nixt Parliament at the forfaulterie of the Erl of Gowrey, without anie regard had to the Caveates or Concluſioun of the laſt Generall Aſſemblie. Wharof we knew na thing till that Convention was dimiſſit.

1601.—Sa that mater of the miniſterie of Edinbruche keipit me catching heir and ther all that wintar, with grait heavines of hart for the wrak of the libertie of Chryſts Kirk, overthraw of the Sion of his Jeruſalem, the Kirk of Edinbruche, and baniſſing from his natiue countrey of that maiſt notable, vpright, and halie ſervant of Chryſt, Mr Robert Bruce; till in the ſpring tyme, at the begining of Apryll, it pleaſit my God, in fatherlie cear and affectioun, to delyver me from theſe publict vexationnes, be leying his hand on my awin perſone, and viſiting me with peanes and perplexities, of heavie ſeiknes of body, and grait conflictes of mynd, quhilk his Maieſties guid ſprit and myne only knawes, and ſall keipe in ſecret till it pleaſe him to inſpyre; ſa that theſe exerceiſes of my ſpreit may be publiſhed to his glorie, and confort of ſic conſciences as militattes vnder the ſtandart of Chryſt, in the feghting feilds of this erd and lyff. My ſeiknes, with the manifald ſchowres of the vexationnes of mynd, continowed yeir and day; bot he wha vphalds and confortes the contreit and humble, did vphald and confort me, to whom therfor be euerlaſting praiſe—Amen.*

In the tyme of my ſeiknes, the Generall Aſſemblie, apointed to be hauldin

* Memor.—The Conference of Brintyland in the monethe of Merche. Item, the Synod of St Andros againſt the Papiſts, whar Mr Jhone Hamilton was excommunicat; therat I taucht vpon the Teſtament of Moſes concerning Leui, and pennit Articles and petitiones, preſentit tham to the King at Halirudhous, with lytle thanks or effect.

at St Andros, was, be the Kings proclamation at Mercat croſſes, commandit to be keipit with him at Brinteyland in the monethe of May. To the quhilk, whowbeit ſeik and vnable, it behoued me to wryt. The quhilk Letter the King tuk out of the Moderators hand and ſufferit it nocht to be read, but keipit it in his awin poutche, and hes it leyed vpe, as I am informed, amangs his priuie wryttes as yit, for what purpoſe tyme will declar. The copie wharof, word be word, I thought therfor guid to ſett down heir:

To the godlie Fathers and Breithring convenit in this preſent Generall Aſſemblie at Brintyland, May 1601, J. M. wiſſethe grace, mercie, and peace from God throw Jeſus Chryſt, with the ſpreit of fredome, vprightnes and fathfulnes.

HAUINGE manie wayes a calling to be preſent with yow at this Aſſemblie, (godlie fathers and deir breithring) and ſteyit onlie be infirmitie of body, efter a lang and ſoar ſeiknes, I could nocht at leaſt bot communicat my mynd with yow ſchortlie in wryt. And firſt as concerning his Ma^tie: Sen it hes pleaſit God to indew him with ſic a rare and ſingular grace, as to reſolue to beſtow him ſelff, his ſtat, and all that God hes giffen him in poſſeſſioun, or tytle, for glorefeing of Chryſt, King of Kings, in the meantenance of his goſpell and trew religioun; and now to put hand to iuſtice againſt impietie, wrang and all oppreſſioun, to kythe in effect the trew and erneſt diſpoſitioun of his hart.* I think it all our partes to praiſe God vnceſſantlie therfor, and to concur and ioyne with his Maieſtie in our calling to our vttermaiſt, namlie in ſteiring vpe and moving the harts of his peiple to his reuerence and obedience, yea, to beſtow thair liues and all that they haue with his Hines in that cauſe, and in all his Maieſties effeares that may ſerue for the weill therof. And trewlie they ar worthie to be accurſed, and nocht bruik the nam of Chriſtian nor Scottes men, bot eſteimed enemies to God, Religioun, and his Hines, that will nocht willinglie yeild heirvnto, as Deborah cryes, "Curſe Meror, ſayethe the angell of the Lord, curſe, becauſe they cam nocht to aſſiſt the Lord againſt the mightie." I wald wis therfor for this effect, as in the dayes of Aſa and Joas, kings of Juda, namlie according to the derectioun of guid Jehoiada the preiſt, that ſolemne covenants and bands, the Word of God and prayer going befor, war maid betwix God and the King, God and the peiple, and betwix the King and the peiple, beginning in this preſent Aſſemblie, and ſa going to Prouincialles, Preſbyteries, and throw euerie Congregatioun of this land.

Nixt, as concerning the Miniſterie of Edinbruche, I hald faſt that aggreiment of the breithring conveinet in Brintyland in the monethe of Merche laſt; and wald beſeik the breithring of the Aſſemblie till inſiſt with his Maieſtie, with the reaſonnes ſett down at that conference, and ſic vther as God will furneiſe, ioyning prayer to God wha hes the Kings hart in his hand, wherby his Hines might be brought to yeild thervnto, as a ſpeciall weill nocht onlie of the Kirk, but of his Maieſties eſteat and effeares (gif God hes giffen me anie eis to ſie anie thing in tham.) For by that, that the cheiff blokhous of the Lords Jeruſalem in this land can nocht, in my iudgment, be weill fortefied without tham. In my conſcience I knaw nocht brauer trompettes to incurage, moue and ſett

* NOTA.—The King baid maid grait profeſſion and promiſes anent relligioun, vnderſtanding that the Jeſuittes in England war his concurrit enemies; and haid latlie execut iuſtice vpon grait perſonages for oppreſſioun notablie.

fordwart the peiple to his Maieſties obedience and aſſiſtance, when occaſioun of his Maieſties wechtieſt effears may craue the ſam. And trewlie, when I pas throw the formes of proceidings with myſelff to ſpy out what may befall in end, I can nocht ſie gif it be weill, bot it wilbe repoſſeſſioun; for proceſſes wilbe fund hard; tranſportatioun full of faſcherie and inconvenients, and in end fectles wanting contentment; therfor the beſt mon be repoſſeſſioun, whervnto I pray God his Maieſties hart may be inclyned as the haill breitheringes ar I am ſure.

Bot ther is heir an incident (deir breither) of graitter importance nor all the reſt, wheranent I mon nocht onlie exhort yow, bot in the nam of Chryſt charge and adiure yow, as yie will anſwer to Him vpon your fidelitie in his ſeruice, that yie endeuour to redres it. This is that intereſt quhilk Chryſt ſuſtenit be that act and decreit of Counſall, wherby the miniſters of Edinbruche ar depoſit from pretching in anie tyme heirefter, becauſe they refuſit to pretche and giff thankes as was enioyned to tham be the ſaid Counſall; the graitteſt intereſt that euer Chryſt ſuſtenit in this land, for gif he hes nocht ſoll powar to chuſe, call and depoſe his awin meſſingers and ambaſſadours, he hes na powar at all. His Maieſtie hes ſchawin him ſelff, in my heiring diuers tymes, willing that this ſould be amendit; bot I feir the decreit ſtands in the buiks without anie not thervpon. Forgett nocht this, bot remember it as the graitteſt poinct yie haue to do. And let nocht, I humblie beſeik, his Maieſtie and Counſall be miſcontent with the bringing of this in heid, for the honour of Chryſt, and feir of his iuſt wrathe againſt ſic as ſay, *Nolumus hunc regnare ſupra nos*, (Luc. 19, 14, 27.) conſtranes me; the quhilk I wis to be als far from his Hienes and houourable Counſall, as from my awin hart and ſaull; bot contrarie wayes, that in the fawour, and be the bleſſing of Chryſt, his throne, as the throne of Dauid, may be eſtabliſhed and floriſhe as the palme.

Now as to the reſt, reuiſe your Caueattes, for corruptioun creipes faſt on, and is corroborat be cuſtom; ſight the concluſioun of your laſt Aſſemblie, and ſie giff maters hes proceidit conform thervnto or nocht, giff it may pleiſe his Maieſtie to permit thir thinges to be done at this tyme, (quhilk indeid ar maiſt neceſſar to be done, vtherwayes it is nocht poſſible to keipe fra corruptioun). Fordar, the reſtraining of the fridome of our Generall Aſſemblies in the ordinar conventionnes thairof, wald be heavelie compleanit vpon and regratit to his Maieſtie; for ſeing we haue full powar and expres charge of Chryſt, the onlie King of his Kirk, to meit and convein togidder for the government therof, and hes our ordinarie conventiones annes in the yeir at leaſt, and ofter *pro re nata* approven be his Maieſtie in his lawes and Actes of Parliament, (Parl. 1592, Act 1). Wharfor ſould our meittings depend on licences, letters and proclamationes, namlie whill vther eſteattes, as of barrones and brouches, ar permitted to vſe ther priuilage frelie? Sall the Kirk of Jeſus Chryſt be les regardit, and reſtranit in hir fredome and priuilage, in a ſetlit and conſtitut eſteat, vnder the protectioun of a rare Chriſtian magiſtrat? God forbid!

Finalie, my deir breithring, charitie and the loue of Chryſt comands me to mak yow warning be my experience, that in all your ſpeitches yie reſpect the trew profit of the Kirk, and of his Maieſties eſteat ioynit therwith, and nocht preſent pleaſuring. Now the trew profit is that quhilk hes the warrand in the law and the Prophetes, whowſoeuer the reaſone of men think of it. We ſould be the mouthe of God to all. His law ſould be in our lippes, and trew wiſdome in our mouthes. Our ſpeitches ſould be the ſpeitches and oracles of God. And, as the lawers ſayes, It is ſcham to ſpeak without a law; mikle mair ſay we, It is ſcham befor God and his angeles, and befor the Kirk of God, to the diſpenſator of the heavinlie myſteries, to ſpeak without Scriptoure and warrand of the Word of God. Tak head to this, wtherwayes when God beginnes to tak yow aſyde and racken with yow, and ley on his hand, as I thank his fatherlie affectioun he hes done with me,

yie will deteſt from your hart the facionnes of this warld; the wiſdome of fleche and bluid, the exemple and maner of doing of this tyme in ſpeciall; yea, yie will repent and rew that euer yie knew or followed tham.

In concluſioun, I ley down at your feit my Commiſſioun, as the pynnour does his burding when he is owerleyed. It hes ſpendit that wharon my numerous familie ſould haue bein ſuſteined; it hes greivit my mynd continualie, and now, in end, it hes brought me in extream danger of my lyff; wharfor I beſeik yow burding me na mair with it, vnles yie wald haue my ſkine. Now the Lord Jeſus, of the ſam loue that moued him to giff his lyff for his Kirk, govern and keipe the ſam fra the pollutionnes of this laſt age; and mak ws, and all the laborars within the ſam, euer myndfull of that grait day, when he ſall com and call ws to a compt of our diſpenſatioun. AMEN. From the bed of my Infirmitie, the 12 of May, 1601.

Whowbeit, the King conceallit this Letter, and wald nocht ſuffer it to be red, yit he followit the aduys of the firſt part therof, and renewit the Covenant, to the grait confort of all the Kirk at that Aſſemblie, and ordeanit the ſam to be done throwout the land. The King ther, as I hard, maid a confortable confeſſioun of his ſinnes and his fathe; and promeſit maiſt weghtelie and ſolemnlie to abhor all papiſtrie, idolatrie and ſuperſtitioun, and to liue and die in the trew relligioun wherin he was brought vpe, and whilk was pretched and profeſſit within his realme of Scotland preſentlie; alſo to execut iuſtice, and do all dewties of a godlie and Chriſtian King, better then ever befor.

A MEMORIALL EUCHARISTIC AND EUCTIC EFTER MY SEIKNES IN THE YEIR 1601.

AMANGS the milliones of thy mercies LORD,
Whilks thow hes heaped on me all my dayes,
This benefit of freche I mon recorde,
To ſteire me vp to thankfulnes alwayes.
For euen as Nature dytts, and all men ſayes,
He is a wratche vnworthie of the light,
Wha is ingrat, and namlie in thy ſight.

And firſt for to recompt my cearfull caſe:
I was about the tryall of my lyf,
The quhilk, as I may iuſtlie ſay, alaſe!
I fand of euerie ſin exceiding ryf.
I thank thy grace, with battell, greiff and ſtryf,
But oftentyms ouer whelm'd, ouercom and win,
Be Sathans ſlight, the wicked warld and ſin.

For whilk I faſted, pray'd, and meditat
Vpon the Word full oft and erneſtlie:
I did indure the chaſtiſments I gat,
And vſed my ſelf in godlie companie.
For all this fra my ſelf I could nocht flie,
But fand a woundrouſe force that did withſtand,
And ofteſt ſin to haue the vpperhand.

Then ſaid I, LORD, I ſie ther's na remead
For to put end to this offending thie,
All meanes I vſe in vean. It's onlie dead
That will releiue me of this miſerie.
Therfor, O! LORD, gif thow may pleaſed bie,
Cut af thir ſinfull dayes and tak me hame;
Na graitter gift nor this I can acclame.

Thus efter praer, I panſet a whyle on deathe,
And thoucht it paſſing ſweit to think vpone,
Till I perceaued an altering in my breathe,
With ſchuddring cauld and ganting; then anone
I haſted hame becauſe I was alone,
And cal'd for chamber, fyre and bead fra hand,
And ſkarſlie now vpon my feit might ſtand.

I went to bead, and on my bouk atteans,
A crewall fiver ther vpon me ſeaſ'd,
Wilk brunt vpon my fleche, my bluid and beans;
That I ſuppoſed now it haid thie pleaſ'd
Of all my troubles me for till haue eaſ'd
Be ſending deathe, the meſſinger of grace,
To tak mie hame vnto my reſting place.

This meſſage, whill I gladlie did abyde,
Concluding with my ſelf aſſuredlie,
Be grait increſſing ſearnes in my ſyde,
In my conceat it was a pleuraſie;
And ſa indeid it kythe at laſt to bie,
And paſt ſum critik dayes withoutin cure,
Whilk maid me think my deathe wes fellon ſure.

I thank thy grace a houndreth thowſand ſyſe,
I was reſolu'd and hartlie weill content;
Yit, leſt the meanes of lyff I ſould diſpyſe,
They for the Doctor and Chirurgian ſent;
Thow lukked ſa, they cam incontinent,
And cairfullie on mie they did thair cure,
Bot O that whyll what pean did I indure!

O pean, the ghen, the torment, and the rak,
Whow ſear art thow to fillie fleche and blude?
Whow vexes thow the head, the hart and bak?
But pruff thy preaſs can nocht be vnderſtude.
Whils in thow raiſches with thy ſchowrs ſa rude,
Ther is na reſt in bodie nor in mynd,
Nor nought can pleaſe the pitifullie pynd.

I thought it ſweit with deireſt deathe to ludge,
Yit felt the paſſage peanfull, ſoure and hard,
I wald haue ſean bein at my laſt refuge,
Bot pean and ſearnes ſtirring me debar'd.
I lyked nocht for to reteire ſa nar'd,
Bot all mens loue to liue did me allure,
And murning flock, wherof I had the cure.

For frinds and flock for me did faſt and pray,
The pyn'de, the weidow, and the fatherles
Did cry on thie, and ſobbing ſear did ſay,
" Delyuer, Lord, our helper from diſtres."
(Bot I, alas! my God, vnworthie was,
For I am nought, and thow art all in mie,
To whom perteines all praiſe æternalie.)

Thus thow did moue thair hart, and hard thair praer,
And bleſt the meanes was vſed to mak mie heall;
My ſeiknes ceaſed daylie mair and mair,
Till now all force of fiver clein did feall.
Bot efter in my hand began to beall
A crewall Catarh, working mikle wa,
Bathe mynd and bodie was tormentit ſa.

My mynd was vex't with ſtrange imaginations,
My bodie haill tormented was with pean,
Whilk did aryſe of ſympathetic paſſions,
And na remead in man did now remean.
Then I on thie, my God, to call was fean,
And maid my prayer in ſa ern'ſt a ways
As I hope to remember all my days.

To memorie I cal'd quhilk I had taught,
And meditat into my mynd full oft;
" (Gods Word beleiue, when euer it's teatch'd we aught,
Bot then its beſt, when it is deireſt coſt.
We all in eaſe ar lothſome, weak and ſoft;
Bot when the croſs maks fleche to feill the neid,
Then is the Word right ſtedable indeid.)"

The ſpeciall poinct was whow the Lord ſuſteins
His awin in tym of thair maiſt ſharpe tentations;
Withe pitie grait, and mercie he tham meins,
Induring thair extremitie and paſſions.
Syn, efter pruff and tryall of vexations,
He tham releiues, and giues tham reſt in end,
With graitter pleaſure nor euer they war pen'd.

The praer was ithe, the practiſe very hard,
For to beleiue and weat withe patience,
Sic greiuous pean tormented me, and mard
That I could ſkarſlie keip me but offence,
Till neir diſpearing void of confidence,
Thow turn'd thy face, and gaue a pleaſand blink,
Quhilk perſ't my hart, and deiplie ther did ſink.

Me thoucht I ſaw thyn eis with mortall ſight;
But weill I wat I felt th' effect indeid,
For wha had ſaid to paſs an vther night
Thow ſall haue ſtrainthe, I wald haue thought they leid.
And yit that luik began atteans to breid
Sic courage, confort, ſtrynthe and patience,
As I haue euer to praiſe thyne excellence.

As Sydrak, Miſak and Abednego
Ley in the flaming furnace frie of harme,
Sa fullie was I fenc'd againſt my fo,
That thouche as fyre, ſa birning was myn arme,
I lut it ly, as it had bein bot warme;
And full ſax dayes indurit patientlie,
Till thow at laſt with ioy releiued mie.

Let anie iudge whow grait my pean could bie:
When fourtie dayes ar fullie paſt and ſpent,
And yit the mater rinnes aboundantlie
Out of my hand, and litle does relent;
All praiſe to God wha mad me patient,
Wha weill will cure this, and all vther wounde,
That I for euer his benefits may ſounde.

And to confes the treuthe vnto his glore,
I find ten fauld of ioy and pleaſure ſweit;
Mair than my ſeiknes and my pean before,
Bathe in my bodie, and in to my ſpreit.
Lord, put in mie thouchts, words and warks that's meit,
To be a laſting ſacrifice to thie,
Of thankfulnes euen to the day I die.

Lord, mak this lyff be ſeiknes ſa perſeu'd.
And keep by thie, ſtill ſerue vnto thy glore;
Lord, mak this lyff, that's ſa be thie reneu'd
A new lyff, for to praiſe thie more and more;
Lord, let the ritches of thy mercies ſtore,
Thus in ſic plentie powred vpon mie,
Be to thy praiſe and glore æternalie.

And ſen from hopped herbrie I mon now
Lainche furthe again into the ſtormie ſies;
I humblie pray thie, Lord, thyne eare to bow,
And grant to me as thow kens beſt agries,
Me to preſerue in all difficulties:
And cauſe me ſyne aryue into that port,
Where thy redeimed maks thair beſt reſort.

Thy frie and conſtant ſpreit, O LORD, therefore,
For Jeſus ſeak, in whom thou'rt weill content,
Set in my ſaull: that dewlie till adore
Thie God in Chryſt, by him I may be bent,
To ſurlie truſt and rightlie to repent;
To rin my courſe, and ply my voyage out,
Till I be ſaued and paſt all kynd of dout.

And namlie ſen the quarrell of thy CHRYST,
Within this Land, requyrs a dewetie
Of doing, ſuffring, manie turn and tryſt,
Myn inſtant ſaull beſeiks vnceſſantlie,
Firſt, what thow will, that I may planlie ſie,
Syn to be ſtout withe readie vpright hart,
Amangs the reſt to play an honeſt part.

FINIS.

Merch 1602.

QUATORZAM.

SKARSE fra my right ſyd paſt the pitius pean
Of pungent pleureſie, when Catarha
Maiſt curſtlie kyth hir force to haue me ſlean,
Syn ſoone cam on this crewall Colica.
In this reſpect amangs tham warſt of a,
Becauſe ſhe ſetles ſa in my left ſyd,
That moneths ten can nocht hir weare awa,
Bot ſtikand ſtill ſhe ſtubburnlie does byd.
And namlie when I think I may confyd
Sa in my helthe, that I may do my turns,
Sic greiuus gripps she maks me till abyd,
Of ſeiknes ſeare, that all wha ſies me murns.
But, LORD, ſen they ar pledges of thy Loue,
Draw me be tham to CHRYST in heaven aboue.

DIXAM.

LYKAS the raging tempeſts in the ſie
Does croſe the courſe of merchants in ſic ſort,
That they ar fean to yeild, and let it bie,
And caſt about, and ſeik the neiraſt port:
So when I'm ſet my peiple to confort,
And for my ſaulles eaſe to ſerue my God,
This crewall Colic giues me battell mort,
And dings me dead when I wald be abrod.
But ſen ſic ſtormes ar ſend from God alone,
LORD, grant contentment, Let thy will be done.

AMEN.

THE END.

ALTERATIONS AND CORRECTIONS.

Pro *claking*, p. 102, l. 38, lege *clanking*, p. 101.
Pro *ſkaffat*, p. 103, l. 25, lege *ſkaffald*, p. 102.
Pro *baniſſes*, p. 114, l. 34, lege *baniſſed*, p. 111.
That is, p. 116, del. p. 116.
Pro *for abbat*, p. 121, l. 27, lege *ſie abbat*, p. 117.
Pro *is*, p. 119. l. 9 from foot, lege *as*, p. 116.
Pro *ſtark*, p. 122, l. 4, lege *ſtarts*, p. 118.
Pro *aſſembliet*, p. 136, l. 26, lege *aſſemble*, p. 129.
Pro *Cambuſkinnoll*, p. 142, lege *Cambuſkinnott*, p. 134.
Note. The Editor has, however, been informed, that *Cambuſkinnoll* is ſometimes uſed by old writers.
Pro *Aſaes*, p. 146, l. 19, lege *Ahaz*, p. 137.
We thus, p. 150, l. 29, deleted.
Pro 5 *pſalme*, p. 151, l. 30, lege 50 *pſalme*, p. 140.
Pro *nocht*, p. 158, l. 9, lege *not*, p. 145.
Pro *Linthgow*, p. 165, l. 7, lege *Linlithgow*, p. 151.
Pro *luding*, p. 186, l. 19, lege *ludging*, p. 168.
Pro *had ridden*, p. 190, Note, l. 2, lege *hat ridden*, p. 173.
Pro *a Calles*, p. 194, l. 16, lege *at Calles*, p. 176.
Is, p. 208, l. 1, deleted.
Pro *beburs*, p. 223, l. 29, lege *deburs*, p. 204,
Pro *Einland*, p. 233, l. 13, lege *Eingland*, p. 214.
Pro *put*, p. 238, l. 17, lege *but*, p. 218.
Pro *bein glaidlie haiff receavit*, p. 255, l. 22, lege *haiff bein glaidlie rèceavit*, p. 229.
And, p. 268, l. 11 from foot, delete.
Lord Sachars, p. 289, ſhould be *Lord Sanchar* [Sanquhar], p. 254.
Pro *of*, p. 298, l. 21, lege *to*, p. 261.
Pro *ratified*, p. 298, l. 28, lege *ratifie it*, p. 261.
Pro *indiffentlie*, p. 310, l. 16, lege *indifferentlie*, p. 271.
Ye, p. 329, Note, l. 2, deleted.
Pro *They quhilks*, p. 339, last line, lege *The quhilks*, p. 303.
Pro *Deut.* 18. 12., p. 352, l. 16, lege *Deut.* 18. 9., p. 315.
Qlk, p. 354, l. 10, delete.
Pro *the*, p. 357, l. 25, lege *they*, p. 320.

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